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THE

THE MONTHLY REVIEW,

For JANUARY, 1787.

ART. I. ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, *or the Diverſions of Purley.* Part I. By John Horne Tooke, A. M. late of St. John's College, Cambridge. 8vo. 7s. Boards. Johnſon. 1786.

FEW perſons could gueſs at the object of this learned and very ingenious publication, by the title which the Author hath given it. Who would ſuppoſe that the *Diverſions of Purley* meant nothing more than profound etymological reſearches into the origin of Engliſh particles, conjunctions, prepoſitions, and adverbs? Theſe, however, are the WINGED WORDS (επεα πτεροεντα) that are explored in their birth, their growth, their relation, and uſe; and the tracing them *ab ovo uſque ad alam* conſtitutes the ſole entertainment of this curious work.

PURLEY was the ſeat of Preſident Bradſhaw. Our Author is ſuppoſed to have a ſecret attachment to the place, from the veneration in which he holds the memory of its former poſſeſſor. It is a ſort of *holy ground* to a republican; and every man who is an enthuſiaſt in any ſyſtem of politics or religion, will have his holy ground in ſpite of wit and ridicule. Dr. Johnſon had *his* (but not at *Purley*), and diſdained that frigid philoſophy that was unmoved at ſuch ſcenes as had been dignified by wiſdom, bravery, or virtue. 'That man (ſays the great moraliſt) is little to be envied, whoſe patriotiſm would not gain force upon the plain of Marathon.' It is on this principle that Mr. Tooke (more commonly known, as a patriot, under the name of Mr. Horne) kindles with the noble fire of liberty, when he reflects, that the ſpot he daily treads was hallowed by the feet of him who dared to trample on royalty itſelf; and who, riſing ſuperior to the forms of law, ſpurned alſo at the forms of decorum; and ſtill more nobly riſqued the curſe of God, and the execration of poſterity, to bring his monarch to the block.

The preſent *Diverſions of Purley* are not, indeed, allowed to take ſo ſerious a turn. And it is ſomewhat *diverting* to ſee the fierce patriot tamed into an etymologiſt; though now and then the old ſpirit breaks through the cloud that oppreſſes the luſtre of freedom:—

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* Staring, tremendous, with a threat'ning eye,
Like some fierce Tyrant in old Tapestry.

The *manus inimica tyrannis*, that once waved the *cap of liberty*, and was ready to make—

† ——— the Tyrant feel
The keen deep searchings of the *patriot's steel*,

now holds the *birch* to scourge the grammarians: and, having flogged through the whole school, redoubles its strokes on Lord Monboddo—as if unwilling to leave his Lordship one sound point to sit upon.

We hope Mr. Tooke will give us as much room to admire his candour as we do his skill. He who censures and laughs so freely at others, hath no right to complain if others indulge a little ridicule at his expence. But let this be his consolation, that if his *manner* of fighting be condemned, yet no one can dispute his claim to the victory; and if we smile at the patriot, we must applaud the scholar.

We shall now enter on the consideration of the present work: and we cannot better befriend the interests of English literature than by giving our readers a general view of its contents. The Author hath the singular honour of throwing light on such parts of language as had been left in great obscurity by all preceding lexicographers and etymologists; and the *Diversions of Purley* have laid the foundation for a new system of grammar, which we hope to see still farther extended by the researches of this acute and penetrating critic: for we are happy to find that this volume is announced only as a *first part*.

The form of the work is not, in our opinion, so happy as its execution. The *dialogue* seems unsuitable to the dry disquisitions of the grammarian. It rather obscures the subject than illustrates it.

But where the matter is so substantial and excellent, it would be fastidious to quarrel with the manner; and for the sake of the former, we could forgive more blemishes and defects in the latter, than we find in the present volume.

It consists of ten chapters. The general titles of which are—

'I. Of the division or distribution of language.
'II. Some considerations on Mr. Locke's Essay.
'III. Of the parts of speech.
'IV. Of the noun.
'V. Of the article and interjection.
'VI. Of the word THAT.
'VII. Of conjunctions.
'VIII. Etymology of the English conjunctions.
'IX. Of prepositions.
'X. Of adverbs.'

---

* Pope. † Churchill.

In

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In the first chapter the Author exposes, in a very lively manner, the great mistakes into which grammarians and philosophers have fallen, in their several attempts to enumerate the distinct parts of speech. Some have allowed thirty; and none have acknowledged less than eight. But the errors of grammarians have arisen from supposing all words to be *immediately*, either the *signs* of THINGS, or the *signs* of IDEAS; whereas, in fact, many words are merely *abbreviations* employed for dispatch, and are the *signs* of OTHER WORDS. 'These are the artificial *wings of Mercury* (ταχε πτεροεντα), by means of which the Argus-eyes of philosophy have been cheated.'

The ingenious Author proceeds to strip Mercury of his wings: for they do not make a part of his body. It is only to loose the strings from his feet and take off his cap; and we shall then see what sort of a figure he will make without them.

The first aim of language was to *communicate* our thoughts; the second, to do it with *dispatch*. The difficulties and disputes concerning language have arisen almost entirely from neglecting the consideration of the latter purpose of speech; which, though subordinate to the former, is almost as necessary in the commerce of mankind, and has a much greater share in accounting for the different sorts of words.

Abbreviations are employed in language three ways:

1. In terms.
2. In sorts of words.
3. In construction.

Mr. Locke's Essay is acknowledged by our Author to be the best guide to the first; but it is the second only that he undertakes to illustrate and unfold in the present work, because hitherto it hath escaped the proper notice of all who have written on the subject of grammar.

In the second chapter Mr. Tooke briefly considers some positions of Mr. Locke; and though he professes a veneration for his character, yet he hesitates not to say, that in the Essay on Human Understanding, the great writer never did advance one step beyond the origin of ideas and the composition of terms.

Mr. Locke was not sufficiently aware of the inseparable connection between words and knowledge; if he had, it is presumed that he would not have talked of the *composition of ideas*; but would have perceived that it was merely a contrivance of language, and that the only composition was in the *terms*, and consequently that it was as improper to talk of a *complex idea*, as it would be to call a constellation a *complex star*. In fact, they are not ideas, but merely terms, which are general and abstract.

Mr. Locke's reasoning against *innate* ideas is equally cogent against the *composition* of ideas. The former no more involve an

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abſurdity than the latter. Both are impoſſible on the principles of Mr. Locke's theory, and on a phyſical conſideration of the ſenſes and of the mind.

The chapter that treats of *particles* in the Eſſay on Human Underſtanding, is very unſatisfactory. The ſubject is treated in a looſe, uncertain manner, as if the Author had not ſettled his opinion concerning the *manner* of ſignification of words.

Mr. Locke ſuppoſed, with Ariſtotle, Scaliger, and Meſſ. de Port Royal, that *affirming* and *denying* were operations of the mind; and referred all the other words to the ſame ſource; 'though (ſays Mr. Tooke), if the different ſorts of words had been (as he was willing to believe) to be accounted for, by the different operations of the mind, it was almoſt impoſſible they ſhould have eſcaped the penetrating eye of Mr. Locke.'

The reader ought by no means to loſe ſight of Mr Tooke's poſition—for it is the leading principle of his whole work—viz. that *particles* or *indeclinable* words (as they have been called), ſuch as conjunctions, prepoſitions, and adverbs, are the *ſigns of* OTHER WORDS: they are merely abbreviations contrived for the diſpatch of language: and the ſource of all the errors into which grammarians have been led, ariſeth from conſidering them ſimply as the ſigns of *ideas*, or the ſigns of *things*. 'Into what blunders might not the art of ſhort-hand (practiſed almoſt exclu-ſively by the Engliſh) lead foreign philoſophers, who, not knowing that we had any other alphabet, ſhould ſuppoſe each part to be the ſign of a ſingle ſound?' In language there are not only ſigns of ſounds, but again, for the ſake of abbreviation, *ſigns of thoſe ſigns*, one under another, in continued progreſſion.

In the third chapter the Author conſiders *the parts of ſpeech*; and endeavours to eſtabliſh this poſition, viz.

'That in Engliſh, and in all languages, there are only *two* ſorts of words, which are *neceſſary* for the communication of our thoughts:

'1. NOUN, and

'2. VERB.'

But if parts of ſpeech are unneceſſarily encreaſed, there is no number to which they can be limited. In the ſtrict ſenſe of the term, no doubt but the neceſſary words and the abbreviations are all of them parts of ſpeech; becauſe they are all uſeful in language, and each has a different manner of ſignification. But it is of great conſequence both to knowledge and to language, to keep the words employed for the different purpoſes of ſpeech as diſtinct as poſſible. The Author, therefore, is inclined to allow the denomination of *parts of ſpeech* only to the *neceſſary* words; and to include all the others (which are not neceſſary to ſpeech, but merely *ſubſtitutes* of the firſt ſort) under the title of *abbreviations*. Thoſe ſubſtitutes are *commodious*, but not *abſolutely eſſential*, to the primary end of language. 'A ſledge (ſays he) cannot be

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be drawn along as smoothly, and easily, and swiftly, as a carriage with wheels; but it may be dragged.' He therefore maintains, that 'without using any other sort of word whatever, and merely by the means of the noun and the verb alone, we can communicate or relate any thing that we can relate or communicate with the help of all the others.' Though, indeed, he acknowledges, that without *abbreviations* language can get on but lamely; and therefore they have been introduced, in different plenty, and more or less happily, in all languages.

Upon those two points, abbreviation of *terms*, and abbreviation in the *manner of signification* of words, depends the excellence of every language.

In the farther progress of this ingenious work, the Author's position is fairly put to the trial. It is examined with the most rigid exactness. Objections are proposed in their fullest strength, and answered clearly, minutely, and satisfactorily. Every assertion is supported by reason and illustrated by example. The ground is cleared by the Author as he advances: and the confidence which he hath in the truth and firmness of his system, leads him to invite criticism, and even to seek out objections. He disguises nothing: he passes over nothing in haste; and his sole wish seems to be, to get fairly at the truth, and as fairly to communicate it to others.

The fourth chapter treats of *nouns*; and a noun is defined to be, the *simple* or *complex*, the *particular* or *general sign* or *name* of *one or more ideas*.

In this chapter Mr. Tooke very successfully overthrows Mr. Harris's position relative to *genders*; and says, that all his reasoning respecting the genders of the *sun* and *moon* is fallacious; for in the northern languages *sun* is feminine, and *moon* is masculine; indeed so feminine is the sun, that our northern mythology makes her the *wife* of Tuisco.

Chap. V. Of the *article* and *interjection*.

The Author takes the part of the article against those grammarians who degrade it (like the Abbé Girard) to the humble station of *avant-coureurs* merely to announce the approach or entrance of a noun. Scaliger bestowed on it more opprobrious language still. He called it '*otiosum loquacissimæ gentis instrumentum*.' Mr. Tooke endeavours to restore the article to its primitive honour; but in vindicating its rights, he falls foul on the interjection, and loads it with more abusive and contemptuous epithets, than Scaliger applied to the article. 'The brutish, inarticulate interjection (says he), which has nothing to do with speech, and is only the miserable refuge of the speechless, has been permitted, because beautiful and gaudy, to usurp a place among words, and to exclude the article from its well-earned dignity..... The neighing of a horse, the lowing of a cow,

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the barking of a dog, sneezing, coughing, groaning, shrieking, and every other involuntary convulsion with oral sound, have almost as good a title to be called parts of speech as interjections have. . . . And, indeed, where will you look for the interjection? will you find it amongst law, or in books of civil institutions, in history, or in any treatise of useful arts or sciences? No. You may seek for it in rhetoric and poetry, in novels, plays, and romances.'

Though Mr. Locke hath not once mentioned the article, yet he hath sufficiently proved its necessity, by his observations on the use and importance of *general terms*. Our Author establishes the necessity of the article on the ground of Mr. Locke's reasonings, and observes, that it is the business of the article to reduce the *generality* of terms, and, upon occasion, to enable us to employ *general terms* for *particulars*. If, in combination with a general term, it is a *substitute*, yet it is a *necessary* substitute, which is more than can be said of *abbreviations* that have been advanced into distinct parts of speech: for they are *not* essential to the communication of our thoughts.

The substance of what is advanced in the four following chapters hath already been communicated to the Public in a letter addressed by the Author to Mr. *Dunning* in the year 1778*.

His reflections on the fate of his prosecution † for a libel against the state, are partly serious and partly ludicrous. We will not repeat them, because they have little concern with philology; though he declares, that it is probable that his papers (drawn up above twenty years ago) would have been finally consigned with himself to oblivion, if he had not been made the miserable victim of—*two prepositions and a conjunction*.

The *conjunction* that was made one of the fatal instruments of Mr. Horne Tooke's *civil extinction* (for such hath actually been the consequence of his prosecution), is largely treated of in the sixth chapter; and is no other than

The word THAT.

It is enquired if the conjunction *that* has any, the smallest, correspondence or similarity of signification with *that* the article or pronoun?

'In my opinion' (says our Author), 'the word *that* (call it what you please, either article, or pronoun, or conjunction) retains always one and the same signification.' He is so confident of this, that he wishes to have the rule tried by every other language; and hath no doubt of its being found universally true.

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* See Rev. vol. lix. p. 161.

† Our Author, as is well known, was prosecuted by the Attorney General for an advertisement which was construed into a libel. He was found guilty, and sentenced to be imprisoned for one year.

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He examines it by some instances, in which the same signification of the word is preserved, after the construction of the sentence is resolved.

EXAMPLE.

'I wish you to believe THAT I would not wilfully hurt a fly.

RESOLUTION.

'I would not wilfully hurt a fly; I wish you to believe THAT [assertion.]

EXAMPLE.

'She knowing THAT Crooke had been indicted for forgery, did so and so.

RESOLUTION.

'Crooke had been indicted for forgery; she, knowing THAT, did so and so.

After the same manner our Author presumes, that all sentences may be resolved in all languages, where the conjunction *that*, or its equivalent, is employed; and by such resolution it will always be discovered to have merely the same force and signification, and to be in fact nothing else but the very same word which, in other places, is called an *article* or a *pronoun*.

In a note the Author observes, that 'it is not extraordinary that UT and QUOD should be indifferently used for the same conjunctive purpose: for as UT (originally written UTI) is nothing but *ek*; so is QUOD (anciently written QUODDE) merely Και οτι . . . . . Και (by a change of the character, but not of the sound) became the Latin *Que*; and Κ, οτι became in Latin *Qui otti—Quodde—Quodde—Quod*. . . . . The change of T into D, and *vice versa*, is familiar to all who have ever paid the smallest attention to language.'

An *Example* and a *Resolution* are produced.

EX. 'UT *jugulent homines surgunt de nocte latrones.*

RES. '*Latrones jugulent homines* (Δι) οτι *surgunt de nocte.*'

Or, in English thus:

EX. 'Thieves rise by night THAT they may cut men's throats.

RES. 'Thieves may cut men's throats *(for)* THAT *(purpose)* they rise by night.

In the seventh and eighth chapters the Author treats of *conjunctions* in general, and of the *etymology* of *English conjunctions* in particular.

The fate of conjunctions hath been various. Mr. Harris says, 'that they appear in grammar, like zoophytes in nature, a kind of middle beings of amphibious character; which, by sharing the attributes of the higher and the lower, conduce to link the whole together.'

Mr. Tooke makes himself very merry with this definition, and asserts, that 'it is impossible to convey a *nothing* in a more ingenious manner.' And Lord Monboddo comes in for a share of the ridicule thrown on Mr. Harris's '*zoophytes*;' for they have made so wonderful an impression on his Lordship's fancy, that

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he hath used the allusion, at least twenty times, in the progress of his work on language; and seems to be always hunting after extremes, merely for the sake of introducing them.

Conjunctions have been compared to *plumes* on helmets, to *handles* to cups, &c. &c.; they have been called the *nails* and *nerves*, the *glue*, the *pitch*, and the *mortar* of language.

With such similies as these, the reader hath been amused, while the grammarian hath luckily sheltered his ignorance.

But all the while the true nature of the conjunction was left in the dark.

Mr. Tooke hath brought it out of the shade of mystery and nonsense, and given it a proper place and station, not among *unmeaning* or *half-meaning indeclinables*, but among words that have both declension and signification too.

He hath given us a table of the conjunctions, and from a comparison of them with their original SAXON roots, it is clear that they are *verbs*, used either as *participles*, or in the *imperative mood*.

We will present our readers with a specimen, which will sufficiently explain the Author's general idea.

	Are the Imperatives	of their respective Verbs	
IF	Lif	Lifan	To give,
AN	An	Anan	To grant,
UNLESS	Onlef	Onlefan	To dismiss,
ELSE	Alef	Alefan	To dismiss,
THOUGH	Daf	Dafian	To allow.

SINCE in English, and siddan in Saxon, is the participle of seon, *to see*.

IF was written *Gif* by G. Douglas; and if the construction of any sentence where it occurs be resolved, it always signifies to *give*.

AN hath precisely the same meaning. They are the imperatives of the Saxon Lifan and Anan, to *give* and *grant*.

'*An* the weather be fair to-morrow I will go abroad;' is the same as '*if* the weather, &c.' and both are only imperatives of the two verbs which signify to *give* or *grant*.

Dr. Johnson strangely misconceived the original meaning of *An*.

UNLESS (formerly spelt with an o) is the Saxon onlef, *dimitte*, from the verb onlefan, *dimitto*, I *dismiss*, or *send away*.

Let any sentence be examined where it occurs, and it always bears this meaning,

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Less and *else* come from the same common root [Leran], and have the same signification. They always imply that something is *dismissed*, *excepted*, or put *out of the way*.

The Author traces the etymology of the other English conjunctions with great skill and ingenuity; and establishes his observations by the clearest examples.

Chapter the ninth discusses the nature and signification of the *prepositions*. Grammarians are much divided among themselves about the number of the prepositions. The ancient Greek grammarians only admitted eighteen: the ancient Latin grammarians about fifty. The moderns have not settled the point.

Mr. Tooke blames the philosophers more than the lexicographers. As the former have not defined the nature of the prepositions, it is no wonder that the latter should be so much divided about their *number*. If a clear and definite account had been given of them, their precise number would have been certainly known; and their number in all languages would have been always the same.

Our Author lays it down as a rule, that, of *different* languages, *the least corrupt will have the fewest prepositions*; and in the *same* language the *best etymologists will acknowledge the fewest*.

He will by no means acknowledge that the preposition is an *indeclinable* word. It hath a proper meaning of *its own*. The prepositions, as well as the conjunctions, are to be found among the other parts of speech. The same sort of corruption, from the same cause, hath disguised both. It is curious to see the different accounts that have been given of them by different grammarians; and the hard shifts that have been made to account for their origin and application. All the confusion, and all the contradiction into which those writers have fallen, arise merely from their not perceiving that prepositions are in fact either nouns or verbs in disguise.

'I acknowledge them,' says the Author, 'to be undoubtedly necessary. For, as the necessity of the *article* (or of some equivalent invention) follows from the impossibility of having in language a distinct name or *particular term* for each particular individual *idea*; so does the necessity of the *preposition* (or of some equivalent invention) follow from the impossibility of having in language a distinct *complex term* for each different *collection of ideas* which we may have occasion to put together in discourse. The addition or subtraction of *any one* idea to or from a collection, makes it a different collection; and (if there were degrees of impossibility) it is still more impossible to use in language a different and distinct *complex term* for each different and distinct *collection of ideas*, than it is to use a distinct *particular term* for each particular and individual idea. To supply, therefore, the place of the complex terms which are wanting in a language, is the preposition employed. By whose aid *complex* terms are prevented from being infinite or too numerous, and are used only for those collections of ideas which

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which we have most frequently occasion to mention in discourse. And this end is obtained in the most simple manner in the world. For having occasion in communication to mention a collection of ideas, for which there is no one single *complex* term in the language, we either take that complex term which includes the greatest number, though not *all*, of the ideas we would communicate; or else we take that complex term which includes *all*, and the fewest ideas *more* than those we would communicate: and then by the help of the preposition, we either make up the deficiency in the one case, or retrench the superfluity in the other.

'For instance,

'1. *A house* WITH *a party-wall.*'

'2. *A house* WITHOUT *a roof.*'

'In the first instance, the complex term is deficient: the preposition directs to add what is wanting. In the second instance, the complex term is redundant: the preposition directs to take away what is superfluous.

'Now considering it only in this, the most simple light, it is absolutely necessary, in either case, that the preposition itself should have a meaning of its own: for how could we otherwise make known by it our intention, whether of adding to, or retrenching from, the deficient or redundant complex term we have employed?

'If to one of our modern grammarians I should say "*A House,* JOIN," he would ask me—"JOIN *what?*"—But he would not contend that JOIN is an indeclinable word, and has no meaning of its own: because he knows that it is the imperative of the verb, the other parts of which are still in use; and its own meaning is clear to him, though the sentence is not completed. If, instead of JOIN, I should say to him,—"*A house* WITH," he would still ask the same question—"WITH *what?*" But if I should discourse with him concerning the word WITH, he would tell me that it was a *preposition*, an *indeclinable* word, and that it had no meaning of its own, but only a *connexion* or *consignification*. And yet it would be evident by his question, that he felt it had a meaning of its own; which is indeed the same as JOIN *. And the only difference between the two

'* WITH is also sometimes the imperative of þýðan, *to be.* Mr. Tyrwhit, in his glossary (*art.* BUT) has observed truly, that—"BY and WITH are often synonymous."—They are always so, when WITH is the imperative of þýðan; for BY is the imperative of Beon, *To be.*

'He has also in his glossary (*Art.* WITH) said truly, that—"WITH *meschance.* WITH *misaventure.* WITH *sorwe.* 5316. 7797. 6916. 4410. 5890. 5922. are to be considered as parenthetical curses."—For the literal meaning of those phrases, is (not *God yeve*, but)—BE *mischance*, BE *misadventure*, BE *sorrow*, to him or them concerning whom these words are spoken. But Mr. Tyrwhit is mistaken, when he supposes—"WITH *evil prefe.* 5829. WITH *harde grace.* 7810. WITH *sory grace.* 12810."—to have the same meaning: for in those three instances, WITH is the imperative of ÞIÐAN; nor is any parenthetical curse or wish contained in either of those instances.

'As

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two words WITH and JOIN, is, that the other parts of the verb ΓΙΦΛΑΝ, *pîðan, to join* (of which WITH is the imperative) have ceased to be employed in the language. So that my instances stand thus:

'1. *A house* JOIN *a party-wall.*'

'2. *A house* BE-OUT *a roof.*'

'And indeed so far has always been plainly perceived, that WITH and WITHOUT are directly opposite and contradictory. Wilkins, without knowing what the words really were, has yet well expressed their meaning, where he says that WITH is a preposition—"relating to the notion of *social* or circumstance of *society affirmed*; and that WITHOUT is a preposition relating to the same notion of *social*, or circumstance of *society denied.*"

'And it would puzzle the wisest philosopher to discover opposition and contradiction in two words, where neither of them had any signification.'

The Author observes, that BUT and WITHOUT have precisely the same meaning, though the one is called a conjunction and the other a preposition. When, for instance, we say—"All *but* one," we mean just the same as if we had said—"All *without* one." And both are exactly the same as—"All, one BE-OUT." For *but* is derived from Be-utan, which is the imperative of the verb Beon-utan, and signifies *to be out.*

Thus *sans* in French simply means *absence.* The Greek χωρις is the corrupted imperative of χωριζειν, to *sever* or *disjoin.* The Latin *sine* is *si-ne, be not*; and the Spanish *sin* is from the Latin *sine.*

The English preposition *thorough, thorow, through,* and *thro'*, is no other than the Gothic substantive *daura*, or the Teutonic substantive *thuruh*, and like them means *door, gate, passage.*

'FROM means merely BEGINNING; and is simply the Anglo-Saxon and Gothic noun fruma, *origin, source, author.* When we say

"Figs *came* FROM Turkey,
"Lamp *falls* FROM Cieling,
"Lamp *hangs* FROM Cieling,"

'As WITH means JOIN, so the correspondent French preposition, AVEC, means—*And have that*, or, *Have that also.* And it was formerly written *avecque*, i. e. *avecque.* So Boileau, Satire 1.

"Quittons donc pour jamais une ville importune;
Où l'honneur est en guerre AVECQUE la fortune."

'And again, Satire 5.

"Mais qui m'assurera, qu'en ce long cercle d'ans,
A leurs fameux époux vos ayeules fidelles
Aux douceurs des galands furent toujours rebelles?
Et comment sçavez-vous, si quelqu' audacieux
N'a point interrompu le cours de vos ayeux?
Et si leur sang tout pur AVECQUE leur noblesse,
Est passé jusqu' à vous de Lucrece en Lucrece."

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the

the prepoſition bears preciſely the ſame meaning, though Mr. Harris produces theſe examples to ſhew that its meaning may be totally altered by its application.

Mr. Tooke very juſtly obſerves that *came* is a complex term for one ſpecies of motion, and *falls* for another ſpecies of motion. *Hangs* is a complex term for a ſpecies of attachment. For, if we have occaſion to communicate or mention the COMMENCEMENT or BEGINNING of thoſe motions and of this attachment; and the PLACE where theſe motions and this attachment commence or begin, it is impoſſible to have complex terms for *each* occaſion of this ſort. What more natural then, or more ſimple, than to add the ſigns of thoſe ideas, viz. the word BEGINNING (which will remain always the ſame), and the name of the place (which will perpetually vary)?

Thus,

"Figs came—BEGINNING Turkey.
"Lamp falls—BEGINNING Cieling.
"Lamp hangs—BEGINNING Cieling.

That is,

"Turkey the *place* of BEGINNING to come.
"Cieling the *place* of BEGINNING to fall.
"Cieling the *place* of BEGINNING to hang."

FROM, then, relates to every thing to which BEGINNING relates; and to nothing elſe; and is referable to *time* as well as to motion.

Dr. Johnſon has numbered twenty different meanings of this prepoſition; and to theſe he adds twenty-two other manners of uſing it; and hath accompanied each with a variety of examples by way of proof and illuſtration: and yet in all his inſtances (which are above ſeventy) FROM continues to retain invariably one and the ſame ſingle meaning.

The oppoſition to the prepoſition FROM reſides ſingly in the prepoſition TO. The Author thinks that if it hath not preciſely the ſignification (which *perhaps* it may) of *end* or *termination*, yet that it hath a meaning that is equivalent. The prepoſition TO (in Dutch written TOE and TOT, which is a little nearer to the original) is the Gothic ſubſtantive TAUS or TAUHTS, i. e. *act*, *effect*, *reſult*, *conſummation*. After this derivation, it will not appear in the leaſt wonderful that we ſhould, in a peculiar manner in Engliſh, prefix the ſame word TO to the infinitive of our verbs; for the verbs in Engliſh not being diſtinguiſhed, as in other languages, by a peculiar termination, this word TO (i. e. *act*) became neceſſary to be prefixed, in order to diſtinguiſh them from *nouns*, and to inveſt them with the *verbal* character.

Our Author is of opinion, that the Latin prepoſition AD has a ſimilar origin, as well as a ſimilar meaning, to the Engliſh TO.

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He conjectures that it is the past participle of *agere*; and produces it in the following manner:

agitum·agtum { *aGDum* — *aGD* — AD / or / ACT*um* — *aCT* — AT.

The most superficial reader of Latin verse knows how easily the Romans dropped their final *um*: and a little consideration of the organs and practice of speech will convince him how easily *agd* or *act* would become AD or AT, as indeed this preposition was indifferently written by the ancients.

Mr. Tooke is of opinion that FOR is no other than the Gothic substantive FAIRINA, *cause*: and OF (written by the Anglo-Saxons Æf) is no other than a fragment of the Gothic AFORA, *posteritas, proles*, &c. &c. and means always *consequence, offspring, succession, follower.*

He confirms his hypothesis respecting these and the other prepositions with much good sense and ingenuity; and illustrates his observations by a number of pertinent examples, for which we refer the curious reader to the work itself.

In the last chapter the Author treats of the *adverbs*, and he applies to them, his preceding reasonings on the nature and character of the conjunction and the preposition.

'All adverbs' (says he) 'ending in LY (the most prolific branch of the family) are sufficiently understood. The termination being only the word *like* corrupted; and the corruption is so much the more easily and certainly discovered, as the termination remains more pure and distinguishable in the other sister languages, in which it is written *lich, lyk, lig, ligen.*

Mr. Tooke examines the other adverbs, and proves, by their etymology, that they are for the most part *verbs*; and the rest are nouns. E. g. ADRIFT is the past participle (adrifed) of Adrifan. *Aghast*, past participle of *agazed*, &c. &c. &c.

AYE or YEA is the imperative of a verb of northern extraction, and means *have it, possess it, enjoy it.* And YES is *ay-es*, have, possess, or enjoy *that.*

NO and NOT have the same extraction. In the Danish *nödig*, in the Swedish *nödig*, and in the Dutch *noode, node*, and *no*, mean *averse, unwilling.*

We have thus given a general view of Mr. Tooke's new doctrine of *indeclinables*; and we have been the more copious on this article on account of its singularity, as well as its importance. A new track is opened to the grammarian and lexicographer; and we have little doubt, but that the more it is investigated, the clearer will the evidence of its truth and stability appear.

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ART. II. *An History of early Opinions concerning Jesus Christ*, compiled from original Writers; proving that the Christian Church was at first Unitarian. By Joseph Priestley, LL. D. F. R. S. Ac. Imp. Petrop. R. Paris. Holm. Taurin. Aurel. Med. Paris. Cantab. Americ. et Philad. Socius. 4 Vols. 8vo. 1l. 4s. Boards. Johnson. 1786.

THAT our periodical work might be of some value farther than as a mere record of literature, we have always made it our practice, wherever we have seen occasion, to enter, in a general way, into the examination of opinions, and to give our judgment, together with the grounds on which it has been formed, upon disputed questions in literature and science. And in doing this, although we may sometimes have been censured by those who have not understood the whole extent of our plan, we apprehend we have provided a more useful as well as interesting miscellany, than if we had only acted the part of Journalists. There are, however, many subjects which take so extensive a range, and which require such minute details in the discussion, that it is impossible for us, within the limits that we have prescribed to ourselves, to do them justice. In these cases, we have sometimes judged it expedient to attempt nothing farther, than to give a general summary of the arguments, which writers on the different sides of the question in dispute have advanced, still leaving the matter *sub judice*. And even where we have at first embarked in any controversy, whenever we have found that we were in danger of being led beyond our proper limits, and especially when we have seen the cause taken up by writers who appeared inclined to discuss the subject at full length, we have commonly chosen to retire from the field of action, and content ourselves with the more humble office of historians.

This is the mode of conduct, which, in the present state of the controversy between Dr. Priestley and his antagonists, we find it necessary to adopt. The dispute is now drawn out to an extent so far beyond our expectation, that it would engross much too large a portion of our journal, to prosecute the subject in the manner in which we at first took it up. And we are, besides, too well acquainted with the numerous causes of uncertainty, and occasions of debate, which the writings of the Christian Fathers afford, to entertain any hope, that the dispute concerning the person of Christ will be brought to a speedy issue, upon the ground of an appeal to them. For these reasons, we chuse rather to decline a combat, which we want room to maintain, than, by allowing a disproportionate share of attention to this object, to incur censure from the general body of our Readers, for having suffered ourselves to be drawn aside out of the path of our duty to the Public by the seducing *ignis fatuus* of theological controversy.

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Of the preſent work, we ſhall only lay before our Readers a brief ſummary; leaving it to Dr. Prieſtley's opponents to detect his errors, and to the Public to decide upon the merits of the queſtion.

The Introduction is chiefly employed in ſtating the principal arguments againſt the doctrines of the Divinity and the Pre-exiſtence of Chriſt, taken from the general tenor of Scripture; from the difficulty of tracing the time when theſe doctrines, which were unknown to the diſciples before the reſurrection, were firſt divulged; from the univerſal practice, among the firſt Chriſtians, of praying to the Father only; from the contradiction which is implied in the doctrine of the Trinity, and its total inutility to any purpoſe of religion or morals; from the improbability of the Arian hypotheſis; and from the inconſiſtency of both the Athanaſian and the Arian ſyſtem with the doctrine of the Materiality of man, maintained in the Author's *Diſquiſitions on Matter and Spirit.* Dr. Prieſtley adds, that the Arians, in conſidering Chriſt as the Creator and Governor of the world, make him a God, and therefore are not Unitarians, but Polytheiſts.

The *firſt Part* of the work contains the Hiſtory of Opinions which preceded the doctrine of the Divinity of Chriſt, and prepared the way for it. The chief heads of what is here advanced are theſe:

The only writings of the Apoſtolic Fathers, which contain any certain traces of the doctrines in queſtion, namely thoſe of Barnabas, Hermas, and Ignatius, are either ſpurious, or interpolated, ſo that little ſtreſs can be laid upon paſſages quoted from them.

The principles of the Gnoſtics, firſt taught among the Jews by Simon Magus, and afterwards embraced by many Chriſtians, were borrowed from the philoſophy of the Eaſt. They held, that matter is the ſource of all evil; that the ſouls of all men had pre-exiſted; that inferior intelligences proceeded from the Supreme Being by a kind of efflux or emanation, a part of the ſubſtance being detached from the reſt, but capable of being abſorbed into it again; that theſe intelligences, which they called *Æons*, were ſome male and others female, from whom others were produced: and that theſe might occaſionally come in the *form* of men, to inſtruct the world. Among the Chriſtian Gnoſtics, the *Cerinthians* and *Carpocratians* held, that Jeſus was the proper offſpring of Joſeph and Mary, and continued to be nothing more than any other man, till his baptiſm, when a ſuperangelic ſpirit, one of the *Æons*, called the Chriſt, came into him; the *Docetæ* held, that this ſpirit aſſumed an unſubſtantial form, which, though not real fleſh and blood, appearing as ſuch to the ſenſes, was called the man Jeſus; and the *Marcionites* held, that whatever the

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body of Chriſt conſiſted of, it was ſomething that only paſſed through the body of his mother, like water through a pipe, and that it did not perform any of the proper functions of a human body, or really ſuffer upon the croſs. Theſe doctrines gave offence to the Apoſtles, and are frequently cenſured in their writings, particularly in thoſe of John. The Gnoſtics were regarded as *heretics* by the general body of Chriſtians, and formed ſeparate ſocieties. They were the only perſons ſpoken of as heretics for two or three centuries after Chriſt. Ignatius, Polycarp, Juſtin Martyr, Hegeſippus, Irenæus, mention none, under this appellation, but different ſects of Gnoſtics. The caſe is the ſame with reſpect to Clemens Alexandrinus, Tertullian, Origen, and Firmilian. The Apoſtles Creed was intended as a guard againſt Gnoſticiſm. The doctrine of the Divinity of Chriſt made its firſt appearance among the Gnoſtic Chriſtians.

The Platonic philoſophy taught, that there are three great principles in nature, the Supreme Being, or the *Good*, his mind or reaſon (*nous* or *logos*), and the ſoul of the world. The later Platoniſts (chiefly of the Alexandrian ſchool) ſpoke very obſcurely concerning God and nature; but we neither find in their writings, nor in thoſe of Plato himſelf, any explicit perſonification of the divine *Nous* or *Logos*, as a diſtinct intelligence. But *Philo*, and other Jewiſh philoſophers who had embraced the Platonic doctrine, went ſo far as to maintain, that the Logos, though not a permanent intelligent perſon, was an emanation from the Supreme Being, and the viſible medium of all the communications of God to man, that by which he made the world, and converſed with the Patriarchs; and they called this power, the image of God, his ſon, his firſt begotten ſon, and a god.

Many of the Chriſtian Fathers (as Dr. Prieſtley obſerves in the *ſecond Part* of the work, which contains the Hiſtory of the doctrine of the Trinity) adopting, in part, the philoſophy of Plato, and particularly the doctrine concerning the divine intellect, or *logos*, that they might repreſent their Maſter in a more reputable light than that of a mere man, they ſuppoſed this *logos* to have been united to the man Chriſt Jeſus. Not contented with perſonifying the *logos* in a mere figure of ſpeech, as the Platoniſts had done, they conſidered it as a ſubſtantial perſon, a ſecond God, the ſon of the firſt. This attribute of the Father, which according to the Jewiſh philoſophers had aſſumed an *occaſional* perſonality, in the creation of the world, and the communications from heaven related in the Old Teſtament, they conceived as acquiring a *permanent* perſonality, when united to the man Chriſt Jeſus. It appears from many paſſages in the writings of Juſtin Martyr, Irenæus, Theophilus, Athenagoras, Tertullian, Origen, &c. that the *logos*, or the *ſon*, was, in their apprehenſion, originally nothing more than an attribute of the

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Father, but that, at length, a ſtate of actual perſonality took place, which they called the generation of the Son.

To explain this generation, in a manner which ſhould neither imply a diminution of the ſubſtance of the Father, by the production of a ſon from himſelf, nor the entire ſeparation of the ſon, they had recourſe to analogy. Sometimes they explained the generation of the Son by the iſſuing of words from men, and ſometimes by the flowing of a river from a ſpring, or the prolation of a branch from a root, or the lighting one lamp at another. On this ſubject many curious queſtions aroſe, ſuch as, Why only one Son was generated? Whether generation neceſſarily implied paſſion? Why the Son and Holy Spirit did not generate? Whether this generation was in time? Whether it was a voluntary or involuntary act? &c. Many ingenious ſpeculations on theſe, and other ſimilar queſtions, are found in the writings of the Fathers.

All the Ante-nicene Fathers, though they held, that the Son derived his being from the ſubſtance of the Father, and before his generation was his own proper wiſdom, yet aſſerted that he was inferior to the Father, and ſubject to him. This can only be accounted for upon the ſuppoſition, that while they heſitated to purſue their principle to its proper extent, they were reſtrained by the fear of popular prejudices, which would not have borne the doctrine of the equality of the Son with the Father.

After the Logos came to be conſidered as a proper perſon, Chriſt was looked upon as a threefold being, conſiſting of the divine *Logos*, a human ſoul, and a human body. All the orthodox Fathers before the Council of Nice, held, that Chriſt had a human ſoul, which ſuffered, but that the Logos could not ſuffer. Several curious queſtions conſequently aroſe, with reſpect to the union between the *Logos* and the ſoul and body of Chriſt, and their ſeparate properties, ſuch as, Whether the divine nature could feel pain? Whether it ſtill retained all its peculiar powers, and particularly its omnipreſence? Whether the ſoul of Chriſt knew every thing from its union with the Logos? How Chriſt could ſay, that he was ignorant of the day of judgment? Whether the body of Chriſt was impaſſible, and incorruptible? &c.

The *Logos* was now repreſented as having been *eternally* generated from the Father, ſo that each had always exiſted diſtinctly in theſe relations. At the ſame time the Holy Spirit (concerning whom no *controverſy* had ariſen before the Council of Nice), which had hitherto been ſpoken of either as a communicated *power*, or inferior perſon, was maintained to be a third divine perſon, *conſubſtantial* with the Father and the Son. The perfect equality of all the perſons in the Trinity was aſſerted. To reconcile this doctrine with that of the Divine Unity, new diſtinctions were invented, new terms uſed, and many analogical illuſ-

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trations were employed, all of which failed, by leaning too much either towards Unitarianiſm or Tritheiſm. Much ingenuity was exerciſed in drawing arguments both from the Old Teſtament and the New, in ſupport of the doctrine of the Trinity, and in refuting the objections made to this doctrine; and the ſyſtem, thus framed, enjoyed the countenance and protection of the civil power.

Having brought a long ſeries of quotations to illuſtrate and confirm this repreſentation of facts reſpecting the riſe and progreſs of the doctrine of the Trinity; Dr. Prieſtley proceeds, in the *third Part* of his work, to relate the hiſtory of the Unitarian doctrine; the ſum of which is as follows:

The Jews, in all ages, were believers in the Divine Unity, on the authority of their ſacred books. This the Chriſtian Fathers allowed; and acknowledged that the doctrine of the Trinity was ſo obſcurely delivered in the Old Teſtament, that it was unknown to the bulk of the Jewiſh nation. They plead, that the Jews were not inſtructed in this doctrine, leſt it ſhould afford them a pretence for relapſing into Polytheiſm; and that it was fit, that ſo ſublime a myſtery ſhould be gradually revealed. The Jews have always expreſſed great indignation againſt this doctrine; and never expected their Meſſiah to be more than man. The orthodox Fathers allow, that Chriſt did not teach his own divinity, and that this doctrine was not fully diſcovered till the publication of the Goſpel of John. They account for this by ſaying, that great caution was neceſſary in introducing doctrines ſo ſublime and difficult, and ſo revolting to the minds of the Jews; they add, that the knowledge of our Lord's divinity was concealed, to *deceive the Devil*, leſt he ſhould otherwiſe have been prevented from aſſaulting him. Athanaſius was of opinion, that the Apoſtles acted with great prudence, and like wiſe maſter-builders, in firſt teaching what related to the humanity of Chriſt, and deferring the diſcovery of ſo offenſive a doctrine as that of his Divinity; and he allows that, whilſt the Jews were ignorant of this doctrine, they preached the Goſpel with ſucceſs among the Gentiles. Chryſoſtom, Theodoret, and others, impute the Apoſtle's ſilence on theſe ſubjects to the ſame motive; and aſſert, that the ſame caution was neceſſary with reſpect to the Gentiles. The plain inference from which is, that the orthodox Fathers muſt have ſuppoſed, that the Chriſtian church, in general, was at firſt Unitarian; eſpecially as they thought that John was the firſt who clearly and boldly taught the doctrines of the Pre-exiſtence and Divinity of Chriſt.

Notwithſtanding the opinion which Athanaſius, and other orthodox Fathers, entertained concerning the Goſpel of John, it does not appear, that it produced any change of ſentiment, upon its publication. All the Jewiſh Chriſtians remained believers

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lievers in the *ſimple humanity* of Chriſt; and the Gentile Chriſtians, in general, continued long in the ſame ſtate. It appears, from many authorities, that the former were diſtinguiſhed by the name of Ebionites or Nazarenes; that both Ebionites and Nazarenes were exiſting in the time of the Apoſtles; and that the difference between them was only nominal, both believing the ſimple humanity of Chriſt, and obſerving the Moſaic ritual. No traces are to be found of any Nazarenes, who were believers in the pre-exiſtence or divinity of Chriſt. Irenæus, in his treatiſe on Hereſy, never confounds the Ebionites with *the heretics*: they were anathematiſed merely on account of their adherence to the Jewiſh law. If the Apoſtles taught the divinity, or pre-exiſtence of Chriſt, how came theſe Ebionites, or Nazarenes, to believe nothing of either of theſe doctrines? They made uſe only of the Goſpel of Matthew, excluſive of the two firſt chapters. Though they were in general poor (as the name Ebionite expreſſes), they had men of eminence among them: Aquila, Theodotion, and Symmachus, tranſlated the Old Teſtament into Greek. Hegeſippus was probably an Ebionite, as in his liſt of hereſies, he makes no mention of the Ebionites, and as Euſebius does not cite him as an authority againſt their opinions.

That the majority of Gentile Chriſtians in the early ages were Unitarians, we have the following preſumptive proofs: that there was no creed or formulary of faith in the Catholic church to exclude them; that the firſt excommunication of a Unitarian which is recorded, was of Theodotus, about the year 200, and the firſt certain account of a ſeparate ſociety, is upon the excommunication of Paulus Samoſatenſis, about A. D. 250; that the Gentile Unitarians had no ſeparate name, except that upon the riſe of the controverſies reſpecting the perſon of Chriſt, they were called *Monarchiſts*, and that the appellation of *Alogi* was given them on the pretence of their having denied the authenticity of the writings of the Apoſtle John; that the Unitarian doctrine, and its profeſſors, were treated with great reſpect and mildneſs, by thoſe to whom it muſt have appeared exceedingly offenſive; that it was held by the *common people*; that no treatiſes were written againſt them before Tertullian's againſt Praxeas; and that the Clementine Homilies and Recognitions repreſent the firſt Chriſtians as Unitarian. The ſame point is ſupported by the direct teſtimony of Tertullian, Origen, and Athanaſius, who ſpeak of the *multitude* of believers, the *Simplices* and *Idiotæ*, and the perſons of *low underſtanding*, as uninſtructed in the true doctrine of the *Logos* and the Trinity: for, ſince the doctrine of the ſimple humanity of Chriſt was held by the common people in their time, it may be concluded with certainty, that it was the doctrine which they had received from their anceſtors, and that it originated with the Apoſtles themſelves. The

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cautious and timid manner in which the contrary doctrines were introduced, is alſo a ſtrong proof of their novelty.

Euſebius's aſſertion of the novelty of the *Unitarian* doctrine, made by an enemy to the doctrine without any proof, and contrary to all other evidence, is not to be regarded. The excommunication of Theodotus is no proof againſt the early prevalence of Unitarianiſm, as it is probable he was excommunicated on ſome other account. None of the laity were excommunicated for their Unitarian principles. Through the whole period, from the Council of Nice to the Reformation, as well as ſince that time, there have been conſiderable numbers of Unitarians either avowed or concealed.

The opinion, held in early times, that the Logos, an efflux or ray from the Divinity, was attached to the perſon of Chriſt, as an energy, but that he was nevertheleſs a mere man, might be called philoſophical Unitarianiſm. The ancient Unitarians ſupported their doctrine by arguments from Reaſon and Scripture.

To this hiſtory of Unitarianiſm (ſupported by authorities at large) Dr. Prieſtley adds his view of the riſe of Arianiſm, which taught that the *Logos*, which animated the body of Chriſt, was a pre-exiſtent ſpirit, created out of nothing, the Maker of the world, and the inſtrument of divine communications to the Jews. He maintains, that there is no trace of this doctrine prior to the age of Arius; that, though in deſcribing the generation of the Son, they had uſed language equivalent to that of proper creation, the early Fathers really conſidered him as the uncreated Wiſdom of God; but that from this incautious language, and the aſſertion of the orthodox againſt the Sabellians, that the Father and the Son differed *eſſentially* from each other, aroſe the Arian doctrine. He then ſtates,—the *arguments* uſed by the ancient Arians, who allowed no difference between *generation* and *creation*, and ſaid that if the Father generated the Son voluntarily, and if, with reſpect to his perſonality, there had been a time when the Son was not (as the orthodox acknowledged), he muſt have been created;—and the *defence* of the orthodox, chiefly taken from the *conſubſtantiality* of the Father and the Son. He adds a brief account of the Neſtorians, Priſcellianiſts, and Paulicians, who were nearly allied to the Unitarians.

In the way of epiſode, Dr. Prieſtley diſcuſſes the queſtion concerning the doctrine of the Miraculous Conception; and, though he acknowledges that the hiſtory of this event is ſupported by the teſtimony of Matthew and Luke, and was believed by Juſtin Martyr, and many other early Chriſtians, yet he apprehends there are ſufficient reaſons for rejecting it. Theſe, he ſays, are, that, except in the introduction to Matthew and Luke, there is no mention made of it, nor alluſion to it, in the New

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Teſtament;

Teſtament; that the Jewiſh Chriſtians only received as authentic a Goſpel of Matthew which did not contain the two firſt chapters; that the introductions to Matthew and Luke contain improbable and incompatible circumſtances, particularly the account of the genealogies, the viſit of the wiſe men, and the *cenſus*; that no ſatisfactory reaſon can be given why Chriſt ſhould not have been born of two human parents; that, had this narrative been true, he muſt have been, from the time of his birth, generally known as the Meſſiah; that it is improbable that Mark and John would have taken no notice of ſo ſingular a fact; that the Jewiſh Chriſtians in general, the early Gnoſtics, and many Gentile Chriſtians, diſbelieved it; that Symmachus wrote againſt it; and that, if Jeſus were not the ſon of Joſeph, there is no evidence of his being deſcended from David.

Such is the outline of this work, which the Author has drawn up from materials immediately collected from original writers, and which he particularly addreſſes to the learned. With great tranquillity and ſatisfaction he commits it to his friends, and to his enemies: he is far from wiſhing that it may eſcape the moſt rigorous examination; being confident, that, though thoſe who come after him may find ſome things to correct in him, all his overſights will not invalidate any poſition of conſequence in the whole work.

How far this confidence is well-grounded, we leave to be determined by thoſe, who have more leiſure for ſuch enquiries than ourſelves.

ART. III. *The Tatler*, with Illuſtrations, and Notes, hiſtorical, biographical, and critical. 8vo. 6 Vols. 1l. 11s. 6d. bound. Buckland, &c. 1786.

THESE celebrated Eſſays, which originally made their appearance at the beginning of the preſent century (a point of time whence ſome have dated the era of polite literature), are now reprinted, in an elegant manner, and with that degree of correctneſs which performances of ſuch eſtabliſhed reputation demand.

In that pleaſing ſpecies of compoſition (periodical eſſay-writing) the Tatler, we believe, led the way; and he has been followed by a numerous train of imitators, ſome of whom have trodden invariably in the ſteps of their maſter, and diſputed with him the palm to which, from his originality, he has poſſibly the faireſt claim. Let it be remembered, however, that three or four of the number are indiſputably writers of merit, and that they have not unfrequently attained to an equal degree of excellence with, and in many inſtances ſurpaſſed, their very juſtly admired prototype:—of which the Spectator, who has been properly ſtyled the *Arbiter elegantiarum* of his time, is a ſufficient proof.

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If, however, the Papers now before us are not absolutely *first* in point of merit, they must undoubtedly be considered as of "the very first class"—and consequently entitled to considerable praise. When we reflect, indeed, on the bright constellation which at the period in question was seen in our literary hemisphere; when we consider, likewise, that our Author was the contemporary and friend of Addison, from whose elegant pen he occasionally received assistance, there is little cause to wonder at his having been so generally successful in the execution of his work.

It is to the care and assiduity of Dr. Percy, Bishop of Dromore, that we are indebted for the very curious anecdotes, and literary information, which are to be found in the notes to the several Essays, that have so long been in the hands of the Public as the lucubrations of Mr. Isaac Bickerstaff*. But with respect to the design and nature of the undertaking, the publisher shall speak for himself.

'The Editor of these volumes claims no other merit than that of introducing them to the Public. Neither the plan, nor much of the execution of it, is his own.

'It is now about five and twenty years since the outlines of the undertaking were sketched, in conjunction with the late Mr. Tonson, by a writer of distinguished taste and talents; who was prevented from pursuing it, by avocations of a far different and more important nature. It has been considerably altered, and carried much farther than was at first intended; but all the information which was obtained by the active zeal and well-directed inquiries, which that gentleman made among men of the first eminence in the world of letters, though sometimes superseded on indubitable authorities, has been faithfully preserved, and is distinguished by a signature, in the accumulated collection, which the Reader has now before him.——

'In all cases where the writers could be ascertained, their names are mentioned, and memoirs of them are now in preparation, which will either be published in a separate work, or interwoven with the illustrations of the *Spectator* and *Guardian* almost ready for publication, and principally with-held, in hopes of their being benefited and enlarged, by expected communications from aged and literary people, friends to this undertaking.

'These admirable Essays, at their first publication generally clear, might be in less need of comment; but as they frequently allude to facts which no longer exist, notes become now indispensibly necessary. This part of the work has been the more difficult to execute, because the passages that most require explanation, contain allusions to popular fashions, modes, and follies, seldom recorded in common books, nor very minutely in such as are uncommon, being chiefly to

* Though Steele at all times stood forward as the ostensible author of the Tatler, many excellent Papers are to be found in it, the production of other pens.

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be learnt from perſonal information. To obtain this, neither trouble nor expence has been ſpared; nor will they be with-held or regretted, if this part of the work ſhould be ſo fortunate as to meet with the approbation of the Public, and become the means of enticing people to a better acquaintance with uſeful papers, which, for ſome time back, have been, perhaps, more generally bought than read.'

Steele, Swift, and Addiſon, formed, at this time, the grand triumvirate of wits, and were the principal writers in the Tatler. Of theſe there is little to ſay in addition to what is already known. We ſhall, however, ſelect an anecdote or two of each of them, which cannot but be acceptable to our Readers, ſince it is from ſuch particulars that we ſhould judge of the characters and diſpoſitions of men; and not, as ſome are too apt to imagine, from their writings, or literary courſe in life.

Steele's want of œconomy in the management of his private affairs, is pretty generally known: the following ſtory, however, related of Addiſon and his friend, do honour to both.

'Steele built, and inhabited for a few years, an elegant houſe adjoining to the Palace at Hampton, and which he diſtinguiſhed by the name of the Hovel at Hampton-wick. Being embarraſſed in his circumſtances, he borrowed a thouſand pounds of Addiſon on this houſe and furniture, giving bond and judgment for the repayment of the money at the end of twelve months. On the forfeiture of the bond, Addiſon's attorney proceeded to execution—the houſe and furniture were ſold: the ſurplus Addiſon remitted to Steele, with a genteel letter, ſtating the friendly reaſon of this extraordinary procedure, *viz.* to awaken him, if poſſible, from a lethargy that muſt inevitably end in his ruin. Steele received the letter with his wonted compoſure and gaiety, met his friend as uſual, ſaid he conſidered this ſtep as meant "to do him ſervice"—and the friendſhip ſubſiſted to the end of Addiſon's life, *with a few little bickerings* (ſays Dr. Birch) *on œconomical occaſions.*

'Steele's *expence* in his periodical publications (ſays his Annotator) was certainly very conſiderable. In the proceſs of his very laborious and beneficial publications, he might have been eaſed a little, ſometimes by whole Papers, and at other times by ſhort hints from unknown hands, all which would coſt him nothing but the trouble of digeſting, and tranſcribing. But laudable as Steele's views certainly were, and though his publications were viſibly ſerviceable, his auxiliaries, in general, did not aſſiſt him *gratis*. Of this *expence*, from which Steele's genius might well have exempted him, and to which his indolence only, and his faſhionable life ſubjected him, it is not now poſſible to ſtate with preciſion, or any kind of accuracy, the full amount. It may, however, enable the curious to form ſome eſtimate, to inform them, and on filial authority, that the celebrated Biſhop Berkeley had one guinea and a dinner with Steele, for every Paper of his compoſing, publiſhed in the Guardian, in the interval between the 7th and 8th volumes of the Spectator.

'Steele (in 1725) on a principle of doing juſtice to his creditors, relinquiſhed, in their behalf, all his lucrative places, grants, and

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employments; and having settled every thing to their entire satisfaction, retired from public life.'

But enough of Addison and Steele—we meet with little else that is new to us respecting the social virtues of either. The Dean of St. Patrick's is next to be considered.

The rancour and enmity which Swift at all times manifested toward Lord Wharton is supposed to have arisen from the following circumstance, which is related on the authority of Dr. Samuel Salter, late Master of the Charter-house:

'Lord Somers recommended Swift at his own very earnest request to Lord Wharton, when that Earl went Lieutenant to Ireland in 1708, but without success; and the answer Wharton is said to have given, was never forgotten or forgiven by Swift—*Oh, my Lord,* WE *must not prefer or countenance these fellows*; WE *have not character enough* OURSELVES.

'Lord Wharton's remarkable words' (says the Editor) 'allude, not only to the odium Swift had contracted, as the known or supposed author of the "Tale of a Tub," &c. but they seem to point more particularly to a flagrant part of his early criminality at *Kilroot*, not so generally known. In consequence of an attempt to ravish one of his parishioners, a farmer's daughter, Swift was carried before a magistrate of the name of Dobbs (in whose family the examinations taken on the occasion are said to be extant at this day), and to avoid the very serious consequences of this rash action, he immediately resigned the prebend, and quitted the kingdom. This intelligence was communicated and vouched as a fact well known in the parish even now, by one of Swift's successors in the living, and is rested on the authority of the present Prebendary of Kilroot, Feb. 6, 1785.'

Swift speaks to the full as acrimoniously of Walpole, both in his poetic and prosaic writings, as he does of Lord Wharton. That this hatred of him was great, may be learnt from the following story—

"As soon as Dean Swift heard that Lord Orford was dismissed from power, he awakened with one flash of light from his dreaming of what he once was, and cried, *I made a vow, that I would set up a coach when that man was turned out of his places; and having the good fortune to behold that day, long despaired of, I will shew that I was sincere. Send for a coachmaker.* The operator comes, had one almost ready, it was sent home, horses were purchased, and the Dean entered the triumphant double chariot, supported by two old women and his daily flatterer, to entertain him with the only music he hath any ear to hear at this age. They made up the *partie quarrée*, and with much ado enabled his decrepid reverence to endure the fatigue of travelling twice round our great square, by the cordial and amusement of their fulsome commendations, which he calls facetious pleasantry. But the next pacquet brought word (what lying rascals these news-writers are!) that Lord Orford's party revived, &c. Swift sunk back in the corner of the coach, his under-jaw fell; he was carried up to his chamber and great chair, and obstinately refused to be lifted into the treacherous vehicle any more, till the news-writers at least shall be hanged for deceiving him to imagine that Lord Orford

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ſord was *bona fide* out of power, though viſibly out of place." Lett. ſigned Th. Derry.

We now proceed to bring our Readers acquainted with ſome of the leſs remarkable (though not inconſiderable) perſonages, who have either figured as writers in the work, or whoſe characters have been delineated in it under aſſumed and fictitious names.

Among the names which are no way familiar to us, we meet with that of *Fuller*, of whom it is told, that at the age of ſixteen he compoſed the *Vain-glorious glutton*, with ſeveral other excellent pieces; and that he was, while *a boy*, the *ſecret* correſpondent of the Tatler. Prior, Rowe, Congreve, and Hughes, were alſo contributors to the work. The character of *Favonius*, Tat. No. 72, was intended for Dr. Smalridge; and that of the Dean, No. 66, for Dr. Atterbury. Anecdotes are given of Sir Chriſtopher Wren, James Duke of Ormond, the great Marlborough, the Earl of Halifax, *Diamond* Pitt *, &c. &c. We find, moreover, in Note to No. 260, a *learned* account of the celebrated Taliacotius, the ſupplemental Noſe-doctor—a curious hiſtory of W. Courten, Eſq. the principal collector of the curioſities in the Britiſh Muſeum—of Henry Wilby, Eſq. a truly ſingular character—and likewiſe ſome particulars reſpecting Partridge the almanac-maker.

We ſhall conclude our account of the work with obſerving, that the Editor † (apparently from an over-fondneſs of his ſubject) is much too apt to enter into a detail of trifling incidents, and even to give importance to characters which do not ſeem by any means to deſerve it. That the notes are unneceſſarily and affectedly multiplied is certain. Was there (for example) any occaſion to tell the readers of the Tatler, that *automata* are *mere machines*—that *glacis* (where the writer is ſpeaking particularly of the ſiege of Tournay) is a term in *fortification*—that *Mercury* was the *god of thieves*—that the ſign in the heavens known by the name of *Libra*, is next to the ſign *Virgo*? &c. &c.? In a word, if the book is deſigned for the uſe of children, ſuch notes are undoubtedly requiſite: in any other caſe they are needleſs and impertinent.

The preſent edition of the Tatler muſt certainly be conſidered (on account of the biographical anecdotes in it) not only as an entertaining, but a uſeful publication. We are, however, ſorry to obſerve the omiſſion of an article ſo very material, in a book of this miſcellaneous kink, eſpecially, as *the Index*: an advantage which *the former* editions poſſeſſed: and

* Not the preſent miniſter.

† Mr. ———, who appears to have taken up the pen, where Dr. Percy laid it down.

without

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without which, the large mass of anecdotes, &c. here collected, is of no use for occasional consultation, and can only be regarded as little better than—*rudis indigestaque moles.*

ART. IV. *Solomon's Song translated from the Hebrew.* By the Rev. Bernard Hodgson, LL.D. Principal of Hertford College. 4to. 5s. Printed at the Clarendon Press, Oxford. Sold by Rivington, London. 1785.

THE learned and ingenious work of the present Bishop of Dromore may be supposed to have rendered Dr. Hodgson's attempt unnecessary; but whatever tends to illustrate the beauties, or explain the meaning, of a piece of such antiquity (to say the least of it) as the composition entitled the Song of Solomon, deserves encouragement; and if but a few observations are more clearly unfolded than they have hitherto been, the design is laudable, and the end cannot be said to be useless.

Dr. Hodgson hesitates not to pronounce this antient and beautiful poem to have been an epithalamium, written by Solomon on his marriage; but mentions it as the supposition of *others* *, that it was penned on occasion of that monarch's marriage with the daughter of Pharoah.

The learned Principal is merely concerned to illustrate the *literal* meaning of this Song: he takes no part in the disputes which have been agitated respecting its *mystical* sense. It is one of those *sublime* controversies in which a prudent man would be cautious of engaging; and if fancy is once set a-flying in the airy regions of spiritual allegory, no one can circumscribe its progress, or say, 'Hitherto shalt thou go and no farther;' for mystery and imagination know no end!'

We will point out some passages in which the present translation differs from that in common use; and that the reader may perceive the difference at one glance, we will place Dr. Hodgson's and the old version in opposite columns:

Cap. i. 6. *Hodgson.*	*Bible.*
Regard it not that I am tawny, That the sun hath looked upon me.	'Look not upon me because I am black; because the sun hath looked upon me.
—— 15.	
Thine eyes are like doves.	Thou *hast* dove's eyes.'

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* From the fourth verse of the third chapter (viz *I would not let him go till I had led him into the house of my mother*) Dr. Hodgson would infer that this supposition is not well founded; for 'if (says he) the bride had been Pharoah's daughter, her mother's house would have been in Egypt; whereas the scene lies at Jerusalem; for in the next line she addresses the daughters of Jerusalem, and desires them not to disturb her sleeping husband!'

In

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In a note, Dr. Hodgson observes, that the word is in the plural number; and may be literally translated *thine eyes doves*, as is said in chap. vii. 5. *Thine eyes, fishponds*, which cannot mean 'thou hast fishpond's eyes.'—'Solomon seems to compare her eyes, not to the *eyes* of doves, but to *doves* themselves—the emblems of love,' and it may be added, innocence also.

C. ii. 14.

'My dove is in the clefts of the rock,
In a hollow of the precipice.'

'O my dove *that art* in the clifts of the rock, in the secret *places* of the stairs.

—— v. 15.

'Catch for us the foxes,
The little foxes that destroy the vines,
And our vines' young grapes.

'Take us the foxes, the little foxes that spoil the vines, for our vines *have* tender grapes.

C. iv. v. 9.

'Thou hast ravished my heart,
O my sister, O spouse,
Thou hast ravished it at once with thine eyes,
At once with the chain round thy neck.'

'Thou hast ravished my heart, my sister, *my* spouse; thou hast ravished my heart with one of thy eyes; with one of the chains of thy neck.'

In eighteen of the collated copies the Hebrew word signifies '*at once.*' A false reading indeed might naturally be suspected in the common text; for it conveys a very ludicrous idea to say, that 'she had ravished his heart with *one eye.*'

C. vi. 12.

'Unexpectedly methought were drawn out for me
The chariots of my loyal people.'

'Or ever I was aware, my soul made me like the chariots of Amminadib.'

If Amminadib be considered as two words (which is justified by a great number of MSS.), the meaning is— a '*willing*,' or a '*loyal people*;' and in the margin of the bible-translation this interpretation is inserted, though somewhat obscurely. Dr. Hodgson's idea of the passage is this:—'Methought there were drawn out for me (or 'my soul placed for me,' or *my fancy conceived*), the chariots of my willing people, who, zealous to serve me, thus enabled me to fly with speed to the Shulamite.'

C. vii. 5, 6, 7, 8.

'The hair of thy head is like purple:
The king is bound captive in its flowing tresses.
How beautiful and how delightsome art thou,
O love, in thy charms!
That thy stature is like a palm-tree;

'The hair of thy head is like purple; the king is held in the galleries. How fair and how pleasant art thou, O love, for delights! This thy nature is like to a palm-tree; and thy breasts to clusters of grapes. I said, I will go up to the palm-tree. I will take hold of the boughs thereof:

And now

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And thy breasts are as clusters of grapes;
I said, I will climb up into the palm tree
And will take hold of the branches.
And now shall thy breasts
Be like bunches of the vine,
And the fragrance of thy face like that of apples.'

now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples.'

Substituting the *face* instead of the *nose* is not an arbitrary improvement of the allusion; but is justified by several MSS. of credit, which read אַפִּיךְ instead of אַפֵּךְ.

C. viii. 2.

'I would lead thee, I would cause thee to go,
To the house of Talmadui my mother.
I would make thee drink of spiced wine.'

'I would lead thee *and* bring thee into my mother's house, *who* would instruct me.'

Dr. Hodgson supposes the word *Talmadui* to be a proper name; and that the common translation of it, 'who would instruct me,' hath no connection with the subject, and encumbers the sense.

— 6.

'Mercileſs as the grave is jealouſy;
The coals thereof are coals of fire; the flame of God.'

'Jealouſy is cruel as the grave; the coals thereof are coals of fire, which hath a moſt vehement flame.'

— 8.

'We have a ſiſter who is little
And hath not breaſts.
What ſhall we do for our ſiſter
In the day when it ſhall be ſpoken of concerning her?'

'We have a little ſiſter, and ſhe hath no breaſts. What ſhall we do for our ſiſter in the day when ſhe ſhall be ſpoken for?'

Dr. Hodgson illuſtrates ſeveral paſſages in this Song by quotations from Anacreon; and, from the ſimilarity of alluſion ſo very characteriſtic and exact in the following, he would infer *marks of imitation*; obſerving that, as this Song was written between four and five hundred years before the time of Anacreon, it was poſſible that he might have ſeen and copied from it.

Cap. v. 2. The voice of my beloved knocking!
Open to me my ſiſter,
My friend, my dove, my perfect one!
For my head is covered with dew,
My hair with the drops of night, &c. &c. &c.

Anacreon (Ode III.) repreſents Cupid as coming to his gate at night, ſoliciting entrance, becauſe he was cold and wet.

Ο δ' Ερως, ανοιγε, φησι,
Βρεφος ειμι. κ τ. λ.

'Said Cupid, fear not, 'tis a child
Who having loſt his way,
Has wander'd much, is cold and wet,
O let me in, I pray.

'I roſe

'I rose and gave him entrance, mov'd
To pity by his pray'r:
Warm'd his cold hands in mine, and squeez'd
The dew-drops from his hair.'

The similarity in this, and in a few other passages referred to by the translator, is not, in our opinion, so strongly characteristic as he imagines. If love be *personified* (and Anacreon was not indebted for this idea to Solomon), it might be represented as *wet* and *cold* and *wandering*, by a natural train of metaphor, without having recourse, either for the original thought, or the embellishment and improvement of it, to any poets out of Anacreon's own country.

ART. V. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London.* Vol. LXXVI. for the Year 1786. 4to. Part I. 7s. 6d. Davis.

MATHEMATICAL PAPERS.

Art. 1. *Observations on the Graduation of Astronomical Instruments; with an Explanation of the Method invented by the late Mr.* Henry Hindly *of* York, *Clockmaker, to divide Circles into any given Number of Parts.* By John Smeaton, F. R. S.

THE accuracy of quadrants, and other astronomical instruments, is a matter of the utmost consequence to the practical astronomer and navigator. When astronomy was revived in Europe, the necessity of having instruments properly adapted for the observations that were requisite for determining the relative situations, &c. of the heavenly bodies, obliged astronomers to become instrument-makers, in order to furnish themselves with a necessary apparatus: thus we find *Tycho Brahe*, and others, in his time, applying themselves to the construction of quadrants, theodolites, &c. In later times, when navigation became more extensive, the demand for instruments was increased; and since their perfection depends chiefly on the accuracy with which they are graduated, ingenious artists were encouraged both to contrive and execute instruments of several kinds. It was long, however, before the division of circles, or quadrants, was brought to the perfection required. In the paper before us, Mr. Smeaton gives a short account of the labours of our most able artists, in improving these instruments, and then describes a method of dividing a circle into a given number of parts (*we* should have said *equal* parts), which in his opinion is more accurate than any thing that has hitherto been proposed.

The method is, to drill a number of equidistant holes in a long brass bar; the bar is then to be bent into the form of a hoop, and fitted, tight, on a cylindrical block of wood ready turned to receive it, by means of which a circle is formed, whose periphery is divided into a certain number of equal parts. From this

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this original circle the divisions are to be transferred to the plate of a dividing engine. The directions for all these operations are minute and plain, and Mr. Smeaton's style, abounding with the proper technical terms, seems admirably adapted to the capacity of the working mechanic, for whom, dissertations of this kind are chiefly intended.

As to the practicability of the plan, we, who are not workmen, can say little about it: the idea is certainly an ingenious one; but we doubt the possibility of executing it without error.

We cannot conclude, without observing, that in quadrants, and other instruments for measuring angles without telescopes, there is no occasion for carrying the divisions farther than ½ a minute, for an angle less than 27 seconds is evanescent to the naked eye *. Whence Mr. Smeaton's quadrant, divided in the manner he describes, so as to read off an observation to 2 seconds, must be furnished with a telescope that magnifies a line at least 14 times, or a superfice 230 times.

Art. 2. *A Series of Observations on, and a Discovery of the Period of the Variation of the Light of the Star marked δ by* Bayer, *near the Head of* Cepheus. *In a Letter from* John Goodricke, Esq.

From these observations Mr. Goodricke has determined that this star has a periodical variation in its brightness of 5 days 8 hours 37½ minutes, during which time it undergoes the following changes.

1st, It is at its greatest brightness about 1 day and 13 hours.

2d, Its diminution is performed in about 1 day and 18 hours.

3d, It is at its greatest obscuration about 1 day and 12 hours.

4th, It increases about 15 hours.

In its greatest brightness it appears to be between the 3d and 4th magnitude, and in its least near the fifth.

To this Paper Mr. Goodricke has added a number of observations made on the same star, by Mr. E. Pigott, from Oct. 25th, 1784, to May 23d, 1785, which confirm the period determined by our Author from the observations he made from Oct. 19, 1784, to June 26, 1785.

Art. 4. *On Infinite Series.* By Edward Waring, M.D. F.R.S. Lucasian *Professor of Mathematics at* Cambridge.

The great use of infinite series in calculating logarithms, areas of curves, tangents, &c. &c. is a sufficient inducement to engage the attention of the mathematician, independent of the pleasure and satisfaction which the contemplation of these abstruse sub-

* From this we must except luminous bodies, which are visible to the naked eye, though less than the subtense of the angle here mentioned. Yet the distances between luminous bodies is not visible when that distance subtends a small angle, witness Dr. Herschel's observations on double stars, &c. the angular distance between which appeared greater, and was measured by a greater quantity of a circle, in proportion as his magnifying power was increased.

jects affords. Dr. Waring's labours in analytics are well known; of these a Paper * appeared, in the Transactions of 1784, on the Summation of Series, in which is given a method of finding the sum of a series whose general term ($P \div Q$, a fraction reduced to its lowest terms) is a determinate algebraical function of the quantity (Z), the distance from the first term of the series. The Doctor's present performance is of a similar kind with the former, and shews how the methods there exhibited may be applied or extended to several cases not enumerated before.

In the second part of this Paper Dr. Waring considers the several methods for approximating the value of quantities, whose exact value could not be obtained by any other means. The reader will here meet with many useful methods of resolving equations of higher exponents, together with observations on the writings of former analysts. Much has been advanced on this subject; the present labours of Dr. Waring are rather illustrations of the algebraical inquiries of preceding authors, than any new improvements of the art.

The third part contains some observations in order to determine the cases in which the series for finding the fluent of $ax^{\frac{m}{n}}\dot{x}$, or the area of a curve whose ordinate is $ax^{\frac{m}{n}}$ and abscissa x, converges or diverges; this is a useful inquiry, because the series is of *no* use if it diverges, and of *very little* except the convergency is quick. We cannot lay the particulars of this long Paper before our Readers: the above account will inform them what it chiefly concerns, and what parts of the extensive subjects of infinites the Doctor has here elucidated.

Art. 9. *Observations and Remarks on those Stars which the Astronomers of the last Century suspected to be changeable.* By Edward Pigott, Esq.

In this Paper Mr. Pigott has given a catalogue of such fixed stars as have been observed to be variable in size and lustre, and also such as are suspected, from the accounts of former astronomers, to be so. The catalogue contains 50 fixed stars, with their right ascension and declination reduced to the beginning of the year 1786. Mr. Pigott then enumerates the particular observations on each of these stars, and the reasons why he supposes some of them variable, although their changes have not yet been ascertained.

The establishing of facts is the first step toward the advancement of science; and though these discoveries do not seem to be of any real use at present, yet they may, at some future period, throw fresh light on astronomy. The causes of the appearances are

* For an account of which, see Rev. vol. lxxiii. p. 197.

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are undoubtedly a just object of inquiry; what has been conjectured concerning them wants as yet much confirmation.

(The *Philosophical* and *Chemical* Papers in this Part *, as soon as possible.)

* *N. B.* The 2d Part of vol. lxxvi. is just published.

ART. VI. *Chemical Essays.* By R. Watson, D.D. F.R.S. and Regius Professor of Divinity in the University of Cambridge. Vol. IV. 12mo. 4s. sewed. Cadell, &c. 1786.

WE are sorry to find that this is the last chemical performance we have to expect from the right reverend author. Though convinced, by the uncommon sale of the former volumes, that they met with general approbation, and that they have contributed greatly to the promotion of chemical knowledge, he now resigns, for ever, these pleasing and useful pursuits; but not without singular reluctance, and doing violence to his own feelings. 'Above two thousand copies' (he says) 'of the former volumes of my Chemical Essays have been sold in less than five years. I mention not this circumstance out of vanity, or as if I thought it contained any proof of their merit; but I produce it as a solid proof of the disposition of the Public to become acquainted with chemical subjects when they are treated in a popular way. This disposition has been long prevalent in foreign countries; it seems to be gaining ground in our own; and if I have endeavoured to contribute a little towards its establishment amongst us, I hope the utility of the design will plead my excuse with those, who, in the severity of their judgments, may think that I have contributed more than, from the nature of my profession and situation, I ought to have done.

'When I was elected Professor of Divinity in 1771, I determined to abandon for ever the study of chemistry; and I did abandon it for several years: but the—*veteris vestigia flammæ*—still continued to delight me, and at length seduced me from my purpose. When I was made a Bishop, in 1782, I again determined to quit my favourite pursuit; the volume which I now offer to the Public is a sad proof of the imbecility of my resolution. I have on this day, however, offered a sacrifice to other people's notions, I confess, rather than to my own opinion of *episcopal decorum*—I have destroyed all my chemical manuscripts.—A prospect of returning health might have persuaded me to pursue this delightful science; but I have now certainly done with it for ever; at least I have taken the most effectual step I could to wean myself from an attachment to it, for with the holy zeal of the idolaters of old, who had been addicted to *curious arts*,—*I have burned my books!*'

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The

The remainder of the Preface, about 15 pages, is employed in recommending an inſtitution at our univerſities, *for inſtructing young men of rank and fortune in the elements of agriculture; in the principles of commerce; and in the knowledge of our manufactures.* This kind of ſtudy, the Author obſerves, would agreeably ſolicit, and might probably ſecure, the attention of that part of our youth, which, in being exempted from the diſcipline of ſcholaſtic exerciſes, has abundant leiſure for other purſuits; which, in being born to opulence, is unhappily deprived of one of the ſtrongeſt incentives to intellectual exertion,—narrowneſs of fortune: it would prepare them for becoming intelligent legiſlators of their country; and it would inſpire them with ſuch a taſte for huſbandry, as might conſtitute the chief felicity of their future lives.

His notion of national ſtrength, ſecurity, and happineſs, tends not ſo much to the extending of our commerce, or increaſing the number of our manufacturers, as to the multiplication of an hardy, and, comparatively ſpeaking, innocent race of peaſants, by making corn to grow on millions of acres of land where none has grown before. Let us but once have as many Britons in the kingdom, as the well-cultivated lands of Great Britain are able to ſupport (at leaſt twice the preſent number), and we ſhall have little to regret in the loſs of America; nothing to apprehend from the *partitioning* policy of all the continental deſpots in Europe.—In thus fixing the baſis of our ſtrength on the improved *cultivation of our lands*, he does not mean to exclude *manufactures*, but on the contrary, conſiders agriculture and manufactures as mutually ſubſervient to each other. With regard to *commerce*, he thinks the *preſent* ſtate of the *finance* of this kingdom requires it to be cheriſhed with ſingular indulgence; and that we ſhall not ſufficiently avail ourſelves of the ineſtimable advantages of our inſular ſituation, if we do not conſider our glory and our ſafety as cloſely connected with the *number of our ſeamen*, which will ever be in proportion to the extent of our foreign and domeſtic commerce. Perhaps the advantages of commerce, and of manufactures as its baſis, are here eſtimated below their real value to the national ſtrength and importance; nevertheleſs, the obſervations reſpecting the education of young men of fortune are certainly juſt, and deſerve the moſt ſerious attention.

The eſſays which compoſe this volume are written on the ſame plan as thoſe of the three preceding; not with a view to enrich ſcience with any conſiderable new diſcoveries, but to promote a general taſte for theſe uſeful ſtudies, and to engage the attention of thoſe who are but little acquainted with chemical ſubjects, by deſcribing, in a clear and pleaſing manner, the ſucceſſive diſcoveries made in ſome of the principal branches of chemical knowledge, and the conſequent improvements in the arts depending on them. The ſubjects are,

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Eſſay I. *Lapis calaminaris, blende, zinc, braſs*; containing the natural hiſtory of the two firſt-mentioned ſubſtances, the hiſtory of the diſcovery of their being ores of zinc, the methods of extracting zinc from them, the preparation of them for the braſs-maker, the manufacture and commerce of braſs, &c.

II. On *Orichalcum*; an enquiry into the orichalcum of the ancients; from which it appears, that the art of making braſs was known to the Romans, but was derived to them from ſome other country; that braſs was made, in the moſt remote ages, in India and other parts of Aſia, of copper and calamine, as at preſent; and that in the early ages, when iron was little known, it was valued higher than gold *.

III. Of *gun metal, ſtatuary-metal, bell-metal, pot-metal,* and *ſpeculum metal.* The *compactneſs* of a mixture of copper and tin, which adapts it for making ſpeculums, is attributed, with great probability, to the *thinneſs* of its fuſion. 'I have obſerved' (ſays the Author) 'at Sheffield, that the ſame weight of melted ſteel will fill the ſame mould to a greater or leſs height, according to the degree of fuſion the ſteel has been in; if it has been in a ſtrong heat and thin fuſion, the bar of caſt ſteel will be an inch in thirty-ſix ſhorter than when the fuſion has been leſs perfect. On breaking one of the bars made from ſteel in an imperfect fuſion, its inſide was full of blebs; a ſhorter bar of the ſame weight and diameter, which had been in a thin fuſion, was of a cloſer texture.'

IV. Of tinning copper, tin, pewter.

V. Of tinning iron. Plating and gilding copper.

VI. Of gilding in *or moulu.* Of the uſe of quickſilver in extracting gold and ſilver from earths. Boerhaave's experiments on quickſilver. Silvering looking-glaſſes; and of the time when that art was diſcovered. Though this art is commonly ſuppoſed to be of modern diſcovery, we here find it to have been known, probably in the firſt century, and with certainty in the ſecond. A paſſage in Pliny gives good ground to believe that it had been diſcovered before his time, by the Sidonians.

VII. Of the tranſmutability of water into earth. The facts and arguments on both ſides are ſtated, but the point is left undetermined.

VIII. Of Weſtmoreland ſlate, and ſome other ſorts of ſtones. From a particular examination of the gravities of different ſorts of the ſlate, and a compariſon with lead and copper as uſed for covering buildings, it is concluded that 42 ſquare yards will be covered by 4 hundred weight of copper, 26 of fine ſlate, 27 of lead, 36 of coarſer ſlate, and 54 of tile. By ſtrong fire, the ſlate was reduced into a black cellular glaſs, ſo hard as to ſtrike

* This Eſſay is ſimilar to that in the Mancheſter Tranſactions; ſee our Rev. for Oct. laſt, p. 252.

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fire

fire with steel. Very good glass, the Author observes, might *probably* be made from the slate alone, for the cellular texture would disappear by continuance of fire; 'but *certainly* it might be made from the slate mixed with fern ashes, or with kelp ashes, or with other substances containing fixed alcali.' We hope, with the Bishop, that this hint will not be given in vain; and we beg leave to hint also, that if the *certainty* of vitrification with alcalies has been only inferred from the known effect of those salts upon some other earthy bodies, such conclusion cannot be depended on. There are earthy compounds, fusible by themselves, which refuse to unite with alcalies: we have mixed vitrescible stone with glass itself, and found the vitrification impeded, and the alcali of the glass spued out. Whether the Westmoreland slate is, or is not, of this nature, can be ascertained only by trial; but, in either case, we persuade ourselves that the candid Author will be rather pleased, than offended, with our remark.

To this volume is added a very useful appendage,—a general Index to all the four.

ART. VII. *A System of Surgery.* By Benjamin Bell, Member of the Royal College of Surgeons, one of the Surgeons to the Royal Infirmary, and Fellow of the Royal Society of Edinburgh. Vols. III. and IV. 8vo. 12s. Boards. Illustrated with Copper-plates. Elliot, Edinburgh; Robinsons, London. 1786.

THE continuation of this useful work, fully supports and confirms the reputation Mr. Bell had acquired by the two preceding volumes.

The third volume contains, in the former part of it, the theory and practice in affections of the brain from external violence. The very intricate nature of these disorders has excited the attention of practitioners from the time of Hippocrates downward; but although some material improvements have been introduced into this branch of practice, by the industry and observations of modern Surgeons, yet whoever is accustomed to the treatment of these complaints, must allow that our knowledge of them is still very deficient. Our Author, sensible of the great difficulties of attaining a certain knowledge concerning the nature and treatment of them, points out the means best calculated to extricate this part of practice from such uncertainty; but before he proceeds to do so, he gives a concise anatomical description of those parts which are more apt to suffer from injuries done to the head.

Mr. Bell considers all the symptoms of diseases of the brain from external violence, to originate from one of these three circumstances,—'from compression of the brain, from commotion or concussion, or from inflammation.' Of these he treats in

ſeparate ſections, and, as far as the intricate nature of the ſubject will admit, he conſiders them, as diſtinct and unconnected with each other. The appearances which are induced by their various combinations, can be known only from practice; but an accurate knowledge of them, as they occur in a ſeparate and unconnected ſtate, will contribute much in directing the proper treatment of them, under whatſoever form or combination they may appear.

The compreſſion of the brain can only be cauſed by a depreſſion of the ſkull, or an extravaſation of fluids between it and the brain. In the former caſe, the elevating the depreſſed bone, and in the latter, the evacuation of the extravaſated fluid, are indications for perforating the ſkull. The operation is accurately deſcribed, and ſeveral judicious remarks are added, which tend to render it much more ſimple, ſafe, and ſucceſsful, than we remember to have met with in any former work. The Trepan is, for evident reaſons, preferred to the Trephine; and the Levator of Monſ. Petit is recommended before any other. Several uſeful obſervations concerning the propriety of performing the operation, or not, are here laid down, which merit peculiar attention.

The concuſſion and commotion are next conſidered. We admire the Author's diagnoſtics; and though the event of his method of cure is not always attended with ſucceſs, yet it is rational, and ought not to be neglected, eſpecially ſince no other ſeems calculated to afford more relief.

An inflammation of the brain may ariſe from depreſſed portions of the cranium irritating the dura-mater, from contuſion of the head, from ſimple fiſſures or fractures of the ſkull without depreſſion. The firſt and laſt of theſe are removed by the trepan; in the treatment of contuſions, the indications are, To employ thoſe means which are known to prove moſt effectual in preventing inflammation; when this is found to be ineffectual, To attempt the reſolution of the inflammation by general remedies and topical applications; when the inflammation cannot be carried off by reſolution, or when ſuppuration has taken place, a free vent ought to be procured for the matter.

The ſubject of the next chapter is the treatment of the eye, and the parts immediately connected with it; hence it comprehends the conſideration of thoſe affections to which the lachrymal paſſages are liable. Mr. Bell begins with an anatomical deſcription of the eye and the parts adjacent; and, in order to render it more intelligible, he has added a very accurate delineation of the parts deſcribed. We have, on former occaſions, had reaſon to mention the Edinburgh engravings in an unfavourable manner; but we muſt in juſtice acknowledge, that theſe are executed by a maſterly hand.

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Inflammation

Inflammation of the eyes so frequently occurs, and is productive of so many disorders to which these organs are liable, that it cannot be too much insisted on. Our Author has therefore fully treated of it; pointing out its various causes, the indications of cure, and the most rational method of performing the various operations required. He afterward proceeds to the consideration of the following diseases and operations; namely, Wounds of the eye-lids and eye-ball;—Tumours of the eye-lids, such as abscesses, melicerous and steatomatous collections, warts, &c.;—Inversion of the eye-lids;—Eversion of the eye-lids;—Concretion of the eye-lids;—Fleshy excrescences on the cornea;—Abscesses in the globe of the eye;—Dropsical swellings of the eye-ball;—Blood effused in one or both of the chambers of the eye;—Ulcers on the cornea;—Specks or films on the transparent part of the eye;—Protrusion of the globe from the socket;—Cancerous affections of the eye, and the extirpation of the eye-ball;—Artificial eyes;—Cataracts, and the treatment of them by the different methods of depression and extraction;—Obliteration of the pupils by the concretion of its sides, and the adhesion of the iris to the capsul of the crystalline and vitreous humours;—and lastly, the *Fistula lachrymalis*. These are all fully explained, and the manner of operation requisite for curing them is accurately and minutely described. It would much exceed our limits, to follow the ingenious Author through the whole description; we must, therefore, refer our Readers to the book; in which they will not fail to receive full satisfaction with respect to every particular relative to operations on the eyes. This volume abounds with inventions and judicious remarks, nor are the old methods of treatment rejected without shewing sufficient cause why other more rational ones are preferred.

The fourth volume begins thus:

'In the last volume of this work I treated so fully of the diseases of the eyes, that it was not my intention to say any thing farther upon them: but, since the publication of that volume, a foreign oculist, M. Jean François Pellier, having appeared in this country, where he has already acquired much reputation, I consider it as a necessary addition to the chapter on these diseases, to communicate such parts of M. Pellier's practice as appear to be of importance. Possessing the advantages of a liberal education, a sound judgment, and much experience, M. Pellier has been enabled to suggest improvements in the treatment of almost every disease to which the eyes are liable; and an uncommon degree of steadiness, conjoined to a quick eye-sight, gives him a command of himself and a facility of operating, which is not often attained. I think it proper likewise to remark, that M. Pellier communicated his knowledge of the cases of the eyes in the most candid manner; which puts it in power to lay his observations before the Public, he also having

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me permission to do so. While, by giving an early account of his material improvements, I thus acquit myself of an obligation to the Public, I at the same time embrace, with much satisfaction, the opportunity which it affords of announcing the merits of an operator, who, although a stranger, and as yet not much known in this country, is perhaps one of the best oculists in Europe.'

Such recommendations from a man of Mr. Bell's experience and judgment have great weight; and from the account he gives of M. Pellier's methods of extracting the cataract, and curing the fistula lachrymalis, we see sufficient cause for bestowing praise on a man, who, if he has not brought these operations, especially that for the fistula, to their utmost perfection, has at least greatly improved them. We ought, in justice to our Readers, to lay before them M. Pellier's method of operating for the fistula; but as it, in a great measure, depends upon the new invented apparatus he makes use of, we fear it would be unintelligible without the plates.

Mr. Bell next considers the diseases of the nose and fauces, after having, as is usual with him, given an anatomical description of the parts. The subjects treated of in this chapter are, Hæmorrhages of the nostrils;—the *Ozæna*;—Imperforated nostrils;—Polypus's;—Extirpation of the *Amygdalæ* and *Uvula*;—scarifying and fomenting the throat.

Diseases of the lips are few: the Hare-lip, and cancerous affections, being the only ones described by our Author. In the operation of the former, he justly rejects the new method of using the uniting bandage, and recommends the old and sure method of sutures; the successful event of the operation being certain by this means, while by the other it is frequently doubtful; and, in many instances, the surgeon, after having failed by the bandage, has been obliged to perform afresh, making use of sutures at last.

Our Author next proceeds to the consideration of the diseases of the mouth; and, after some useful anatomical remarks, explains Dentition, and treats fully of the causes producing a derangement of the teeth, shewing at the same time how they may be either prevented or removed. Gum-boils, Excrescences on the gums, and Abscesses in the *Antrum Maxillare*, are particularly attended to; the proper method of treating ulcers of the mouth or tongue is also laid down. But the greatest part of this chapter is employed on the diseases of the teeth, and the different operations that are necessary to be performed on them. Here the Surgeon will meet with a number of judicious observations and useful directions concerning the Tooth-ach, and the various methods of extracting, fastening, cleaning, and transplanting the teeth. This last operation, however, is not admissible in every case; 'yet the *advantages* of a sound set of teeth are so considerable, both with respect to beauty and utility, that it ought not

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not to be neglected where it is neceſſary;' but various circumſtances muſt concur to render it practicable and inſure ſucceſs. The riſk, with which this operation is attended, of communicating diſeaſes, is an important and very material objection to the indiſcriminate practice of it, and ſeems to overbalance any advantage that can be obtained by it. It is practiſed, in general, more with a view to obviate deformity, than to be productive of any real *advantage*; and we think a beautiful ſet of teeth dearly bought at the expence of a venereal taint, or even the infection of a leſs dreadful malady.

The diſeaſes of the ear form the ſubject of the next chapter, in which Mr. Bell conſiders deafneſs as ariſing from an imperforated *meatus auditorius*; from extraneous bodies impacted in the ear; from excreſcences in the *meatus*; or from wax collected in the ear. The various operations for removing theſe are deſcribed, and in ſuch caſes as cannot be cured by any manual operation, palliative remedies are recommended.

This volume concludes with the wry-neck, the diſeaſes of the nipples, iſſues, and inoculating for the ſmall-pox.

The art of Surgery is much indebted to the ingenious and judicious Author of theſe volumes, for what he hath already done toward the advancement and improvement of it; and we hope he will not long keep us in expectation of that pleaſure which we promiſe ourſelves in a review of his future labours.

ART. VIII. *Annals of Agriculture*, and other uſeful Arts. Collected and publiſhed by Arthur Young, Eſq. F. R. S. &c. &c. &c. Vols. I. II. III. IV. and V. 8vo. 1s. 3d. each. Goldney.

THOUGH this work hath made its appearance in detached numbers, and though it is not our cuſtom to take notice of periodical productions, yet as this undertaking is of a peculiar nature, approaching to the memoirs of particular ſocieties, which are often publiſhed periodically, we have thought ourſelves obliged, in ſome meaſure, to take notice of it.

In a preface to the firſt volume, Mr. Young explains the deſign of this publication, and points out its utility.

At the end of a war which not only left the nation deſpoiled of a large territory, but deeply involved in debt, he concludes, that nothing remains for extricating ourſelves from our difficulties but a redoubled attention to our *domeſtic* concerns; and, in that view, nothing, he thinks, could prove more uſeful than a performance naturally calculated to turn the attention of mankind to the important concerns of agriculture. Theſe conſiderations gave riſe to the preſent work: and he profeſſes to beſtow, freely, his own labour, without any proſpect of pecuniary emolument.

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tendency to offend the sober-minded farmer, who, chiefly attentive to his own business, takes little concern in those warm contests which so strongly interest our political partizans. This, we doubt, may have tended much to retard the sale of our Author's *annals*, of which he bitterly complains, among that truly valuable class of citizens. In its present state, the work can neither be adapted to the taste of the practical farmer, nor that of the speculative politician, as it contains a great mixture of extraneous matter, about which neither of them are much concerned. It would be well, therefore, if Mr. Young would lay himself under a little restraint in this respect, and either resolve to abstain from one of these kinds of speculation, or make two separate publications of it. Our desire to see a successful work on the subject of experimental agriculture, which we think is much wanted, has produced these remarks.

N. B. This publication hath proceeded as far as the 30th N°.

ART. IX. *Two Discourses,* delivered at the public Meetings of the Royal Academy of Sciences and Belles Lettres at Berlin, in the Years 1785 and 1786. I. On the Population of States in general, and that of the Prussian Dominions in particular. II. On the true Riches of States and Nations, the Balance of Commerce and that of Power. By the Baron de Hertzberg, Minister of State, and Member of the Academy. Translated from the French. 8vo. 2s. 6d. Dilly. 1786.

THESE discourses are two of those which the Baron annually delivers before the Royal Academy at Berlin, on the birth-day of the Prussian monarch.

We gave a particular account of the first of these pieces in the Appendix to the 73d volume of our Review, from the French; we shall therefore proceed to the second.

The Baron begins with shewing that the prosperity, happiness, and riches of a state, consist in the variety and goodness of the means by which it can procure for itself, first, the necessaries, and afterward, the conveniencies or elegancies of life. He proves, by many ingenious arguments and observations, that the first, principal, and essential basis of the prosperity of a state, consists in good agriculture, and in the abundance of natural productions; and that the second basis is national industry, which, by giving perfection to the produce of the soil, introduces various kinds of manufactures, and thus gives value to the artificial productions of a country. He concludes that the balance of commerce will always be in favour of that nation whose commodities, whether natural or artificial, are necessaries of life, as corn, linen, wool, timber, &c. and this balance will always be against a nation whose different kinds of merchandice consist only of articles of luxury, and consequently are not essential to life. He considers the balance of commerce to have an essential and decisive

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influence on the balance of power; and the proof of this assertion is confirmed by an historical account of the existence of a political balance in all ages. In this part of his work he shews himself to be a profound politician, and a well-informed historian.

After mentioning the great work which the King had lately completed, of establishing the general repose and security of Germany, the Baron proceeds to enumerate the many important political occupations which engaged the attention of that great monarch. It appears that he has, at his own expence, erected a great number of public and private buildings at Berlin and Potsdam,—that he has rebuilt whole towns which have been consumed by fire,—erected new churches, and repaired old ones,—that he has expended great sums in the construction of fortresses and barracks,—that he has established new manufactures and supported old ones,—that he has given considerable sums to gentlemen and other possessors of lands for the advancement of agriculture and the improvement of their estates, for the clearing of lands and the draining of marshes,—and that he has made the greatest efforts for repairing the damages and misfortunes occasioned by extraordinary inundations, in causing the banks that were broken down to be restored without loss of time, in furnishing to the unfortunate inhabitants seed for sowing, and corn for their sustenance, and in supplying their various other necessities. The whole sum which the King has expended during the course of the year 1785, in extraordinary benefactions and gratuities, for the benefit of his subjects, appears to be 2,901,600 crowns.

The Baron, after this warm eulogy on his illustrious monarch, returns to the principal subject of his discourse, and shews that Prussia may be considered as a powerful and rich state, because it enjoys an improved state of agriculture, great national industry, an advantageous inland and foreign commerce, and an extensive navigation.

This great and learned politician has afforded us much pleasure, whenever we have had occasion to peruse his productions; and we think our countrymen are obliged to Dr. Towers for giving them a good translation of the present ingenious and animated discourses.

ART. X. *An Attempt towards an improved Version, a metrical Arrangement, and an Explanation of the Twelve Minor Prophets.* By William Newcome, D. D. Bishop of Waterford. 4to. 10s. 6d. Boards. Johnson, &c. 1785.

IF the diffusion of learning, in general, affords matter of delight and satisfaction to liberal and philosophic minds, the progress which has been made in biblical criticism, in particular, under the auspices of civil and religious liberty, in our own country,

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country, must be contemplated by every friend to truth, and Christianity, with a pleasure still more interesting and exalted.

The Hebrew and other Oriental languages have lately been cultivated by scholars, whose taste is equal to their erudition, and who, to the labour of patient and minute investigation, have joined that accuracy of judgment, and chastity of ornament, without which, diligence is often misapplied, and learning itself disgusting. Should the example of such critics excite the emulation of others, equally qualified to engage in similar pursuits, theology would no longer open to the steps of the young student those intricate and thorny paths, which few have courage to tread, and in which even those who have explored them, have rarely gathered a single flower, to cheer them on their way.

But while we are thus taught how the brow of criticism may be smoothed, while the sacred pages are gradually exhibited to us in a form which attracts our curiosity by its novelty, and challenges our admiration by its elegance, there is reason to apprehend that these advantages, however substantial they may be to the learned reader, and however plausible some persons may deem them in every instance, will, if caution be not used, produce effects the most injurious to religion. There would be no cause, indeed, to dread these effects, if the writers here alluded to, addressed their criticisms only to speculative men; if they were content to hold up that light to scholars only, the blaze of which, instead of directing the illiterate, will but dazzle and mislead them. The contrary, however, and we say it with the most serious concern, is unhappily the case. To speak plainly, we think the frequent recommendations of a new translation of the Scriptures the more alarming, as they come from persons whose talents derive additional respectability from the purity of their intentions, and whose reputation confers authority, as well as splendour, on the highest stations in the church.

The probable, not to say the necessary consequences, of this measure, are dangerous in the extreme. It would tend to shake the faith of thousands, to whom it were impossible to demonstrate the necessity of a change, or the principles on which it was conducted. These would lose their veneration for the old version, without acquiring sufficient confidence in the new. They would even expect still farther alterations, in what they have hitherto received as the infallible oracles of heaven; and thus, being incapable of inquiry themselves, and suspicious of their instructors, might they be abandoned at length, either to doubts that admit of no solution, or to Atheism, which mocks conviction. Great indeed must be the benefits, that can compensate even for the remotest probability of such an evil. Yet we might ask the most zealous advocate for a new version, whether the present does not convey every instruction to Christians of the lower ranks which they are capable of receiving? Is their view

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of the great outlines of religion intercepted, or obscured, because some of the minuter touches, which their situation could never have enabled them to perceive, are copied with a less faithful pencil? Will the peasant, who has already learnt from his Bible, that there is one God, the punisher of the wicked, and the rewarder of the righteous, reap any necessary, or useful instruction, from being told, that the words which originally recorded these awful principles of religion were arranged in metrical order? In passages relating to ancient customs, of which he is necessarily ignorant, will he feel the superior force of a translation, that marks such allusions with greater exactness and propriety? In the selection of corresponding idioms, by means of which a good version reflects the beauties of the original language, what charms shall he be able to discover, who, inheriting only a mechanical use of his own tongue, is equally ignorant of universal grammar, and of the peculiar force of idiomatical expressions?

It were easy to multiply arguments to the same purpose; nor would these obvious remarks have found a place in our Review, had it not been the professed design of the work before us *to recommend and facilitate an improved English version of the Scriptures.* In the opinion of the learned Prelate, '*nothing could be more beneficial to the cause of religion, or more honourable to the reign and age, in which it was patronized and executed.*' '*The reasons for its expediency,*' says he, '*are the mistakes, imperfections, and invincible obscurities, of our present version, the accession of various helps, since the execution of that work, the advanced state of learning, and our emancipation from slavery to the Masoretic points, and to the Hebrew text, as absolutely uncorrupt* *.'

Without pursuing a subject which would lead us beyond the limits prescribed to this article, it may be sufficient to remark, in general, that these reasons do not seem to us sufficiently cogent. We have already observed that the imperfections complained of, seldom affect either the faith or practice of illiterate persons; and that, in many instances, even a more accurate version would to them be attended with equal obscurity. At the same time, every pious and inquisitive scholar is under the highest obligations to such critics as Bishop Newcome. To men of this description, therefore, let him present the fruits of his theological speculations, since they only can derive those advantages from his labours, which his mistaken zeal would extend to all. In them he will find no innocent prejudices, which it may be dangerous to remove, and from them he will certainly receive that meed of honest and well-earned fame, which in every good man's estimation is inferior only to the silent praise of his own heart.

* Preface, p. xvi. xvii.

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The accession of various helps, and the advanced state of learning, would be highly favourable to the execution of a new version, if the reasons given above did not convince us that such a version is neither necessary nor expedient. The same may be said, with some limitations, of what it is fashionable to call '*our emancipation from slavery to the Masoretic points, and to the Hebrew text as absolutely uncorrupt.*' We say with some limitation, for though we are no longer interested in the debates which were supported with so much acrimony by Buxtorf and Capellus, we are sorry to see the most faithful translation of the Hebrew Scriptures gradually sinking into contempt. We are justified by the concurrent opinion of Bishop Lowth *, when we consider the Masoretic punctuation as preferable, upon the whole, to any one of the ancient versions, from the peculiar advantage it possesses of having been formed upon a traditionary explanation of the text, and of being generally agreeable to that sense of Scripture which passed current, and was commonly received by the Jewish nation in ancient times. We know that the superstitious zeal of the Rabbins once supposed the points to have been written by the finger of God. They are now, on the contrary, too often denied that credit which is justly challenged by the best human authority.

Let us however be careful to guard our sentiments on the expediency of a new version against the possibility of misconstruction. We mean not to repress that laudable spirit of inquiry which has prompted so many able scholars to examine the Scriptures of the Old Testament in their original language; we presume not to pass an undistinguishing censure on every attempt to improve our present version: on the contrary, we sincerely rejoice in the success of every effort, which tends even in the remotest degree to illustrate the sacred Oracles of Truth; and we heartily wish, that as much may speedily be done toward the elucidation of the remaining parts of the Hebrew Scriptures, as we have lately seen accomplished for Isaiah, for Jeremiah, and for the Twelve Minor Prophets, by their respective translators. Our objections are levelled solely against the authoritative substitution of a new version in the room of that which custom has familiarized to the ears, and hallowed in the imaginations of the great mass of English Christians; and those objections are founded merely in the apprehension, that the possible advantages of such a measure would be more than counterbalanced by the evils which, we think, would probably result from it.

After these observations, all tending to discourage the introduction of a new version into our religious assemblies, candour obliges us to subjoin the rules proposed by our Author for the

* Prelim. Dissert. to Isaiah, p. 55.

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conduct of such a work. To each of these rules he has added a variety of pertinent remarks and exemplifications, which we have not room to transcribe.

'Rule I. The translator should express every word in the original by a literal rendering, where the English idiom admits of it; and where not only purity, but perspicuity, and dignity of expression can be preserved.

'II. Where the English idiom requires a paraphrase, it should be so formed as to comprehend the original word or phrase; and the supplemental part should stand in Italics; except where harshness of language arises from pursuing this method.

'III. Where a verbal translation cannot be thus interwoven, one equivalent to it, and which implies the reading in the original, should be substituted; and the idiom in the text should be literally rendered in the margin.

'IV. The same original word, and its derivatives, according to the leading different senses, and also the same phrase, should be respectively translated by the same corresponding English word or phrase: except where a distinct representation of a general idea, or the nature of the English language, or the avoiding of an ambiguity, or harmony of sound, requires a different mode of expression.

'V. The collocation of the words should never be harsh, and unsuited to an English ear. An inverted structure may often be used in imitation of the original, or merely for the sake of rhythm in the sentence: but this should be determined by what is easy and harmonious in the English language: and not by the order of the words in the original, where this produces a forced arrangement, or one more adapted to the licence of poetry than to prose.

'VI. The simple and ancient turn of the present version should be retained.

'VII. The old ecclesiastical terms should be continued: as *grace, elect, predestinated*, &c.

'VIII. Metaphors are, in general, to be retained; and the substitution, or unnecessary introduction, of new ones should be avoided.

'IX. Proper names should remain as they are now written.

'X. The best known geographical terms should be inserted in the text, and the original ones should stand in the margin. As Syria, marg. Aram: Ethiopia, marg. Cush, &c.

'XI. The language, sense, and punctuation of our present version should be retained; unless when a sufficient reason can be assigned for departing from them.

'XII. The critical sense of passages should be considered; and not the opinions of any denomination of Christians whatever.

'XIII. Passages which are allowed to be marginal glosses, or about the authenticity of which critics have reason to be doubtful, should be placed in the text between brackets.

'XIV. In the best editions of the Bible, the poetical parts should be divided into lines answering to the metre of the original.

'XV. Of dark passages, which exhibit no meaning as they stand in our present version, an intelligible rendering should be made, on the principles of sound criticism.'

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Most of these rules are pregnant with good sense, and display an accurate and extensive knowledge of the subject. We will add, too, that, should the wishes of the learned Prelate be gratified by the publication of a new, or a revisal of the old version of the Scriptures, his own rules may, with some few limitations, be very properly and safely recommended to the translators, as the models on which their work should be formed.

In sound criticism, as it is mentioned in the last rule, the Bishop includes conjectural criticism, the sober use of which he frequently recommends. We agree with him, that, if it be admissible at all, it cannot be used *too soberly*. "*Si ita literas ac verba mutare et transferre liceat*," says the great Pocock*, "*ubi tandem pedem figemus? Tot erunt textus sacri, quot critici vel interpretes, sive in conjectando feliciores, sive paulum æquo doctiores.*"

Bentley's specimen of his intended edition of the Greek Testament, excites no regret in our minds, that even the first conjectural critic this country has boasted, was induced at length to leave the sacred volume untouched. We rather suspect, that had the work itself appeared, it would have afforded a serious example of what Burman † observed, indeed ironically—*Doctus criticus et adsuetus urere, secare, inclementer omnis generis libros tractare, apices, syllabas, voces, dictiones confodere, et stylo exigere, continebitne ille ab integro et intaminato divinæ sapientiæ monumento crudeles ungues?*

We doubt, indeed, whether conjecture can ever be authorized in a translation which is intended for general use. For if it be exercised on slight occasions, it must be in some degree superfluous; if on material ones, it must ever be indecisive.

In justification of conjectural criticism, our Author cites the authority of Bishop Lowth, in the following extract from his Preliminary Dissertation to Isaiah:

"If the translation should sometimes appear to be merely conjectural, I desire the reader to consider the exigence of the case; and to judge, whether it is not better, in a very obscure and doubtful passage, to give something probable, by way of supplement to the author's sense apparently defective, than either to leave a blank in the translation, or to give a merely verbal rendering which would be altogether unintelligible." Prelim. Dissert. p. 73.

But the Bishop of London speaks of such versions only as are offered to the theological student. "I believe," says he, in the passage immediately following that quoted by our Author, "that every translator whatever, of any part of the Old Testament, has taken sometimes the liberty, or rather has found himself under the necessity, of offering such readings as, if examined, will be found to be merely conjectural. *But I desire to be understood, as offering this apology, in behalf only of those translations which are designed for the pri-*

* *Notæ miscellaneæ in Portam Mosis*, p. 135.

† Burman. Orat. *Lugd. Bat.* 1720.

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wate use of the reader, not as extended without proper limitations to those that are made for the public service of the Church."

Of Bishop Newcome's translation it will be sufficient praise to observe, that it would be difficult to point out many instances, in which he has not adhered to his own rules. As a specimen of his general manner, we will transcribe the following animated passage from the Prophet Habakkuk, which Bishop Lowth has produced in his Prælections on the Hebrew poetry *, as a striking example of that species of sublimity, which is peculiar to the Ode:

' O Jehovah, I have heard thy † speech;
I have feared, O Jehovah, thy work.
As the years approach, thou hast shewn *it*;
As the years approach, thou makest *it* known.
In wrath thou remembereſt mercy.
' God came from Teman,
And the Holy One from mount Paran: [Selah]
His glory covered the heavens;
And the earth was full of his praise.
His brightness was as the light:
Rays *streamed* ‡ from his hand:
And there *was* the hiding-place of his power.
Before him went the pestilence:
And flashes of fire § went forth after him.
He stood, and measured the land;
He beheld, and dispersed the nations:
And the everlasting mountains were broken asunder;
The eternal hills bowed down:
The eternal paths ‖ were trodden by him.
Thou saweſt the tents of Cushan ¶ in affliction:
The ** curtains of the land of Midian trembled.
' Was the anger of Jehovah kindled against the floods?
Was thy wrath against the floods?
Was thine indignation against the sea,
When thou didst ride on thine horses, *and* on thy chariots of deliverance?
Thy bow was made bare,
According to the oath unto the tribes, *even* the promise. [Selah.]
' Thou didst cleave the streams of the land:
The mountains saw thee *and* were in pangs:
The overflowing of waters passed away:
The deep uttered its voice:
It lifted up its hands *on* high.
' The sun *and* the moon stood still *in their* habitation:
By *their* light thine arrows went abroad;
By *their* brightness, the lightning of thy spear.

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* Prælect. xxviii. p. 368. Edit. 2.
† Hebr. *hearing*.
‡ Hebr. *to him from his hand*.
§ Hebr. *at his feet*.
‖ Hebr. *were his*.
¶ Heb. *under*.
** Or, *tent-curtains*.

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'In *thine* indignation didst thou march through the land;
In *thy* wrath didst thou * tread the nations.
Thou wentest forth for the deliverance of thy people,
Even for the deliverance of thine anointed ones.
'Thou didst wound the head out of the house of the wicked:
Thou didst lay bare the foundation to the rock: [Selah.]
Thou didst pierce with thy rod the head of his villages.
They rushed as a whirlwind to scatter us:
Their rejoicing *was*, as if they should devour the poor secretly.
Thou didst march through the sea *with* thine horses;
Through the heap of mighty waters.
'When I heard *thy speech*, my bowels trembled:
At thy voice my lips quivered:
Rottenness entered into my bones, and I trembled in † my place;
Because I shall be brought to the day of trouble,
To go up *captive* unto the people *who* shall invade us with their troops.
'*But* although the figtree shall not flourish,
And *there shall be* no produce in the vines;
The fruit of the olive shall fail,
And the fields shall not yield food;
The flocks shall be cut off from the fold,
And *there shall be* no herd in the stalls;
Yet will I rejoice in Jehovah,
I will exult in the God of my salvation.
The Lord Jehovah *is* my strength;
And he will make my feet like hind's *feet*,
And will cause me to tread on mine high places.'

The words קְרָנַיִם מִיָּדוֹ לוֹ in verse 4, according to our present version, "*He had horns* COMING OUT *of his hand*," are, we think, with greater propriety, as well as dignity, rendered by Bishop Newcome, *Rays* STREAMED *from his hand*. We would add, too, that this translation seems still further supported by its parallelism with the preceding clause,

וְנֶגְהּ כָּאוֹר תִּהְיֶה

His brightness was as the light.

Our Author's note on the passage is as follows: 'The verb קרן signifies to *shine*, Exod. xxxiv. 29, 30. 35: and a pencil or cone of rays issuing from a point, diverges in the shape of a horn.'—The propriety of the metaphor is sufficiently striking, and indeed this interpretation of the word קְרָנַיִם is justified by the authority of Aben Ezra, who, as Buxtorf informs us, understands it in this very passage to signify *radii splendentes*. On Exod. xxxiv. 29, &c. to which the Bishop refers, we shall take occasion to remark, that the mis-translation of the word קרן by Aquila, and the Vulgate Latin version, has perhaps given rise to that vulgar and ridiculous error, by which horns have

* Heb. *threshest*. † Heb. *under me*.

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been

been conſidered as a neceſſary adjunct to every repreſentation of the Jewiſh Legiſlator.—Aquila renders the words κερατώδης ἦν, and the Vulgate admits the ſame erroneous interpretation, "*Et ignorabat Moſes quod cornuta eſſet facies ſua.*"

On ver. 7. the Biſhop remarks, 'ſuppoſing the Prophet to ſpeak, "I ſaw," ſeems harſh; and therefore I propoſe רָאִית *thou ſaweſt*, addreſſed to God.'—We muſt confeſs, that we do not ſee the neceſſity of this correction of the Hebrew text;—nor do we think it more harſh, or more unnatural, for the Prophet to repreſent himſelf, as having been a witneſs to events long ſince paſt, than it is to deſcribe things future, as now preſent; a mode of expreſſion which occurs in every page of the prophetic writings. We are inclined therefore to acquieſce in the preſent reading רָאִיתִי, *I ſaw.*

Verſe 11. is much more happily tranſlated by Biſhop Newcome, than in the old Engliſh verſion—

'The ſun and the moon ſtood ſtill in their habitation;
By their light thine arrows went abroad;
By their brightneſs, the lightning of thy ſpear.'

The common tranſlation is comparatively obſcure and inelegant —*The ſun and the moon ſtood ſtill in their habitation; at the light of thine arrows they went, and at the ſhining of thy glittering ſpear.*

On the words כִּחַשׁ מַעֲשֵׂה יַיִת in ver. 17. Biſhop Newcome remarks, 'As עָשָׂה ſignifies *to produce*, as a tree or a field; ſee Gen. i. 11, 12. Pſ. i. 3. מַעֲשֶׂה will naturally denote *fruit*. Hence ποιῶν καρπὸν in the New Teſtament, Matth. iii. 10, &c.'

This obſervation is ingenious; but with reſpect to the word כִּחַשׁ we think, that neither Biſhop Newcome's tranſlation, nor the old verſion, expreſſes its full force and elegance. The Septuagint approaches nearer to the Hebrew—ψευσῆται ἔργον ἐλαίας—Thus Horace has *fundus mendax*, and *ſpem mentita ſeges.*

And here candour obliges us to own, that a tranſlation of the Minor Prophets is attended with peculiar difficulties. The obſcurity, in which they are involved, in common with the other parts of the ſacred volume, ariſes, in ſome degree, from the ſingular conciſeneſs of the Hebrew language, from its numerous *aſyndeta*, and the paucity of its moods and tenſes, from the frequent omiſſion of prepoſitions, and the nice and various ſignifications aſcribed to its particles. But beſide theſe, and other difficulties, incident to every tranſlator of the Hebrew Scriptures, there are others, not leſs diſcouraging, which Biſhop Newcome had more particularly to encounter. Such are the want of hiſtorical records, for the illuſtration of many facts, to which the writings of the Minor Prophets refer, the nature of thoſe unaccompliſhed prophecies that occur in them, and which the

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event only can distinctly explain; and, above all, the shortness of the several books, which deprives the translator of that most fruitful source of just criticism, the comparison of a writer with himself. A prophecy consisting but of a few chapters must of course contain words, and phrases, about the meaning of which, as they occur but once, we can only form conjectures from the context, or from analogous terms in the sister dialects.

We have before observed, that there are few instances in which our Translator has not adhered to his own rules. The following are among the number of those that we have noticed.

Amos, iii. 3. is rendered by Bishop Newcome,

'Can two go together,
Unless they meet by appointment?'

But is not the expression, *meet by appointment*, one of those modern phrases, which he has himself very properly proscribed, in page xxiii of his Preface, and very pointedly condemned in other translators of the Scriptures?

Amos, iv. ver. 9. is rendered,

'I have smitten you with blasting and with mildew very much.'

Whether this translation of the passage be more accurate than the common English version, which, in compliance with the Masoretic division of the sentence, connects the word הַרְבּוֹת with the following clause, we will not take upon us to determine. But surely the expression *very much* is evidently deficient in point of dignity, and its position at the end of the sentence seems to render it particularly unharmonious.

Amos, vi. 14. is rendered by Bishop Newcome, in exact conformity indeed with the Hebrew original, but in direct opposition to the rule laid down by himself (Rule V.), as follows:

'Surely, behold I will raise up against thee, O house of Israel,
Saith Jehovah, the God of Hosts,
A nation; and they shall oppress you, &c.'

The structure of the sentence in the common translation is infinitely more natural, and better suited to an English ear:

"But behold I will raise up against you a nation, O house of Israel, saith the Lord God of Hosts, &c."

Hosea, xiii. 14. is rendered, we think, rather obscurely,

'O Death, where is thine overthrow?
O Grave, where is thy destruction?'

The words *thine overthrow*, and *thy destruction*, seem naturally to point out an overthrow, and a destruction to be *suffered*; rather than to be *inflicted* by death and the grave. Of this obscurity, indeed, the learned Translator appears himself to have been sensible, for he has added the following note to explain the passage—'*The destruction inflicted by death.*' But certainly a translation designed for general use, instead of requiring notes to explain its meaning,

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meaning, ſhould ſpeak a language intelligible to every capacity.

Habakkuk, i. 9.

'All of them ſhall come for violence;
The ſupping up of their faces ſhall be as an Eaſt wind;
And they ſhall gather captives as the ſand.'

Though the word מְנַפַּת be rendered, perhaps with ſtrict literal propriety, *the ſupping up*, and though the Tranſlator may ſhelter himſelf under the authority of the common Engliſh verſion, and that of the learned Peters on Job, yet we cannot but be apprehenſive that the phraſe will convey either an improper meaning, or rather no meaning at all to the mere Engliſh reader. At the ſame time, however, we muſt be candid enough to confeſs, that we know no unexceptionable word which we can recommend to be ſubſtituted in its place; unleſs indeed we follow the Syriac verſion, and that of Symmachus, which appear to have read מִנֶּגֶד, or, what amounts to nearly the ſame, admit the conjecture of Houbigant, מִקֶּדֶם, when the ſentence will run thus: *Before their faces*, &c.

But we forbear to inſiſt any longer on this moſt irkſome part of our office. We will not fatigue ourſelves, or diſguſt our Readers, with a tedious enumeration of trifling inaccuracies. On the contrary, we cannot expreſs our ſentiments on this ſubject more exactly, or more forcibly, than in the words of a celebrated writer of antiquity—Καθαπερ γε καὶ ἐν τοῖς κολοσσικοῖς ἔργοις, ὑ το καθ' ἕκαστον ἀκριβὲς ζητῶμεν, ἀλλὰ τοῖς καθόλυ προσέχομεν μᾶλλον, ἢ ἔιη καλῶς τὸ ὅλον· ὕτως κἀν τύτοις ποιεῖσθαι δεῖ τὴν κρίσιν.

In the work at large, but more particularly in the Notes, the Biſhop has enjoyed the advantage of ſome particular aſſiſtances in addition to thoſe which the preſs affords. Theſe, which he enumerates in the moſt candid and grateful manner, conſiſted principally in the acceſs which he had to the inedited papers of Dr. Durell, Dr. Wheeler, and Archbiſhop Secker; in collations of the Coptic verſion made in the 2d century; and of the Pachomian MS.; to which muſt be added ſome obſervations of Dr. Forſayeth, Archdeacon of Cork, which occupy no inconſiderable part of the Appendix.

There is alſo a curious communication on Haggai, ii. 6, 7, 8, 9 from the learned Dr. Heberden, which deſerves to be particularly noticed, as it tends to ſhew the miſapplication of a prophecy, which, as it ſtands in our tranſlation, is evidently predictive of the Meſſiah. It is true, that whatever cannot be properly applied to the ſupport of Chriſtianity, ought readily to be parted with, ſince even the beſt cauſe may ſuffer from an unſkilful or unfair defence. On the other hand, there ſeems an

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alarming propensity in some modern writers to relinquish evidence on the first suspicion of its authenticity; a propensity, which, though it may be perfectly consistent with the best intentions, seems to carry candour to an excess, and may be construed by the enemies of our faith into lukewarmness and indifference.

Whether this prophecy of Haggai deserves to be ranked among those proofs, which should not hastily be yielded to our adversaries, is a question now before the Public. That our Readers may judge in some degree of the present state of the controversy, we shall transcribe the passage as translated by Bishop Newcome, together with Dr. Heberden's communication, subjoining a few cursory observations of our own.

'For thus saith Jehovah *God* of hosts:
Yet once *more*, *in* a short *time*,
I will shake the heavens and the earth,
And the sea and the dry land;
And I will shake all the nations;
And the desire * of all the nations shall come;
And I will fill this House with glory;
Saith Jehovah God of hosts.
The silver *is* mine, and the gold *is* mine;
Saith Jehovah *God* of hosts.
Greater shall be the glory
Of this latter House than of the former,
Saith Jehovah *God* of hosts:
And in this place will I give peace,
Saith Jehovah *God* of hosts.'

Dr. Heberden's communication is as follows:

"The Prophet in these verses encourages the Jews just returned from captivity to rebuild their temple, and assures them that the splendour and riches of this new building should be very great, and that it should be far from being as nothing in the eyes of those who recollected the grandeur of the first temple. This is the obvious meaning of the words, and no other perhaps would ever have been thought of, if the Vulgate Latin had not translated חמדת כל הגוים 'Desideratus cunctis gentibus:' 'He that is desired of all nations,' instead of 'the desirable' or 'precious things of all nations;' which is the true translation of these words; and this sense of them is to be found in all the old versions, the Vulgate excepted. But the Vulgate happened to be the only one which was understood and read for several ages; and hence arose the opinion that Christ must be the person desired of all nations, and that he would add glory to this temple by his presence.

"In deference to this opinion the English translators of the Bible have followed the Vulgate against the plain construction of the Hebrew text, and have differed from all the other old translations.

"The learned father Houbigant, who, as a Romanist, is ready to pay all due regard to the Vulgate, acknowledges that חמדת being

* Or, *desirable things*.

the

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the nominative case to a plural verb וּבָאוּ must be a plural noun, and ought to be translated 'precious things:' that it is limited to this meaning by the mention of silver and gold which follows, and that nothing more was intended by the Prophet than the common richness of the building and its furniture.

"It appears from 1 Maccabees, i. 21, 22, that the second temple was in fact very richly ornamented; and in the 23d verse of the same chapter Antiochus is said to have taken away the silver and the gold and the *precious* vessels; which, if the book had been written in Hebrew, would probably have been the very word mentioned by Haggai.

"It is observable that this Hebrew word is found in Daniel, xi. 43, joined with gold and silver, and is translated in the English Bible, *precious things*. Isaiah likewise, lxiv. 11, mentions the destruction of the temple, and together with it מחמדינו all our or its pleasant things, nearly the same word with that of Haggai. See also Joel, iii. [Hebr. iv.] 5, and Nahum, ii. 9. [Hebr. 10.]

"Besides, according to Josephus, it is not true that the Messiah's presence ever added to the glory of the temple which was building in the time of Haggai: for the Jewish historian assures us, in the plainest words, that, before Christ was born, this temple was pulled down, and the foundations of it were taken away by Herod the Great, who built an entire new one in its room: his words are, Ἁπλῶν δὲ τὰς ἀρχαίας θεμελίας, καὶ καταβαλόμενος ἑτέρας, ἐπ' αὐτῶν τὸν ναὸν ἤγειρε. Joseph. Antiq. l. 15. 11. 3. [Herod] after he had taken away the old foundations, and laid others, upon them erected the temple. Now, if there be any difference between rebuilding and repairing, if Haggai's temple differed from Solomon's, and was a second temple, then Herod's was not the same with Haggai's, but was truly a third temple. [The learned Mr. Peirce, on the Hebr. xii. 26, p. 189, 2d. edit. allows this to be a third temple.]

"The most plausible objections to the Christian religion have been made out of the weak arguments which have been advanced in its support: and can there be a weaker argument than that which sets out with doing violence to the original text in order to form a prophecy, and then contradicts the express testimony of the best historian of those times in order to shew that it has been accomplished?"

Bishop Newcome's opinion is to be collected from his Notes. He thinks that the true reading is חמרות, and that the *vau* has been omitted because it was supplied by a point. In support of this conjecture, he observes, that the LXX. render it τὰ ἐκλεκτὰ, and the Arab. *electa, exquisita*. He adds, that the word is used plurally with the force of the singular, like *deliciæ* or *spes*, in Latin, Dan. ix. 23. (where LXX. and Arab. rightly supply אִישׁ, *vir desideriorum*). That Cantic. v. 16. we have וכלו מחמדים *et ipse totus desideria*, for *desiderabilis*. That Catullus uses *amores* for a person; and that Cicero thus addresses Terentia and Tulliola, *Valete mea desideria*.

The Bishop confesses, that there is a difficulty in applying חמרות to a person, and that we should expect to find in the

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text וּבֹאָה חֶמְדַּת *et veniet desiderium.* He thinks, that if this difficulty could be surmounted, it is easy and natural language to say, that He, towards whom the desire of all nations ought to be turned, should *come.*

With respect, however, to the propriety of connecting חֶמְדַּת a singular noun, with בָּאוּ a plural verb, this mode of expression receives perhaps some countenance from the Chaldee paraphrase, which, as Bishop Newcome observes, "follows the Hebrew in its ungrammatical form." But we submit it to our Readers, whether the following examples may not tend in some degree to justify such a construction of the passage before us.

Exod. i. 10.

כִּי תִקְרָאנָה מִלְחָמָה

Cum EVENERINT *bellum.*

Psal. cxix. 103.

מַה־נִּמְלְצוּ לְחִכִּי אִמְרָתֶךָ

Quam DULCIA SUNT *palato meo* ELOQUIUM TUUM.

Prov. xxviii. 2.

נָסוּ וְאֵין־רֹדֵף רָשָׁע

FUGERUNT, *et non persequens,* IMPIUS.

Examples of a similar enallage are not wanting in other languages. We will produce one only from the Ajax Flagellifer of Sophocles——

Κἄ τις ἔσθ' ὅς ἕ
Τὸν τἄ μανέντος κἀπιβλελευτἄ στρατἄ
Ξυναιμὸν ἈΠΟΚΑΛΟΥΝΤΕΣ.

But perhaps it will be more to our purpose to observe, that when two substantives are joined together in a sentence, *in statu regiminis,* as the Grammarians term it (which is precisely the case in the passage before us), then the verb sometimes agrees in number with the latter substantive, though it ought naturally to agree with the former. Thus 2 Sam. x. 9.

וַיַּרְא יוֹאָב כִּי־הָיְתָה אֵלָיו פְּנֵי הַמִּלְחָמָה

Et vidit Joab quod ESSET *contra se* FACIES (plur.) *belli.*

Here the verb agrees in gender and number with the latter substantive מִלְחָמָה, instead of being put plurally הָיוּ, and agreeing with פְּנֵי.

We will produce another passage, which, it should seem, is exactly parallel in this respect with the passage in Haggai.

Job, xv. 20.

וּמִסְפַּר שָׁנִים נִצְפַּנוּ

Et NUMERUS *annorum* ABSCONDITI SUNT.

If it were necessary to enlarge on this subject, we might observe, that the construction, which we have been endeavouring

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to

to eſtabliſh, is ſtill further ſupported by analogy. In the inſtance produced above, from Samuel, we remarked, that the verb agreed in gender, as well as in number, with the latter ſubſtantive, inſtead of the former.

A ſimilar inſtance, with reſpect to gender, occurs Levit. xiii. 9.

נֶגַע צָרַעַת כִּי תִהְיֶה בְאָדָם

Plaga lepræ cum fuerit in homine.

The verb תִּהְיֶה is feminine, and agrees with צָרַעַת, the latter ſubſtantive, inſtead of נֶגַע, which is maſculine, and requires יִהְיֶה.

Again, Jerem. x. 22.

קוֹל שְׁמוּעָה הִנֵּה בָאָה

Vox rumoris ecce venit!

Here the verb is again feminine, and agrees with the latter inſtead of the former ſubſtantive, which is maſculine.

Theſe, and other examples of the ſame kind, which might eaſily be produced, ſhew that the Hebrew abounds with anomalies, which have a near reſemblance to that we have attempted to illuſtrate. They afford therefore a ſpecies of analogical proof, which may be fairly, and perhaps ſucceſsfully admitted.

The Biſhop's objections to Houbigant's interpretation, are 'the great ſolemnity of the introduction, ver. 6, and the beginning of ver. 7, and the impropriety of the language, the deſirable things of all nations ſhall *come*, when it ſhould rather be ſaid, the deſirable things of all nations *ſhall be brought*.'—Theſe are undoubtedly very ſtrong objections, and to theſe we would add the parallel prophecy of Malachi, ch. iii. 1, which incontrovertibly relates to the Meſſiah, and which is thus tranſlated by Biſhop Newcome:

> 'Behold I will ſend my Meſſenger,
> And he ſhall prepare the way before me:
> And the Lord whom ye ſeek
> Shall ſuddenly come to his temple, &c.'

As to the propriety of applying the paſſages reſpecting the Temple to that rebuilt by Herod, the Biſhop is very juſtly of opinion, that ſuppoſing the Meſſiah to be propheſied of ver. 79, greater preciſion would not have been uſed; for this would have led the Jews to expect a demolition of the Temple then building, and the erection of another in its ſtead. As Herod's rebuilding the Temple was a gradual work of 46 years, he thinks that no nominal diſtinction between Zerubbabel's and Herod's Temple was ever made by the Jews; and quotes the authority of ſeveral of the Rabbins to ſupport and illuſtrate this poſition.

This laſt argument of the Biſhop has great weight with us in obviating the objections drawn from Joſephus; but as the

paſſages

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passages of that historian, which relate to the present question, have been professedly examined in two distinct publications, we decline saying any thing further on the subject, till it comes more particularly before us.

The notes are copious and pertinent, untainted by an ostentatious display of erudition, and abounding with such illustrations of eastern manners and customs, as are best collected from modern travellers. As a Commentator, the learned Prelate has shewn an intimate acquaintance with the best critics, ancient and modern. His own observations are learned and ingenious. It is moreover not the least merit of his criticisms, that they are continually enlivened by the introduction of classical quotations; an expedient, by which the tedium of grammatical disquisition is happily relieved, the taste of the Commentator displayed, and the text, in some instances, more successfully explained, than by diffuse and laborious modes of illustration.

ART. XI. *The Elements of Euclid*, with Dissertations intended to assist and encourage a critical Examination of these Elements, as the most effectual Means of establishing a juster Taste upon mathematical Subjects than that which at present prevails. By James Williamson, M. A. Fellow of Hertford College. 4to. Vol. I. 16s. Boards. Oxford printed. Sold by Elmsley, London. 1781.

WHEN this work first made its appearance, we deferred our account of it, in the view of procuring the second volume; which being not yet published, we have at length resolved to notice this first volume by itself.

'The dulness of commentators is a subject of much general complaint,' says Mr. W. in the beginning of his introductory dissertation. Were all commentators to write in the manner of Mr. W. the grievance would be much increased, and the Public might justly complain of the insignificancy as well as dulness of annotators. The truth is, that our Editor has done too much; he has endeavoured to explain things that needed no explanation, he has darkened a subject sufficiently clear in itself, and rendered the most perfect and most simple book that the world ever has seen, or perhaps ever will see, confused and difficult. 'My intention,' says he, 'in this edition, is not to correct my author, but to supply a defect which it could not have been very inconsistent with his plan to remedy. For he has written his book expressly upon the supposition that his reader was endued with the faculty of attention; and as this is a disposition of mind with which the book is but rarely taken up, a few seasonable warnings, therefore, to rouse the attention of the indolent, may be given with great propriety.' What a compliment to readers! Did ever an Author suppose all his readers to be void of the *faculty of attention?* If he did, why write at all? The greatest

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greateſt compliment an Author can pay to his readers is, that with all due perſpicuity, he conveys his ideas in language well ſuited to the ſubject he treats, without intermixing in his diſcourſe heterogeneous matter, and a ſuperfluity of particulars, which, inſtead of commanding the attention, and keeping it always awake, and in action, tend to weary it, and give the reader a diſguſt to the ſubject.

Mr. W. affirms 'that an Author, who writes upon ſubjects of ſcience, may often find it by no means convenient to deliver himſelf in ſuch a manner as to be always intelligible even to thoſe whom he would wiſh to have for readers.' What can Mr. Williamſon mean by this declaration? And what can the Public think of that Author who waſtes his time for no other purpoſe than to render himſelf unintelligible, and give his readers unneceſſary trouble?

In the tranſlation of his Author, Mr. W. has ſtrictly adhered to the original; which, as a tranſlation, is undoubtedly a great perfection: yet we cannot acknowledge the preſent performance to be preferable to thoſe of Cunn, Simpſon, or Barrow. For a learner, this work is certainly a bad one, becauſe the beautiful ſimplicity and conciſeneſs of the ſubject is by no means attended to. The original is in many places redundant; and Dr. Barrow has, judiciouſly in his edition, left out ſuch ſuperfluities as tend, without explaining the ſubject, to confuſe the Engliſh reader. The original Greek abounds with a number of conjunctions and adverbs, which, when properly uſed, add great beauty to that language; but ſince the idiom of the Engliſh tongue will not admit of their uſe, it is certainly wrong to retain them.

ART. XII. *Tales of the twelfth and thirteenth Centuries.* From the French of M. Le Grand. 12mo. 2 Vols. 6s. ſewed. Kearſley. 1786.

THE object of M. Le Grand, in this curious and amuſing collection, is ſuppoſed, by the tranſlator, to have been the inveſtigation of the truth, and an ardent zeal for the reputation of his country. He hath detected the encroachments of other nations, and particularly the Italians, on his own, and replaced the ſtolen laurel on the brows of his countrymen. At the ſame time he hath conteſted the claim of priority made by one part of the nation over the other, by the ſouthern over the northern provinces of France.

The *Provençal Troubadours* have long obtained a credit for excellence to which they had no fair claim, while the old *French Romancers* have been generally treated with neglect or diſdain. It is the buſineſs of this publication to reſcue them from the obſcurity into which they have unjuſtly fallen; and to prove from their own works, that they are entitled to a higher diſtinction

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than the caprice of fortune, or the prejudices of fashion and custom, have hitherto allowed them.

M. Le Grand's observations on the different species of romance, in his introductory discourse, are in general very judicious. His distinctions are accurate and clear; and his reflections are the fruit of much historical knowledge, and no small share of philosophical speculation; though his partiality to his own country hath in one place betrayed him into an ostentatious boast, that may indeed be excused, but will undoubtedly be laughed at.

'A very interesting remark here presents itself, which I believe has never been yet suggested by any writer: it is, that those provinces of France, which in the twelfth and thirteenth centuries produced the authors of romance and fable, are precisely the same, that, in the seventeenth and eighteenth, have given to the world Moliere, Boileau, Racine, Rameau, Crebillon, La Fontaine, Bossuet, Voltaire, Rousseau, Corneille, Buffon, Condé, Turenne, Le Brun, Le Poussin, Des Cartes, Vauban, &c. &c. &c.; that is, the genius, the eloquence, the invention, the imagination, the sublimity of talent, in short, all the celebrated poets and the illustrious heroes, who have adorned their country, or extended the limits of their several arts, sciences, or professions. Shall we not then conclude that nature, in the unequal distribution of her gifts between the several districts of the kingdom, has been pleased to allot the mental endowments more especially to the provinces situated to the northward of the Loire? I shall not pretend to account for this phenomenon; but satisfied with stating the fact, shall leave the cause to be investigated by others. But I cannot help observing, that she had already begun in those early ages to endow our northern provinces with that creative power, that vigour and fecundity of conception, which once more, for the second time, but with much more reason, has rendered our writers models for imitation, and objects of admiration, to all Europe.'

Our readers will be better pleased with the following extract, which will give them some idea of these *Tales*:

'Those who read with attention must observe that every age and nation has not only its peculiar style, but that in the works of pure imagination, as the romances, and even in those that are composed of the most extravagant fictions, one discerns the manners and the character of a nation described with as much truth, and often with more spirit than in their very histories themselves. This observation will appear to be founded on reason, when we reflect, that the writer in all the whimsical inventions of his brain, in all the operations that he conceives, is obliged to employ men, and such men precisely as he sees about him. By this interesting picture which the tales present of the manners and customs of their earlier ages, they will probably engage the attention still more than they will please by their intrinsic beauties. And it is not merely the general manners, or those of the more elevated ranks in life, that they represent. Calculated, like comedy, to describe the ordinary transactions of private

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life, they shew the nation in its undress, if I may be allowed the expression. Opinions, prejudices, superstitions, customs, turn of conversation, mode of courtship, all are to be found in them, and in them alone.

'The manners, which the stories exhibit, are not, I must confess, always so chaste and decent as I could wish them; and this circumstance I have several times had occasion to regret in the course of my work. The expressions are often still worse, their texture being frequently of the most disgusting coarseness. Whether it proceeded from the simplicity of the times, or that they thought, as is observed in the *Romance of the Rose*, that there was no evil in naming what God had made; or whether it be attributed to the imperfection and infancy of the language, the spirit of libertinism not having then invented those ingenious turns of phrase and circumlocutions, by which, in half concealing it, one renders the sin more seducing, these fabulists had no kind of reserve; but, as the vulgar saying is, called a spade a spade: and it is not in the relation of the author only that the ear is shocked with these expressions; one is surprised to find them put into the mouths of virtuous maids, women of character, and fathers instructing their children.

'After all, if we had nothing to object to these authors but the indecency of a few words, they might easily be pardoned. But besides the frequent coarseness of the style, some stories are in their substance reprehensible; for libertinism and adultery never can be reconciled to sound morals. Yet, however liable to objection the diction, the manners, or morals of these tales may be, it is my business to represent them such as they are, since they are descriptive of the times. Nevertheless, the respect that is due to the reader shall not be forgotten. Though all embellishment shall be rejected, and though to preserve the character, the humour, and simplicity of the fables, the language may sometimes appear bald, quaint, or approaching to vulgarity, I shall be careful not to admit any immodest or indecent expression. There are several stories which, on this account, must be suppressed entirely; others, of which I shall present only an extract, or from which I shall retract the too licentious passages. That cannot be called stripping an author; but only putting him into a condition that may enable him to appear in good company.'

These Tales shock probability. We cannot realise many of the incidents, yet they discover a vigorous and wild imagination. They awaken curiosity; and as they are generally short, they are seldom tedious: and we easily suffer ourselves to be carried away by the pleasing illusion into the land of inchantment.

Art. XIII. *A Plan for rendering the Poor independent on public Contribution:* founded on the Basis of the Friendly Societies, commonly called Clubs. By the Rev. John Acland, Rector of Broad-clist, and one of his Majesty's Justices of the Peace for the County of Devon. To which is added, a Letter from Dr. Price. 8vo. 1s. Rivington, &c. 1786.

THE increase of the poor-rates hath been a long and growing complaint; and the burden is, at this day, so grievous, that

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that if ſome remedies be not applied to relieve it, the landed intereſt (oppreſſed as it is by ſuch an accumulation of taxes) muſt, in time, ſink under its weight.

Various means have been deviſed to check the progreſs of this increaſing evil. Some have been plauſible in theory; but their application hath been deemed injurious and tyrannical; and long-eſtabliſhed grievances have been ſubmitted to, from a fear that the means deſigned to remove them would, introduce ſtill greater inconveniences.

The Author of this pamphlet appears to be influenced by the worthieſt motives, in the Plan which he offers to the Public; and the leaſt that we can ſay of it is, that it merits the moſt ſerious attention of all deſcriptions of people; and whether practicable or not, Mr. Acland will be entitled to the thanks of his country, for his very laudable attempt to blend in one ſcheme the intereſts both of the rich and of the poor; and to make uſefulneſs co-operate with charity.

In his addreſs to the poor (in a ſeparate paper), he hath given a general view of his plan; and as that comprehends the leading objects of the ſcheme, we will preſent an extract of it to our readers in the Author's own words:

'In the firſt place, it is built upon the baſis of the friendly ſocieties, commonly called clubs, and without interfering in the leaſt with thoſe already eſtabliſhed. It forms all the members of ſociety (excepting ſuch as are therein excepted) into one general club; which is ſubdivided into twelve different claſſes of perſons, who are all, under certain circumſtances, to receive, as a matter of right, a different allowance according to their reſpective contributions, in caſe they ſhould ſtand in need; but otherwiſe, the contributions of the richer ſubſcribers are to go in aid of the poorer ones, and afford them a better proviſion under all their wants. But for matters of this ſort I muſt refer to the plan itſelf, and proceed to give an account of the monthly ſums to which the weekly contributers of the two lower claſſes are, under the following circumſtances, to be entitled.

'The ſubſcribers of three-halfpence per week will be entitled to ſixteen ſhillings per month during confinement through ſickneſs, or what is commonly called *bed-lying pay*; to eight ſhillings per month till they are able to earn, the man ſixpence a day, and the woman threepence a day, or what is commonly called *walking pay*; and for every child more than two and under eight years of age, four ſhillings per month. The ſubſcribers of twopence per week will alſo be entitled to one pound four ſhillings per month *bed-lying pay*; to twelve ſhillings per month *walking pay*; and for every child more than two and under eight years of age, five ſhillings and ſixpence per month.—And though one parent ſhould die, the ſurvivor is to receive the children's pay for both, with the deduction only of the weekly ſubſcription of the deceaſed parent, for ſuch time as any one child ſhall receive its allowance. With a like deduction of both parents ſubſcription, all orphan children are to receive according to the ſubſcription

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ſubſcription of their parents; for inſtance, were two ſubſcribers of 2d. each to leave ſix orphan children, thoſe children would receive a clear 3l. 4s. 8d. a month; of which ſum, whatever remained over and above their neceſſary nurture, is to be laid up for their uſe.—The ſubſcribers likewiſe of 1½d. and 2d. are, after they arrive at the age of ſixty-five, to receive, the one 3s. 6d. the other 4s. per month; after ſeventy, or any time before, that they ſhall not be able to earn, the man 6d. or the woman 3d. a day, the one 5s. 6d. the other 6s. 6d. per month; and after ſeventy-five, or any time before, that they ſhall be rendered incapable of all labour, the one 12s. the other 14s. per month.

'And on account both of the greater number of gratuitous ſubſcribers, and the higher rate both of houſe-rent and all the neceſſaries of life, it is propoſed, that the inhabitants of the city of London, and the circumjacent places to the diſtance of four or five miles, ſhall have an encreaſed allowance of 4s. per month in the firſt inſtance, of 2s. in the ſecond, of 1s. in the third, of 1s. 6d. in the fourth, of 2s. in the fifth, and of 2s. 6d. in the ſixth. And for the ſame reaſons it is propoſed that in ſome other of the great trading towns and cities, there ſhould be an advance; in the firſt inſtance of 2s. 6d. in the ſecond of 1s. 4d. in the third of 1s. in the fourth and fifth of 1s. 4d. and in the ſixth of 2s. per month. Such is the plan that is now offered to your conſideration, and it is hoped that no liberal mind will be in any doubt whether to prefer ſuch a certain comfortable and independent ſupport to the uncertain, wretched, and dependent pittance ſupplied them, by enforced and precarious relief from their reſpective pariſhes.'

Mr. Acland ſubmitted his plan, before he publiſhed it, to the inſpection of Dr. Price, who approved of its general principle, and made ſuch obſervations on the ſubject, as tended to confirm the writer's general notion, though in ſome inferior points of calculation the Doctor proved that Mr. Acland was miſtaken. As the approbation of ſuch a diſtinguiſhed writer muſt give weight to any plan that may be offered to the Public, on ſubjects of this nature, we cannot better promote the object of this publication, nor pay the ingenious and worthy Author a more acceptable compliment, than by preſenting our readers with the following extracts from Dr. Price's letter.

'I have conſidered with much attention your plan for making a general proviſion for the poor. It is impoſſible that the principle on which it is founded ſhould not be univerſally approved, nothing being being more plainly equitable and reaſonable than that "the poor, "while young, and in health and vigour, ſhould be obliged, by "ſmall ſavings, to contribute towards their own ſupport, when diſ-"abled by ſickneſs, accident, or age." The many clubs eſtabliſhed for this purpoſe in different parts of the kingdom, however ill-formed their plans generally are, prove this to be the ſenſe of the poor themſelves; and therefore afford a particular encouragement to the legiſlature to think of eſtabliſhing ſome plan of this kind, and thus to eaſe the Public of a burden which is grown almoſt intolerable.' . . . . . 'In ſhort, it ſeems to me that your plan has a ten-

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dency to do the greatest good, by affording, in the best manner, the most agreeable and useful relief to the poor; by encouraging frugality, industry, and virtue among them, and by promoting the population of the kingdom, and removing many of the evils which attend our present poor laws. I will add what appears to me a further recommendation of it, that it will substitute in the room of the present dangerous plans of the friendly societies scattered throughout the kingdom, ONE GENERAL PLAN of the same kind, well-formed, substantial, and permanent.'

Every other testimonial would seem needless after this; and we have only to add, that if Mr. Acland's plan should meet the approbation of the legislature, and a trial should be made of its practical efficacy and utility, we sincerely wish that its success may answer his expectation, and reward his zeal.

ART. XIV. *Lucubrations*; consisting of Essays, Reveries, &c. in Prose and Verse. By the late Peter of Pomfret. 12mo. 3s. sewed. Dodsley. 1786.

WE have been so frequently entertained by this ingenious Author, that it would give us great pain if, after all, we were obliged to sacrifice him at the altar of criticism. We always make those immolations with reluctance; even when there is no claim on our gratitude for past obligations: but when an old friend, to whom we have been indebted for many hours of rational amusement, becomes insipid or tedious, and yet will —*will* talk, it occasions a sad conflict between humanity and justice before we have the heart to bid him hold his tongue.

As we dread to have our better feelings put to so rigid a test, we were really afraid to go one step beyond the title-page of these *Lucubrations*, lest Peter, whom we had loved and cherished in his more vigorous days, should become our victim in his old age.

But (happy for us both!) as we proceeded, our apprehensions subsided; and we exclaimed with pleasure, 'Though Peter's grey hairs appear, yet the laurels are not yet withered on his brow!'

'*Languescit!*' he exclaims: or in other words, he feels himself growing old, and is conscious that his muse partakes of his infirmity. The acknowledgment is ingenuous: for very few whose powers are languishing by age have the candour to confess it; but most old fools have the vanity to think that they are as young as they ever were, and whether their object be a muse or a mistress, they will still affect to be brisk and gay; though all their gaiety only reminds us of

'Sober Lanesborough dancing in the gout.'

These *Lucubrations* appear to have been the amusements of a vacant hour: and while there is nothing in them offensive to virtue, religion, or good manners, there is something that will afford

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afford entertainment to those who read for no other purpose: and something too from which minds of a more elevated and enlightened cast may not disdain to take hints of instruction.

The lines on suicide express the common arguments against self-murder, in a concise manner; though we can say little in praise of the poetry; for it is deficient both in ease and spirit.

From the essay '*on our reception in public places*,' our Author appears to have met with some severe affront from a haughty divine, which he hath taken the opportunity of chastising with more than common asperity.

We cannot conclude without saying, that though Peter's taper doth not burn with its former vigour, yet its light is clear and pure; and we doubt not but when its last flame trembles on the socket, it will still show the good qualities of its composition, and leave a grateful odour behind.

ART. XV. *A short Review of the political State of Great Britain* at the Commencement of the Year One thousand Seven hundred and Eighty-seven. 8vo. 1s. 6d. Debrett. 1787.

'AN intelligent mind,' says this very ingenious writer, 'accustomed to speculate upon human events, to regard their causes, their progression, and their effects, and to form its general opinions from an expanded survey of the whole; such a mind will naturally stop at particular æras in the history of nations, and assemble their scattered rays into one concentered point of view. The political situation of this country at the present juncture, may, perhaps, be regarded as forming one of those epochas; and may merit consideration, as detached from the general mass of time and matter, which constitute and compose what we denominate history. My object, in writing the following sheets, is principally to present a picture of the actual and existing moment, without either taking any ample retrospect of past transactions, or extending my conjectures far into an unascertained and imaginary futurity. It is certainly curious, and it may be useful, to consider the relative and respective positions of the king and the people, of the governors and the governed, of the ministry and of the opposition, at the opening of a new year, before the incumbent pressure of succeeding events has diverted our attention to other scenes and objects. I shall confine my survey to a few of the great component features.'—

He, accordingly, begins with THE SOVEREIGN, who stands foremost on the canvas: a most respectable figure, as a good and amiable *man*. The reader may imagine the back ground of the picture to be grouped by Edwards, and Henrys, and the late King of Prussia, as MONARCHS. The piece is well sketched, with a bold but not licentious pencil. To drop, for a moment, the allusion, our unknown *Author* seems to possess a great de-

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gree of candour, as well as of spirit. He disclaims all party attachment. 'Above the vileness,' says he, 'of writing for any faction, or adopting from interest, any opinions: having little to hope, and less to apprehend, from any minister, I have written as I felt on every subject. I am neither to be found on the terrace at Windsor, nor at the suppers' [few *authors* are, we suppose] 'at Carlton-house. I have neither bowed to the meridian, nor to the rising sun. I have neither flattered the Minister, where I conceive that he is an object of censure; nor justified the Opposition in those acts where I believe them to have merited condemnation—'

The HEIR APPARENT next attracts our notice; and in this masterly piece we see, with inexpressible concern, the rising sun almost totally eclipsed by——But we refer to the picture, and turn our eyes to the drawing which is here given of the Minister. Mr. Pitt's portrait is a favourable likeness of (if we mistake not) a favourite with the artist. We do not, however, think that he has done more than justice to the original.

The *Companion* to the last mentioned picture (though the originals are not companions), gives Mr. Fox, painted, indeed, to the life: for, although our political Vandyke modestly professes to have given us only *sketches*, this is, unquestionably, a masterly portrait. Free, animated, glowing,—the figure seems ready to start from the canvass; its lustre is, however, duly tempered by the requisite shading of an impartial pencil. The foibles that must necessarily enter into a true delineation of so mixed a character are not overlooked: and we are seasonably reminded that it is not a divinity that we are contemplating, but a mortal, like ourselves, and subject to the frailties of other men.

In *coalition* with the last piece, we have a brief outline of Lord North. It excites in our minds a just recollection of the character, but furnishes us with no new ideas of the man or the minister.

Of Burke, it should seem as if the Author thought, *the less is said, the better*; but to Sheridan greater attention is given, and ample tribute is paid to so 'rare and so matchless a combination of talents. There, a temperate and a winning elocution, sustained by classic elegance, adorned with dramatic and poetic images and allusions, pointed with the keenest irony, and rising, where necessary, into the boldest animation, conspire to render him one of the most conspicuous leaders of parliamentary debate.'

No longer a painter, but a political spectator of the passing times, our brother *Reviewer* proceeds, toward the conclusion of his work, to speak, in terms of approbation, of the commercial treaty with France. He then goes on to take notice of a great event by which, among other memorable occurrences, the last year hath been distinguished, the death of Frederic the Great, on whom the highest *eulogia* are lavished.

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Lord

Lord Rodney's ample ſhare of public merit is likewiſe the ſubject of much encomium, attended by a ſevere charge of *ingratitude* here brought againſt his country, grounded on the peculiar circumſtances, and preſent ſituation of this firſt-rate naval officer,—'the ſaviour of the empire, whoſe age is embittered by ſuits and attachments, and all the nameleſs engines of judicial torture!'

Mr. Haſtings, too, finds here a warm and able advocate, who pleads the cauſe of the Oriental hero, and ſtrongly recommends him to 'the protection and *gratitude* of his country.'

The retreat, 'either actual or imminent,' of Lord Mansfield, 'from a ſituation which he has held with ſo much dignity to himſelf, and ſo much benefit to the Public, for a period of thirty years,' furniſhes our Author with an opportunity of paying a juſt tribute of applauſe to the rare merits of a man, whoſe loſs to his country, whenever it happens, will not be eaſily repaired.

This Review concludes with an intimation, that, ſhould the preſent performance meet the public approbation, the writer may, probably, be induced, 'at ſome moment of leiſure, to reſume his pen, and to attempt to complete that picture, of which he has only traced the outline.'

MONTHLY CATALOGUE,

For JANUARY, 1787.

AFFAIRS *of* IRELAND.

Art. 16. *An Addreſs to the Nobility and Gentry of the Church of Ireland, as by Law eſtabliſhed.* Explaining the Cauſes of the Commotions and Inſurrections in the Southern Parts of this Kingdom, reſpecting Tithes; and the real Motives and Deſigns of the Projectors and Abettors of thoſe Commotions and Inſurrections, &c. By a Layman. Dublin printed; London, reprinted for Kearſley. 8vo. 2s. 1786.

THE continual diſpoſition of the Iriſh peaſantry to tumultuous diſturbances, the enormity of their outrages, and the perſons againſt whom their brutal reſentment is directed, all tend to ſhew that the poor ignorant agents are ſpurred on, by concealed and crafty directors, to ſome dark purpoſe. The Author of this Addreſs argues throughout, to prove, 'that Popery is the root from whence the preſent inſurrections ſpring.' The inſurgents are all Papiſts, their manifeſtoes proclaim them to be ſo, their prieſts openly read them at their altars; their maſs-houſes are their places of rendezvous, where they bind themſelves by ſolemn oaths to execute their deſigns; and the extirpation of the Proteſtant eſtabliſhed clergy, and conſequently of their religion, is the object of their confederacy. Some particular events and circumſtances have, at this time, cauſed the fire of theſe diſcontents, hitherto ſmothered, to break out into a blaze; the firſt and principal of theſe are, *the haſty and improvident repeal of the*

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most important parts of that code of laws, called Popery laws; and particularly of that part of them, which forbids the acquisition of freehold property by Papists.——

'Another circumstance which has much contributed to the present disturbances is, *the vast number of Papists in this kingdom, who have lately armed and regimented themselves, under the denomination of Volunteers*; they have not only intermixed themselves with Protestants, in several bodies of Volunteers, but have formed distinct bodies themselves. And even in the city of Dublin, the Popish Volunteers, under the insulting denomination of the IRISH BRIGADE, greatly outnumbered all the other Volunteers.——

'Another reason that these insurrections have broke out in this last summer, is, that a bill was (to say no worse of it) very hastily and improvidently introduced into parliament in the course of last session, purporting to be a bill for the protection of the persons and properties of the clergy of the established church.—The bill was ill digested, had many exceptionable clauses in it, and if it had passed into a law, would have been the occasion of mischief and inconvenience, instead of advantage, to the clergy; it luckily miscarried in the House of Commons, and never was introduced into the House of Lords: during the debates on this bill in parliament, some ill-weighed reflections, and which, on examination, would have been found to have arisen from mistake and mis-information, were thrown out on the clergy, and their proctors, respecting the collection of tithes.—These debates, and the miscarriage of a bill, with such title, spread like wildfire through the kingdom; some men of great weight, and in the confidence of government, were represented in the publications of these debates, as having spoken very hardly of the clergy, and their proctors, and as having accused them of exaction in the collection of their tithes. The Papists immediately concluded, that this was their time to commence hostilities against the established clergy, and that they would be countenanced, or at least connived at by government, and instantly broke out into open outrage and violence; and formed a solemn league and covenant against the church established.'

The preceding account of these artfully fomented disturbances, corresponds with that given in the *Philosophical Survey of the South of Ireland* *; and the result of the whole is, 'to prove that the most trifling compliance by the legislature of this country, with the insolent factious demands and pretensions of a Popish banditti, spirited up by agitating friars and Romish missionaries, sent here for the purposes of sowing sedition, is as inconsistent with justice as it is with sound policy, and the safety of this Protestant state: and that our religious establishment is the main pillar of our constitution, which cannot be pulled down without the ruin of the whole structure of our government.'

When we consider the assuming politics of the church of Rome, and the intriguing character of its missionaries, a Protestant establishment should, before it holds forth indulgencies to the Catholics under its toleration, cautiously weigh the numbers and strength of the

* See Rev. vol. lx. p. 11.

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party, and compute how far their power may be dangerous, ſhould opportunity tempt them to be troubleſome.

Art. 17. *Hiſtorical Tracts.* By Sir John Davies, Attorney Geral, and Speaker of the Houſe of Commons in Ireland; conſiſting of, I. A Diſcovery of the true Cauſe why Ireland was never brought under Obedience to the Crown of England. II. A Letter to the Earl of Saliſbury, on the State of Ireland, in 1607. III. A Letter to the Earl of Saliſbury, in 1610; giving an Account of the Plantation of Ulſter. IV. A Speech to the Lord Deputy in 1613, tracing the antient Conſtitution of Ireland. To which is prefixed, A new Life of the Author, from authentic Documents. 8vo. 6s. bound. Stockdale, 1786.

Sir John Davies was an able lawyer, and not unknown as a lover of the muſes; two avocations that have little affinity with each other; but the latter was the firſt purſuit; and indeed he appears from his memoirs to have paid very little deference to the law, in the early part of his life, until his good ſenſe corrected his eccentricities. In theſe tracts he exhibits himſelf in the character of a diligent member of the adminiſtration in Ireland; zealous for the ſettlement and proſperity of that nation, and ſtudious of the beſt means of effecting theſe valuable purpoſes.

The firſt tract, which is alſo the firſt in its importance, has been ſeveral times printed; the other three have been collected from the literary treaſures in the Britiſh Muſeum. The ſecond and third contain much local information, gained by Sir John's attendance on the judicial progreſſes of the Lord Deputy in Ulſter; and they diſplay a ſtriking view of the barbariſm and lawleſs miſery of the inhabitants at that time. The ſummary view of the Iriſh conſtitution given in the laſt article, his ſpeech on being choſen and approved as ſpeaker of the Houſe of Commons there, is, according to the faſhion of his time, made ſubſervient to the moſt extravagant panegyries on King James, and on the Lord Deputy Chicheſter, to whom it was addreſſed.

Art. 18. *A candid Review of the moſt important Occurrences that took place in Ireland during the laſt three Years*; in which is compriſed, I. The Proceedings of the National Convention aſſembled in Dublin, November 1783, and the ſucceeding Year. II. Riſe and Progreſs of the Bill for effectuating a commercial Intercourſe between the two Nations on permanent and equitable Principles. III. His Grace of Portland's Reaſons for oppoſing the twenty Propoſitions ſent from the Commons to the Lords of England for their Conſideration. IV. Proceedings of the Iriſh Legiſlature on the twenty Propoſitions tranſmitted from England. V. Opinion of Mr. Fox's miniſterial Character. VI. The probable Conſequences of any Propoſition in the Britiſh Parliament tending to an Union with the ſiſter Nation. VII. The preſent State of the Preſs in Ireland. 8vo. 1s. 6d. Bell. 1786.

This is a ſenſible narrative of events; but it will not be agreeable to all taſtes. The writer does not exhibit the Iriſh convention in the moſt reſpectable point of view; and in his hiſtory of the commercial propoſitions, he ſhews the weakneſs of the objections ſtarted againſt them by the miniſterial oppoſition here, and by the parliament

ment in Ireland. They were indeed very delicate subjects of consideration; for, as this writer truly observes, every argument used in support of them on one side of the water, were so many reasons against them on the other side! He complains much of the abuse of the press in Ireland, by circulating horrible exaggerations of riotous proceedings, which give other nations a false idea of the internal state of the country. But this is another subject of delicacy; nor do we clearly conceive the nature of the remedy he proposes against an evil that the *Layman* in the preceding *Address* attributes to the printers in Dublin being chiefly Papists; a circumstance for which we have no better authority than his assertion. This Author says, very confidently, that 'the establishment of an independent press in Dublin, with a corresponding one in London, would in a very short time be productive of the best consequences to Ireland. When I mention an independent press, I mean one not in the least connected with ministers, or any description of people in opposition.' The object of this institution is declared to be to report, faithfully and circumstantially, the various occurrences of the times. But what is to be understood by an establishment not formed either by the government, or by the adversaries to the governing powers? If a press is to be supported by any sanction whatever, it would become odious; if it is to depend on profit for support, it would stand on no better ground than the present presses; but must be regulated by the common principles of the trade, and must study the taste of the majority of readers: nor will any press attract attention by a tame caution of never printing any thing of the truth of which the printers are not assured. A printer of a newspaper at present amuses his readers with the current report of to-day; if it is a lie, so much the better; to-morrow he corrects their judgment by declaring it false; the lie and the truth are therefore both equally of use to keep his press in motion, for *that* with him is the *first* object; the people in general are fond of such see-saw kind of entertainment, and *will have it*. Nor does there appear any means to conduct public intelligence upon a better plan than such as the people are willing to receive. *Si populus vult decipi, decipiatur:* it is all for the good of trade, and that is sufficient for both printer and politician, who feel the pulse of the times as accurately as a physician feels a patient's pulse in a fever.

EAST INDIES.

Art. 19. *Memoirs relative to the State of India.* By Warren Hastings, Esq. late Governor General of Bengal. 8vo. 4s. Boards. Murray. 1786.

These Memoirs were originally printed by Mr. Hastings at his first arrival from India, for private distribution; when, as is usual in such cases, a bookseller got hold of a copy, and printed it for sale*. *That* edition as naturally produced the impression now before us; for the preface informs us, that the *former* being printed from an imperfect copy, and without permission from the Author, rendered it necessary for the present publisher to give a correct and authentic edition: he therefore applied to Mr. Hastings, and obtained his consent. Both these editions, to be correct, must correspond

* See Review, Oct. last, p. 307. "Hasting's Review, &c."

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ſpond with the Author's impreſſion; but how far Kearſley's copy fails in this reſpect, cannot be determined without a careful collation; a taſk which we cannot undertake. The Editor of this edition has, indeed, added ſome explanatory notes, which he confeſſes have *not* been communicated to Mr. Haſtings; of courſe Mr. Haſtings's conſent could not extend to them. There is alſo added, in an Appendix, "A Narrative of the Flight of Prince Ichander Shah, eldeſt Son of the Mogul Shah Allum, from his Father's Court at Dehly." This is ſaid to have been written by the prince, in the Perſian language, at the requeſt of Mr. Haſtings; and to have been tranſlated by Captain Jonathan Scott, who lately publiſhed the Memoirs of Eradut Khan: of the authenticity of this journal we entertain no doubt; but it is ſo obſcured by the peculiarity of Oriental terms, and ſo little explained by notes, that it is more valuable as a curioſity, than as a paper of information.

A head of Mr. Haſtings is given as a frontiſpiece to this volume; ſaid to be engraved from a painting by Zoffany.

Art. 20. *Letters of Albanicus to the People of England*, on the Partiality and Injuſtice of the Charges brought againſt Warren Haſtings, Eſq. 8vo. 2s. Debrett. 1786.

Albanicus is a very fair and candid advocate, on general principles, in behalf of Mr. Haſtings; but moſt people have, by this time, made up their minds about the voluminous charges framed againſt him; and it would be ill-natured not to allow Albanicus his ſhare of merit, as an advocate, in a cauſe which, no doubt, he thinks a good one.

POLITICAL and COMMERCIAL.

Art. 21. *A Woollen Draper's Letter to his Friends and Fellow Tradeſmen*, all over England. 8vo. 1s. French, in Fenchurch-Street. 1786.

This ſuppoſed Woollen Draper *, who ſeems to be well acquainted with the ſubject he treats, endeavours to ſhew his fellow tradeſmen the very great injuries to which the woollen trade is expoſed, by the commercial treaty, lately ſigned at Paris. He conſiders the woollen trade as the moſt material ſupport of our kingdom; and, with reluctance, acknowledges, that the manufacturer cannot, under our preſent heavy taxes, afford cloth at ſo cheap a rate as our neighbours the French: he makes it appear that they can underſell us, even in our own markets; and, conſequently, that they will engroſs the whole trade, if permitted to bring their goods to England. As the treaty hath not yet paſſed into a law, he requeſts his brethren in the woollen trade to exert themſelves, by petitioning parliament, againſt a meaſure which, if carried into execution, will prove the inevitable ruin of many thouſand families.

This honeſt Draper's language and ſentiments are plain, but forcible †; and he ſhews his ſkill in political as well as commercial matters. In his own ſtyle, the ſample, which he hath here offered to the Public, is well wrought, and of a good fabric.

* Perhaps no more a *Draper* than Swift, who aſſumed that character.

† The more forcible, indeed, from their plainneſs.

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Art. 22. *The Letters of an Englishman*; in which the Principles and Conduct of the Rockingham Party, when in Administration, and Opposition, are freely and impartially displayed. 8vo. 2s. 6d. Stockdale. 1786.

These are a course of Letters that appeared lately in the Public Advertiser; they are written with ability and intelligence, and contain a severe scrutiny into the political evolutions of the most distinguished champions of the Rockingham party.

Art. 23. *A Rope's End for Hempen Monopolists*: or, a Dialogue between a Broker and a Rope-maker, &c. In which are represented, the pernicious Effects of the Rise in the Price of Hemp. By a Halter-maker, at the Service of all Monopolists. 8vo. 6d. Sewell, &c.

An arraignment of the conduct of certain merchants and their broker, who, by a late monopoly of hemp, have, according to the Writer, done great injury to this country. When we consider the supply of cordage for our shipping, exclusive of all other branches of the hempen manufacture, the subject here treated appears to be of no small consequence. The present Dialogue is managed with good ability, on the part of the Author; who, from his knowledge of the matter in debate, writes not only with judgment, but with a considerable degree of vivacity, and even some share of humour.

Art. 24. *Tracts on Subjects of National Importance*. First, On the Advantages of Manufactures, Commerce, and great Towns to the Population and Prosperity of a Country. Second, Difficulties stated to a proposed Assessment of the Land Tax; and another Subject of Taxation proposed, not liable to the same Objections. By the Rev. John M'Farlan, D. D. F. R. S. Scotland, Author of the Inquiries concerning the Poor*. 8vo. 1s. 6d. Murray. 1785.

If these essays are not distinguished by originality of thought or force of reasoning, that could instruct the man of deep reflection, they are, at least, in general, just in their conclusions. The Author has read most of the works of modern writers who have treated on these subjects, and has selected some of their plainest positions, which he has dressed in his own manner; and as this will be more within the reach of persons of a mediocrity of parts than the writings of men who venture to think for themselves, this publication will have its use. The new subject of taxation referred to in the second essay, is a tax upon *Stock*, to which we have no objections; and, we think, he has fully succeeded in showing that it comes within the original spirit and meaning of the land-tax as at first imposed on the inhabitants of this country.

L A W.

Art. 25. *Every Man his own Proctor*; containing Instructions in what Manner to obtain Probate of Wills and Letters of Administration, without the Assistance of a Proctor. By a Gentleman of Doctors Commons. 8vo. 2s. 6d. Cadell. 1786.

This publication contains, as the title professes, instruction how to proceed through all the intricacies of Doctors Commons, or other

* See Rev. vol. lxviii. p. 532.

ecclesiastical

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ecclesiastical courts, where probates of wills and letters of administration are to be obtained.

Art. 26. *A concise Abstract of all the Public Acts*, passed in the last Session of Parliament from January 26th to October 27th, 1785. By a Barrister of the Inner Temple. 12mo. 2s. 6d. sewed. Fielding. 1786.

Abstracts of the Acts, if carefully made, are useful publications; and the necessity of them will be the more obvious, when it is considered, that the laws ought to be made known, in some degree, to every subject. Mr. Macnally [we think we have seen that gentleman's name in the advertisements] has here given all the Acts passed in the year 1785. The public statutes are abridged; while the private acts (as they are useful but to particular persons, or in particular places) have only the title and contents. The Author has distinctly given every section of each act, by which means obscurity is avoided; and indeed order and accuracy are essentially and peculiarly necessary in a publication of this kind; for, without them, instead of giving adequate information, these abridgements might only serve to lead people into litigations and errors.

Art. 27. *A complete Compendium of the Militia Laws of England and Wales*; being an Abstract of an Act of the last Sessions, intituled, An Act for reducing into one Act of Parliament the Laws respecting the Militia. By a Gentleman of the Inner Temple. 12mo. 1s. Ridgway. 1786.

The substance of the late generalising Act concerning the militia, divested of its redundant language.

POLICE.

Art. 28. *An Essay towards establishing a System of Police on constitutional Principles*: Consisting of Propositions for the effectual and immediate Suppression of Vagrancy, Thefts, Burglaries, Swindling, &c. 8vo 2s. Wilkie. 1786.

The plan Mr. Barret proposes is *somewhat* similar to that of the French police; the spirit of which is, in every respect, hostile to the freedom of the subject, the advancement of science, and the wealth of a trading nation. Some of our Author's propositions have too much the appearance of despotism to be admitted without strict examination; nor do they seem to be founded on the principles of our excellent constitution, which will not suffer the unoffending individual to be oppressed or embarrassed, or in any manner deprived of the free exercise of his civil and religious rights. The plausible argument that our Author's scheme will be a national saving of four millions per ann. ought to be strictly scrutinized, as his estimates seem to be made in terms rather too general: such as a certain writer calls, *'lumping conclusions.'*

Art. 29. *An Essay on Parish Workhouses*: With some Regulations proposed for their Improvement. By Edmund Gillingwater, Overseer of the Poor at Harleston, Norfolk. 8vo. 1s. Robinsons. 1786.

The benevolent Writer of this pamphlet succeeds better in pointing out the defects than in devising improvements on the present mode of managing the poor in this country. His Essay is well calculated for one purpose that does not seem to have formed

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any part of the Author's original deſign, viz. to prove, from experience, the exceeding pernicious tendency of our preſent ſyſtem of *poor laws*. To a well-informed reader the greateſt part of the evils complained of, are ſo plainly deducible from theſe laws, and are ſo abſolutely inſeparable from the *principle* on which they are founded, that nothing leſs than a radical alteration can prove in any reſpect beneficial. The well-intended amendments propoſed by Mr. Gillingwater, and many other writers, are like the uſeleſs attempts to prop up, and render perfect, a mouldering fabric founded on ſand, and cemented with mire. They may amuſe for a time, but cannot be productive of any laſting advantage. What idea can the reader entertain of an improvement whoſe principal merit muſt conſiſt in the virtue, integrity, and humanity of the perſons who are to carry the regulations into effect?

MEDICAL.

Art. 30. *Experiments on the Red and Quill Peruvian Bark:* With Obſervations on its Hiſtory, Mode of Operation, &c. Being the Diſſertation which gained the Prize given by the Harveian Society at Edinburgh for the Year 1784. By Ralph Irving. 8vo. 3s. ſewed. Robinſons, 1785.

Theſe experiments are numerous, and properly adapted to determine the conſtituent parts, and the qualities, of the bark. Many of them, indeed, tend to explain the phenomena and properties of vegetable adſtringents in general, rather than of the bark in particular; an error into which writers on the materia medica eaſily fall; the conſequence of which is, that they often attribute to a particular and favourite medicine the qualities and virtues of a whole claſs. Mr. Irving has, however, done the materia medica great ſervice by theſe inveſtigations, for he has not only determined the properties of Peruvian Bark, but pointed out an excellent method of examining vegetable ſubſtances, and aſcertaining their conſtituent parts.

Art. 31. *The Family Medical Inſtructor*; containing a Selection of intereſting Subjects, calculated for the Information and Preſervation of Mankind, &c. To which is added, an Appendix on Canine Madneſs. By C. Hall, M. D. 8vo. 2s. 6d. Shrewſbury printed, and ſold by Stockdale, London.

A compilation from different authors on medical ſubjects calculated for the general uſe of country families; but the ſubjects are ſo few, and they are treated in ſo ſuperficial a manner, that we are apprehenſive the Author's good intentions and inſtructions will not be productive of much real ſervice to *mankind*. The Appendix, relative to canine madneſs, contains nothing new. A caſe of a fatal hydrophobia is given, but without any circumſtances that render it remarkable.

Art. 32. *A Treatiſe on the Mineral Waters of Balaruc*, in Languedoc, in France. By M. Pouzaire, M. D. With an Engliſh Tranſlation, and additional Caſes, &c. By B. Pugh, M. D. 8vo. 3s. ſewed. Chelmsford printed, and ſold by Goldſmith in London. 1785.

The publication before us, contains the French of Dr. Pouzaire, written, as we learn by an advertiſement annexed to it, 'at the deſire

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fire of Dr. Pugh, who wished to translate it into English, and make it public in his own country, for the *good of humanity.*' Dr. Pugh gives, therefore, a translation of M. Pouzaire's treatise, and adds some cases that occurred during his residence at Balaruc, while he was there attending his patient, Mr. Woolaston. The properties and qualities of the waters of Balaruc have been sufficiently described by many medical writers; and the diseases in which they may prove useful, are pointed out by most of the authors at Montpellier; especially by the eminent Sauvages (in his *Nosologia Methodica*), who is not wanting in his commendations of the *thermæ Bellilucanæ.*

The present performance contains nothing of consequence; the analysis of the water is very imperfect, in an age when chemistry is brought to such perfection; and the medical uses of it are related, without any theoretical investigation.

Dr. Pugh's description of Montpellier, and the adjacent country, may be entertaining and useful to such travellers as wish to visit the south of France, especially the description of the road, prices of stage coaches, lodgings, &c. all which are here particularly noticed.

Art. 33. *A Treatise on Cancers*, with an Account of a new and successful Method of operating, &c. by which the Sufferings of the Patients are considerably diminished, the Cure greatly accelerated, and Deformity prevented. By Henry Fearon, Surgeon to the Surrey Dispensary. 8vo. 2s. 6d. Johnson. 1786.

The method of operation here recommended by Mr. Fearon is the same which, on account of its simplicity, we approved in our account * of the first edition of this performance. We are happy to find, that experience has established our Author's method: many additional cases are inserted, fully confirming its success.

Art. 34. *Observations upon the new Opinions of John Hunter*, in his late Treatise on the Venereal Disease. Part the Second. By Jesse Foot, Surgeon. 8vo. 2s. 6d. Becket. 1786.

In our Review for October last we mentioned the first part of Mr. Foot's Observations; and what was there advanced is applicable to this part. Why will not disputants consider, that the intention of controversy should be *the advancement of science*, and that it should never be used as *the vehicle of personal abuse?* Our Author's just strictures lose much of their weight and force by the virulence of the manner in which they are delivered.

Art. 35. *Cautions concerning Cold bathing, and drinking Mineral Waters.* By William Buchan, M. D. Being an additional Chapter to the Ninth Edition of his Domestic Medicine. 8vo. 6d. Cadell. 1786.

These observations are just, and if the cautions of our Author were strictly followed, we are confident that the melancholy consequences of injudicious cold-bathing and water-drinking would be less frequent. In this little treatise our Author also points out the cases in which the use of these remedies is proper, and shews the manner in which they ought to be employed, either for curing diseases, or establishing the health of weak and relaxed constitutions.

* Vid. M. R. vol. lxxiii. p. 302.

HORTI-

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HORTICULTURE.

Art. 36. *Miscellanies*, on ancient and modern *Gardening*, and on the Scenery of Nature. 8vo. 2s. 6d. Walter. 1786.

A canto of scraps, in prose and verse, from writers who have, professedly or incidentally, expatiated on the beauties of ornamental gardening and natural scenery: as—Homer, Virgil, Tasso, Petrarch, Bacon, Shakespeare, Milton, Addison, Thomson, Whateley, the foreign Encyclopedies, and Journals, the Descriptions of Dovedale, Keswick, &c. &c.

Art. 37. *A Method to preserve Peach and Nectarine Trees from the Effects of the Mildew*; and for destroying the Red Spider in Melon Frames, and other Insects, which infest Plants in Stoves, and Trees, Shrubs, &c. in the open Garden. By Robert Browne, Gardener to Sir Harbord Harbord, Bart. at Gunton in Norfolk. 12mo. 5s. sewed. Printed by Subscription for the Author, and sold in London by Walter. 1786.

Mr. Browne's methods seem to be effectual, if thoroughly persisted in; but the gardener must not grudge his labour;—that labour which, if repaid by plenty of fine fruit, will certainly be well bestowed. The same remark will equally apply, with respect to the high price of this very small book: for who can deem a crown too much for good instruction, in order to preserve what is so expensive to raise; and which, as the event shews, is often raised, only to feast insects and vermin?

MATHEMATICS, &c.

Art. 38. *A Key to Hutton's Arithmetic*; containing the Solutions, at full Length, of all the Questions proposed in that Work. By Charles Hutton, LL.D. F.R.S. &c. 12mo. 3s. Boards. Robinsons. 1786.

A useful publication for those school-masters who use the compendium, to which this is 'a Key.' We can give no other account of this work than what is contained in its title-page, except that, in those parts which we have examined, it appears to be free from error.

Art. 39. *A System of Mechanics:* being the Substance of Lectures upon that Branch of Natural Philosophy. By the Rev. T. Parkinson, M. A. Fellow of Christ's College, Cambridge. 4to. 16s. sewed. Cadell.

This performance, says the Author in his preface, claims little more than the inferior merit of facilitating the progress of the student, by a selection from the works of others, which may supercede the necessity of applying to a multitude of books. To be of service to the ignorant and uninformed was the chief motive for undertaking this work, and the sole object of attention in the execution of it: and Mr. P. has very commendably adduced his authorities, by mentioning at the bottom of his pages, the books from which he has selected his matter. He begins with an Introduction, containing some of the chief phenomena of nature, the rules of philosophizing, and the doctrine of ratios, which is very clear and just.

The subjects of the different chapters into which the work is divided, are, 1. Of Matter, in general. 2. Of Extension. 3. Of Solidity;

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Solidity; but comprehending also the general doctrine of absolute and relative Motion. 4. Inertia of Matter. In this chapter are found some very just observations on the *vis motrix*, or *vis viva*, of a moving body, being that by which it communicates motion, or change of motion to another body. Indeed we have never met with any thing more satisfactory on the subject. Then follow the general laws of motion, and the doctrine of the composition and resolution of forces. 5. Attraction of Gravity. 6. Attraction of Cohesion, with some general Remarks on Hardness, Softness, and Elasticity. 7. and 8. Mechanical Powers. Under the article Wedge, the mistakes of several authors are rectified, and the whole placed in a clear light. 9. Centre of Gravity. 10. Communication of Motion by direct and oblique Impact. This also comprehends the doctrine of the spontaneous centre of conversion of a body. 11. Centres of Percussion, Oscillation, and Gyration. 12. Rectilineal Motion of Bodies; containing the general laws of accelerating forces. 13. Pendulous, and, 14. Projectile Motion. The Author appears to have a clear idea of things himself, and also to possess the art of communicating it to others.—His work contains 24 plates, neatly engraved.

Art. 40. *The Rudiments of Mathematics*; designed for the Use of Students at the Universities: Containing an Introduction to Algebra, Remarks on the first Six Books of Euclid, and the Elements of Plain Trigonometry. By W. Ludlam, late Fellow of St. John's College, Cambridge. 8vo. 3s. Boards. Cadell. 1785.

This is a work of very great merit. Mr. L. observes, in his preface, that 'no man can get any credit by making an horn-book for the babes in mathematics, though it may be an useful work.' Which is but too true, and has probably been the reason why the task of writing elementary treatises, has so often fallen to the lot of unskilful hands: but when a master of the subject will deign to undertake it, the Public are much benefited, as in the present instance. The book begins with the doctrine of vulgar fractions, which being well understood, a learner will find little difficulty in comprehending the elements of algebra, as here laid down. The remarks on Euclid are, in general, very just, and will help young students to comprehend the drift and design of that celebrated Author. The trigonometry is brief, but easy to be understood; and, in particular, here is an excellent elucidation of the several changes in the algebraic signs, of the cosines, tangents, &c. so necessary to be observed in the solutions of astronomical and physical problems.

ANTIQUITIES.

Art. 41. *Nenia Britannica*, or an Account of some hundred Sepulchres of the ancient Inhabitants of Britain. In Numbers. By the Rev. James Douglas, F. S. A. Nos. I. II. and III. Fol. 5s. each. Nicol. 1786.

As this is a singular work, peculiarly adapted to illustrate the early part of the history of England, and of great importance to the antiquary, we have deviated a little from our plan, for the purpose of announcing to our readers (especially those who admire the study of antiquity) a publication which will afford both pleasure and profit.

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The Author has opened several ancient *tumuli* or sepulchres, in which are found, deposited with the dead, according to the custom of the times, a variety of instruments of war, culinary or domestic utensils, rings, gems, coins, &c. These and every circumstance relative to the tombs, are particularly described, and the tombs themselves, with all their contents, are represented in *aquatinta* plates, which are admirably adapted for conveying an accurate idea of antique relics. Mr. Douglas proposes to complete this curious performance in twelve numbers, each of which will contain three plates, the Author's own etching, and the written description of what they represent.

NATURAL HISTORY.

Art. 42. *A short Essay on the Propagation and Dispersion of Animals and Vegetables*, being chiefly intended as an Answer to a Letter lately published in favour of Equivocal Generation. 12mo. 1s. 6d. Wilkie. 1786.

Omne vivum ex ovo is an axiom so universally received by naturalists, that every attempt to contradict it will be treated with ridicule *. The idea of equivocal generation will be easily refuted by repeating the arguments of *Ray*, *Harvey*, *Linnæus*, *Derham*, and others, whose opinions are sufficiently known.

NEGRO-SLAVERY.

Art. 43. *An Apology for Negro-Slavery:* or the West India Planters vindicated from the Charge of Inhumanity. By the Author of Letters to a young Planter. The second Edition with Additions. 8vo. 1s. 6d. Strachan. 1786.

We noticed the first edition of this work in our Review for June last, and explained the design of our Author; who now, in addition to what he formerly advanced, makes some sensible remarks on a late pamphlet, entitled, *An Essay on the Slavery and Commerce of the human Species* †. He charges the Author of that work with having misrepresented the treatment of negro-slaves in the West India islands, most of the assertions of that gentleman being, in his opinion, founded on the reports of people who had never been eye-witnesses to the circumstances they have related.

We give the more credit to the facts related in the present publication, since the Author has been candid enough to subscribe it with his name, *Gordon Turnbull*. Anonymous information is always suspicious; but when a man supports his assertions with the credit of his name and character, no '*respectable court of criticism*' can question the truth of them—unless the strongest grounds of suspicion appear.

VOYAGES, &c.

Art. 44. *A Journal of Captain Cook's last Voyage to the Pacific Ocean, on Discovery*, performed in the Years 1776—to 1780. Illustrated with Cuts and a Chart, shewing the Tracks of the Ships in this Expedition. A new Edition, compared with, and cor-

* See our strictures on Mr. Jackson of Exeter's letter in support of equivocal generation, Rev. vol. lxviii. p. 394 and 395, and again vol. lxxi. p. 346.

† See Review for Nov. last, page 364.

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rected from the Voyage published by Authority. 8vo. 6s. Newberry. 1785.

This is a new edition of a work of which we gave an account in our Review, vol. lxv. p. 236. What we have said of that publication has been confirmed by the authentic voyage published by the Board of Admiralty. The present edition, however, is in many places corrected; but it is even now an imperfect account of the discoveries of the great navigator, and of events which happened in the voyage.

EDUCATION.

Art. 45. *An Introduction to Reading and Spelling*, written on a new Plan, and designed for the Use of Schools. By the Rev. J. Hewlett. 8vo. 1s. Johnson. 1786.

'Many spelling-books,' says Mr. H. in his preface, 'have been professedly written for the ease of the master and the assistance of the scholar, but little has been done towards systematizing the language in order to exemplify the different varieties of its orthography, more than collecting from a dictionary, tables of words consisting of two, three, four, five, or six syllables.' Mr. H shews the insufficiency of such spelling books, and recommends the methodical plan he has followed, as every way calculated to assist the memory of the scholar. The plan is a good one, but we fear too intricate for a child, to whose capacity alone such books ought to be suited.

We must differ from Mr. Hewlet when he says the pronunciation of the English language is the most perfect in the metropolis.

Art. 46. *A Series of Prints of ancient History*, designed as Ornaments for those Apartments in which Children receive the first Rudiments of their Education. In two Parts. Part I. Small 4to. 10d. sewed. Marshall.

This little volume contains copper-plate engravings of remarkable occurrences in the Assyrian, Persian, Grecian, and Roman monarchies; which last is divided into four classes, viz. the Macedonian, Asiatic, Syrian, and Egyptian kingdoms; and concludes with the death of Cleopatra. The design of this publication is the same with that of 'A series of prints of Scripture history,' mentioned with approbation in our Review for November last, and is intended as a companion to it: the plates here given are equally good, if not better, than the former, and are much superior to any we have before seen, in little compilements for the use of young readers.

Art. 47. *A Description of a Set of Prints of ancient History*, contained in a Set of easy Lessons. In two Parts. Part I. Small 4to. 6d. sewed. Marshall.

What we said in our Review for November concerning the description of a similar series of prints, may be applied to the present, as, like the former, this little volume explains all the plates in the foregoing publication, and is equally commendable for the style in which the descriptions are written.

POETRY.

Art. 48. *Poetical Effusions of an Epicurean Philosopher*, contrasted with those of a Christian Philosopher, both far advanced in Years. The First being a close (though liberal) Translation of some Stan-

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zas of the late celebrated Voltaire, as publiſhed among his Works; and the other of a contraſting Parody of the ſaid Stanzas by an anonymous Author. Both tranſlated from the French. 4to. 1s. Becket. 1786.

Except poor Reviewers, who are, alas! forced to read every thing that any body chuſes to write, who will give themſelves the trouble of reading a copy of verſes, in which the mere whim of making each page contradict its fellow, ſupplies the place of wit, harmony, ſenſe, and grammar?

Art. 49. *The Patriot Beard*, an Heroic Comic Poem. 4to. 2s. Graham, No. 134, Drury Lane. 1786.

Grubſtreet hath nothing to fear, if we may judge by this ſpecimen, from the rivalſhip of *Drury Lane*. In harlotry the latter may excel; but, in poetry, Grubſtreet muſt ſtill remain—the Parnaſſus of the city.

Art. 50. *Poems for young Ladies*, Devotional, Moral, and Entertaining. Selected by Dr. Goldſmith. 12mo. 3s. ſewed. Johnſon. 1785.

Whether Dr. Goldſmith was, or was not, the ſelector of theſe poems, is, we ſuppoſe, immaterial to the Public. It is of more importance to be ſatisfied that the pieces are all of a moral turn, and fit to be put into the hands of young females, with a view to proper *inſtruction*, as well as to rational *entertainment*. They are collected from the works of Addiſon, Young, Moore, Collins, Thomſon, Milton, Dr. Cotton, Goldſmith, Pope, Gray, &c. We have various collections of a ſimilar kind and bulk; ſuch, for inſtance, as the *Moral Miſcellany*, the *Pleaſing Inſtructor*, &c. &c. Many of the poems, and extracts of poems, are the ſame in all: and they are equally proper for youth of both ſexes.

Art. 51. *The Progreſs of War* *. A Poem. By an Officer. 4to. 4s. Egerton. 1785.

This poem traces the progreſs of war from Cyrus to Frederic. It is a dull and ſuperficial performance. It neither intereſts nor affects the reader: and well might the Author introduce it by complaining of a '*reluctant muſe*.'

DRAMATIC.

Art. 52. *A Tranſlation* of the Scots Paſtoral Comedy *the Gentle Shepherd*, from Allan Ramſay's Original. By W. Ward. 8vo. 2s. Robinſons. 1785.

Like many other *tranſlations*, this is very unequal to the original. RAMSAY's is a charming poem.

Art. 53. *A School for Grey Beards*: or the Mourning Bride. A Comedy, in five Acts. By Mrs. Cowley. 8vo. 1s. 6d. Robinſons. 1786.

This comedy, on the day after its firſt repreſentation in Drury Lane, laboured under the charge of indecency. Such was the general report; and, when it was conſidered that it came from a female pen, criticiſm roſe to indignation and reſentment. This prejudice, in all

* By the advertiſements it appears that the Author's name is *Chriſtian*.

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probability, operated against the piece on the successive nights. We, who were not at the theatre on the first night of its performance, think it now incumbent upon us to hold the balance fairly between Mrs. Cowley and her censurers.

The lady, in her preface, gives her word, that, whatever her sins were, her play is published *with all its imperfections on its head.* Taking this to be the fact, the comedy has been perused with a strict and a jealous eye; and as far as relates to the language and dialogue, Mrs. Cowley must be acquitted of the charge of indecency. The expression which it seems gave umbrage to delicate ears, has nothing gross: the bridegroom says, he will provide a *dark chamber* for his new-married wife. The wit, if there be any in the phrase, is not of much value: but he must be fastidious indeed, who, on that account, condemns the play as offensive to modest ears. How far the performance before us can be received as a proof of true comic genius, may be doubtful; on this head, however, we shall hazard a few reflections, which, perhaps, Mrs. Cowley will not find unworthy of notice.

In the first place, she has not chosen her subject with taste and judgment. Spanish plots and Spanish manners will not furnish true comedy. The trick of an embarrassed fable and perplexed incidents is worn threadbare. To see the persons of the drama merely the sport of chance, of accidents, and of mistakes, may divert in pantomime, but something of more value is expected in comedy. We go to the theatre to see manners as they exist in society. When the scene is laid in Spain or Portugal, a sure disappointment follows: of English characters we can judge, and when those are not offered, we lose the opportunity of comparing the copy with the life: in short we no longer expect the pleasure arising from the truth of imitation. We would therefore recommend to Mrs. Cowley, in her future compositions, to look for characters at home; she may then give a faithful draught of the manners, and that spirit of dialogue which she seems to possess will not be wasted on an ungrateful subject.

Before we close this article, it must be admitted, that the lesson intended for grey beards is not the most delicate for the pen of a lady. To Mrs. Behn, *the writer of the last century*, Mrs. Cowley should owe no obligation. Had the scene lain in England, perhaps there would not have been so much of exaggerated character. *Seraphina* would not then tell her aged husband, that he represented '*the old shrivelled grey pated* TIME;' that she '*will sit at her balcony, to attract admiration*;' that she '*could not be at rest in her bed, if she thought her lover slept quietly:*' that '*when gay women marry grey-beards, it is their pious design to have their own way in every thing*;' and that '*when old men are sifted, they are found to be chaff:*' and all this borders upon improbability; the insolence is too gross. In English manners there would be more *art*, and perhaps *less virtue*; but it would, in that case, be a copy from life, and therefore more entertaining.

On the whole, Mrs. Cowley has employed her talents upon an ill-chosen subject. In her next piece we hope to see a selection of better taste; and then her abilities will probably ensure success.

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NOVELS.

Art. 54. *Juliana.* By the Author of Francis the Philanthropiſt. 12mo. 3 Vols. 7s. 6d. ſewed. Lane. 1786.

Juliana Monteville, the heroine of this novel, is a young lady of great beauty; and, as the reader may eaſily imagine, ſhe is deeply in love. The inamorato, Mr. W. Falconer, ſolicits her hand, but he is rejected by her parents with contempt: they have a ſpice of hereditary dignity about them, and will marry her to nothing below a lord. In conſequence of this rejection, the lover reſolves on a voyage to India, in order to divert his melancholy, and, if poſſible, to forget the object of his choice. Some time after his departure from England the father of Juliana informs her that Mr. F. died on his paſſage to the Eaſt, and that ſhe muſt look out for another ſwain *. The lady is peſtered with numerous admirers; but her delicacy is ſo very great, that ſhe cannot admit a ſecond paſſion to her breaſt: and the hero of the tale, after having experienced the greateſt diſtreſſes and hardſhips, returns, and (Juliana's father being dead) is made 'the happieſt of men.'

Such is the outline of the ſtory. Various epiſodes are introduced, by which the writer evidently intended to arreſt attention; but his labours have a totally different effect. By a multiplicity of incidents and characters the intereſt is broken and divided, and the hero and heroine are loſt in the crowd.

As to the ſtyle of this performance, it is for the moſt part—ſo, ſo. We mean not, however, that it has any relation to Touchſtone's *ſo, ſo.* which he interprets to be '*good, very excellent good.*'

Art. 55. *Lane's Annual Noveliſt.* A Collection of Moral Tales, Hiſtories, and Adventures, ſelected from the Magazines, and other periodical Publications for the Year. 12mo. 2 Vols. 5s. ſewed. Lane. 1786.

We are here preſented with ſeveral pleaſing tales. Some of them are even excellent, particularly thoſe which are taken from Mr. Hayley's Eſſay on Old Maids; but how far the Editor is to be juſtified in thus ſtripping a garden of its flowers, and placing them in his own parterre, we will not pretend to ſay.

Art. 56. *The Happy Releaſe:* or the Hiſtory of Charles Wharton and Sophia Harley. In a Series of Letters. 12mo. 3 Vols. 7s. 6d. ſewed. Noble. 1787.

Contains ſome *excellent* inſtructions for ſeducing females from the boſoms of their parents, or for carrying them off by force, and deſerting them at a proper time †. Such kind of productions muſt no doubt be highly pleaſing to the would-be Jupiters of the day; the 'little Joves without a beard,' as the Satiriſt has it; and to their per-

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* 'And yet you will find bye and bye, perhaps, that he is not dead neither.' *Bayes in the Rehearſal.*

† We do not mean, however, to charge the Author with *intentional* miſchief, or any *meaning* injurious to morality. It is more probable that his deſign was, to guard the unſuſpecting female reader againſt the arts of ſeduction, *by expoſing them.* It will be happy ſhould his book anſwer this good end in but a ſingle inſtance!

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ufal the performance now before us will probably be chiefly confined.

Art. 57. *The Adventures of Anthony Varnish*; or a Peep at the Manners of Society. By an Adept. 12mo. 3 Vols. 7s. 6d. sewed. Lane.

Made up entirely of scenes in low-life. And it must be acknowledged that the Author, in describing them, appears to be perfectly *at home*. A celebrated novelist has observed—

'In former times this tasteless, silly town,
Too fondly prais'd Tom Durfey and Tom Brown.'

But what would he say were he now living, and requested to give his opinion of Anthony Varnish? In a word, if Mr. Varnish thinks to pass for a *Durfey* or a *Brown*, we can assure him he will be disappointed.

Art. 58. *Victoria.* The Characters taken from real Life, and calculated to improve the Morals of the female Sex, by impressing them with a just Sense of the Merits of filial Piety. By Susannah Haswell. 12mo. 2 Vols. 5s. sewed. Bew. 1786.

Miss Victoria, by eloping from her parents with a libertine young Baronet, embitters the latter part of her life; for her lover deceives her by a mock marriage, and afterwards forsakes her, in order to marry a wicked dame of quality, of whom he, at length, in his turn, becomes the dupe; but his treachery occasions the death of Victoria's mother, and of our heroine herself. The work is interspersed with various little histories, verses, &c. It is so far to be commended, that it exhibits the ill effects of filial disobedience and thoughtless libertinism, in striking colours: the language is neither good nor bad; it is too much in the common style of modern novels to deserve great commendation, though, when ranked in that numerous class of productions, the lowest place must not be assigned to this first-born of a young writer's brain.

MISCELLANEOUS.

Art. 59. *Characters of the Kings and Queens of England*, selected from different Histories; with Observations and Reflections, chiefly adapted to common Life; and particularly intended for the Instruction of Youth. To which are added, Notes Historical. By J. Holt. Vol. I. 12mo. 2s. 6d. sewed. Robinsons. 1786.

Our Author introduces this publication by a preface, from which we shall select the following passages: 'The characters of our English kings were collected for a school exercise in a private seminary, to serve as a specimen of good writing, and to convey some useful information. Observations were made upon the respective characters, at the time they were first selected; which have been something enlarged, and which might be yet greatly and profitably extended. The historical notes were added as *facts* more likely to engage the attention of young minds, and as proper to treasure up in their memories, as military operations or political details: those subjects being the principal contents of the abridged histories usually put into the hands of youth.'

The characters are taken from Hume and from Smollett, commencing with that of Alfred, and concluding with Edward the Third. The observations are just, pertinent, and ingenious; and

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Containing pleasing Dialogues on Lying, Prayer, Fishing, Fowling, Death, Deformity, the Sagacity of the Ewes and Lambs, Detraction, the Tulip; and a Ramble through London, in a Dialogue between Master Joseph and his Sister. By G. Wright, Esq. Author of the young Moralist, Country 'Squire, &c. 12mo. 1s. 6d. Turpin. 1785.

It is ever unpleasant to us to speak censoriously of works which appear to arise from a good intention, and to aim at promoting innocence, truth, and virtue: such is the nature of the present publication; and the collection of which it consists may be amusing and useful to children: and so it might, had both the poetry and prose been somewhat more elegant and accurate. Some expressions are illiterate, and false grammar, as, 'there is innocent amusements enow to be found,'—'there's things lawful that, &c.'—'down goes the peaches, &c.' Mr. Wright says indeed, 'the learned critic may find many innaccuracies both in the composition and the language;' but this is not a sufficient apology for the publication of such crudities. However, though we could not avoid these hints, we must own that the performance is not an object of criticism; yet still, it must be allowed, that literary compositions intended for children and youth require some care as to language and style, as well as to doctrine and sentiment.

Art. 67. *The Paper-makers' and Stationers' Assistant*; being a correct List of all the different Papers, their *Tables*, *Rates*, and *Sizes*, with the *new* and *additional* Duties, and the Three Five per Cents. thereon, exactly calculated. By John Paine, *Junior*. 12mo. 6d. Symonds.

Useful to manufacturers and dealers in all kinds of paper, as well as to revenue-officers, with respect to this article of taxation.

Art. 68. *Bannister's Reports*; or, a Series of Adjudications before Lord Justice *Joker*, in his Majesty's High Court of Wit, Humour, and Fun. 12mo. 1s. 6d. sewed. Fielding.

A jest-book, which may serve as a supplement to *Joe Miller*, and the rest of 'em.

Art. 69. *Bowles's new London Guide*; being an Index to all the Streets, Squares, Lanes, Courts, Wharfs, Keys, &c. Churches, and other Places of Worship; Villages, Hospitals, &c. &c. in and within five Miles of the Metropolis. With the Fares of Hackney Coaches from the several Stands, agreeable to the Act of Parliament which took place August 1, 1786. And the Rates of Watermen, as newly regulated. 8vo. 7s. 6d. bound. Bowles.

The Editor of this very useful work justly observes, that 'from the vast extent to which our great and flourishing capital has been brought within these few years, the inhabitant, as well as the stranger [often] finds himself at a loss to ascertain in what part of the metropolis, or its neighbourhood, numbers of places are situated with which he may occasionally have concern.' Hence he 'has been induced to employ proper persons to perambulate the metropolis and its environs, to the extent of five miles, in order to collect the names, and ascertain the situations, of the several new streets and buildings of every denomination, which have never before been laid before the Public; and also to correct such of the others as have, of late, undergone

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dergone alteration. The advantages of having a ready directory to places of public note, are too conſpicuous to require any comment.'

We are particularly pleaſed with that part of the work which Mr. Bowles wiſhes to be diſtinguiſhed by the title of his *New Hackney-Coach Directory*; it is well planned, and appears to be accurately executed. The title-page affirms that upwards of 50,000 fares are here comprehended. On the whole, this ſeems to be the beſt compilement of the kind that hath yet appeared

Art. 70. *Memoirs of a French Officer*, who eſcaped from Slavery. 8vo. 2s. Oxford, at the Clarendon Preſs. Sold by Rivingtons in London. 1786.

If the name of this narrator had been affixed to his work, we might, perhaps, have been able to have formed a proper judgment with reſpect to the degree of credit due to his ſtory; but, anonymous as theſe memoirs are, we cannot be ſure that we ought not to have claſſed them with the common novels of the day. If, however, the ſtory be *real*, the writer, whoever he is, and the companions of his unfortunate voyage, are entitled to our utmoſt pity and commiſeration, on account of the cruel treatment they received at the hands of the barbarians on whoſe inhoſpitable ſhore they were ſhipwrecked.

The Author tells us that he was appointed by his ſovereign, the King of France, to a command in the colony at Senegal; that in December 1783, he embarked on board the Two Friends, Captain Carſin; and that on the 17th of January following, the veſſel was caſt away in a ſtorm on the coaſt of Barbary, where ſome of the crew were ſeized as they ſwam to ſhore, and moſt inhumanly murdered by the natives; while thoſe whoſe lives were ſpared were enſlaved. The miſeries endured by our Author, while among theſe ſavages, almoſt exceed belief; for the hardſhips inflicted on him by his mercileſs maſters, ſeem to have been ſuch as human ſtrength, one would imagine, could not poſſibly ſupport. At length, by a proper application of the European conſuls to the Emperor of Morocco, the ſurviving ſufferers were ſet at liberty. The manner, however, in which they happily obtained their deliverance does not well comport with the language of our Author's title-page; in which we are told that he *eſcaped* from ſlavery.

THEOLOGY, *&c.*

Art. 71. *A ſhort Eſſay on Baptiſm*; intended to elucidate the Queſtion concerning the Extent and Perpetuity of its Obligation. By Joſhua Toulmin, A. M. 8vo. 1s. Johnſon. 1786.

Mr. T.'s reaſoning ſeems to prove, in a ſatisfactory manner, that baptiſm is a rite, not intended for the firſt converts alone, but that it is to be perpetually kept up in the Chriſtian church. Concerning the ſilence obſervable, as to this particular, in the book of the *Acts*, it is remarked, that this book 'is not the hiſtory of the continuance of the goſpel, but of its planting.—From any thing it ſays, we ſhould not know but that the Chriſtian faith died with ſuch as firſt embraced it. That book doth not particularly inform us that their poſterity took it up and perpetuated it: it ſays nothing of their children being believers, or forming churches, or obſerving the Lord's Day, or celebrating the Lord's Supper. This is a conſideration which has been, and very fairly may be, employed in favour of In-

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fant-Baptiſm, a practice which this Writer rejects. Yet the argument is not wholly without its weight.

Art. 72. *The Book of the Revelation of St. John the Divine explained*; in an hiſtorical View of the paſt and preſent State of the Chriſtian World, compared with the Prophetic Viſions. By Thomas Vivian, Vicar of Cornwood, Devon. 8vo. 2s. 6d. ſewed. Law. 1785.

The general deſign of the Revelation is to give, in a ſeries of prophetic viſions, an hiſtory of the future fortunes of the Chriſtian church. Now, as ſeventeen hundred years are paſt ſince this prophecy firſt appeared, it is natural, as our Author obſerves, to ſuppoſe, that ſome of the events here foretold have already happened; others may ſtill be future; and ſome may be of that nature as to be fulfilling by a ſucceſſion of ſimilar events for ſeveral ages together, and may be exiſting at this preſent time.

In conſequence of this ſuppoſition, the book divides itſelf into three parts: the firſt foretelling events that are *now paſt*; the ſecond, thoſe that are *now exiſting*; the third, thoſe that are *ſtill to come*.

Mr. Vivian conſiders theſe diviſions under diſtinct claſſes: and illuſtrates the ſeveral ſubjects of which they treat, in an eaſy and conciſe manner, ſometimes appealing to hiſtory, and ſometimes relying on conjecture.

The number of the Beaſt (666) in Rev. xiii. 18. hath given riſe to much ſpeculation, from Irenæus to the modern expoſitors, on this myſtical book. Moſt Proteſtant writers have ſuppoſed that it denotes the Roman Pontiff. Our Author is of another opinion; and ſuppoſes that the miſtake ariſes from confounding the *firſt* and *ſecond Beaſt*, ſpoken of in the ſame chapter. The image of the former is delineated in the firſt ten verſes: the remaining part of the chapter deſcribes the character of the latter.

'Can it be imagined,' ſays Mr. Vivian, 'that when the whole deſcription from the 10th to the 18th verſe relates to the *ſecond Beaſt*, this 18th verſe ſhould, without any intimation of the change of ſubject, ſpeak of the *firſt*? Yet all the commentators, from Irenæus downwards, have ſuppoſed this to be the caſe, and have puzzled themſelves to find ſome word, in Hebrew or Greek, ſuitable to the character of the firſt Beaſt, in which the letters are expreſſive of the number 666. The moſt plauſible of theſe is the Greek word *(Latinos)* the conjecture of Irenæus. But it may be aſked, Of what *man* is this *the name*? Of the Pope? True, juſt as much as it is of every man in *Italy* or in the *Latin* church. With reſpect to the Hebrew word *Romith (Romana)*, with which others have been pleaſed, it is *feminine*, and the name of no *man* at all; of courſe cannot be applied to the Pope. If the application of the reſt of the character to the *King of France* is well founded; and if this 18th verſe relates to the ſecond Beaſt, the number 666 muſt ſuit that monarch alſo: for we have not the right key, unleſs it ſuits any ward of the lock. But in what language ſhall we examine this name, to ſee the *numerical amount of the letters* contained in it? Hebrew (I ſuppoſe) is out of the queſtion: and indeed ſo ſhould the Greek too, for the word is no otherwiſe known to us than as expreſſed

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preſſed in Latin, for many ages, in inſcriptions and coins. The Greek as well as the Hebrew was unknown in the country inhabited by the *Franks* and the neighbouring nations till within theſe four hundred years. At the time the prophecy was written, Latin was the language moſt general in the Roman empire, and when the empire was divided it became the univerſal language in the weſtern part, which the learned in general agree is the ſcene of the events foretold by the viſions in the book.'

Mr. Vivian finds in Ludovicus *(Lewis)* the exact number of the Beaſt; putting down for *nothing* thoſe letters which are *not numerals*, and reckoning only on thoſe which are: *e. g.*

L	50
V	5
D	500
O	0
V	5
I	1
C	100
V	5
S	0
	666

Our Author obſerves that this myſtic number doth not denote a *ſingle* perſon of the name of *Ludovicus*, but a *ſucceſſion* of perſons of the ſame name, and acting in the ſame perſon and character.

'From the death of Charlemagne, in the year 814, when the firſt Lewis began his reign, to the preſent year (1784), are 970 years; out of theſe the kings of the name of Lewis have reigned 387 years.

'From the beginning of the reign of Lewis VI. (when perſecution began in a more ſerious manner) in the year 1108, to the preſent year, are 676 years, out of which the Lewis's have reigned 334 years.

'Since the acceſſion of Lewis XIII. in 1610, are 174 years, in which ſpace no king hath reigned in France of any other name. And this ſeems eſpecially the time meant in the viſion, becauſe it followed *the healing of the deadly wound*. The ſpace too hath been a time, not of civil wars, but mere perſecution for conſcience-ſake. The two firſt Lewis's (Thirteenth and Fourteenth) ſirnamed the *Juſt* and *Great*, wading in the blood of their ſubjects; and the other, the Fifteenth and Sixteenth, continuing in force their ſanguinary edicts.'

It is ſomewhat remarkable that Mr. Vivian, without knowing that the ſame experiment had been made on the word *Ludovicus* by preceding commentators, ſhould have applied the viſion of the *two-horned Beaſt* to the perſecuting monarchs of France: but none of them, however, ſuſpected that the 18th verſe, or any thing contained in it, is deſcriptive of the *ſecond Beaſt*. For this diſcovery the learned are indebted to the ingenuity and ſagacity of our Author.

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Art. 73. *Remarks on the three first Chapters of the Revelation of St. John.* To which are prefixed, Four Letters to the Rev. Thomas Charles, A. B. on the Number of the Beast, and the Woman's first and second Flight. By Thomas Reader. 8vo. 1s. 6d. Buckland. 1785.

Mr. Reader differs essentially from Mr. Vivian in the application of the mystic number 666. 'It is plain,' says he, 'that it is the number, not of the *second*, but of the *first* Beast; not only because the second Beast, whenever he rises, will live wholly and only for the honour of the first (for which reason Irenæus calls him his *armour-bearer*), but because the *first* Beast is visibly intended by the word *Beast* six times (Rev. xiii. 14, 15. 17.), and it is also asserted (v. 17.) that the number of the first Beast will be given to his worshippers; for he is the last named, and the proper antecedent to the relative *αὐτὸς, his*, v. 17, 18.'

According to Mr. Reader's scheme, the *second beast* is not yet come. He seems inclined, with the learned Mede, to adopt Potter's celebrated interpretation, founded on the square of $25\frac{1}{3}$ (a number which very particularly marked the offices and distinguishing orders, &c. of the Romish church), opposed to the number 12, which, on the contrary, was chosen by divine wisdom, as the discriminating number of the true church, both under the Jewish and the Christian dispensation. As 12 is to 144, so is 25 and a fraction to 666. 'It is remarkable,' as Mr. Reader observes, 'that the two first, and the last of those numbers, are the only numbers in the Greek Testament which the Holy Ghost hath expressed by numeral letters; and those numbers alone being so expressed, and that only in one place, leads us to conclude that they have some relation to each other.'

We cannot help thinking, with many who yet admire Mr. Potter's great ingenuity, that the fractions attending the root essentially injure his scheme: nor is it in our opinion in the least repaired by Mr. Reader's hypothesis; but rather rendered still more precarious and unsatisfactory. 'Twenty-*six*,' says our Author, 'is also a remarkable ecclesiastical number in England and Wales, and *between* 25 and 26 lies the exact root of 666. And, as to the *fractions*, possibly God might intimate by them that there is an essential *disorder* both in the Beast's and in the Devil's kingdom.'

Those who take pains to inform mankind, and to illustrate the difficulties and obscurities of the sacred volume (in the meaning of which all are deeply interested, and in which *nothing can be useless*), deserve at least the thanks of the Public; and if they should fail of giving full satisfaction, yet we ought to esteem them for their good intentions, and candidly overlook what we cannot heartily approve; for in so intricate a path, where the most enlightened may err, no wonder if the dull and the ignorant lose their way.

Art. 74. *A Sermon* on Galatians iv. 6. Preached in the Episcopal Chapel at Hayfield, Derbyshire, on Trinity-Sunday. 12mo. Longman. 1785.

Art. 75. *The Scripture Doctrine of a Trinity vindicated*, according to the Principles of the illuminated Emanuel Swedenborg; to which some Remarks are prefixed on a Sermon, with Notes, lately

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lately publiſhed by C. Bayley, in Oppoſition to that Doctrine. 8vo. Clarke, &c. Manchester. 1785.

Art. 76. *The Swedenborgian Doctrine of a Trinity conſidered*; or, *Strictures on a late Publication, entitled*, The Scripture Doctrine of a Trinity vindicated, according to the Principles of the illuminated Em. Swedenborg. with Remarks on a Sermon on Gal. iv. 6. 12mo. Longman. 1785.

We have claſſed the above pamphlets in one Article, as they have an immediate connection with each other. In the firſt the Author (Mr. Bayley) aſſerts the *unity* of the Divine nature, and then proceeds to defend and eſtabliſh the doctrine of a Trinity according to the profeſſion of the church of England.

An anonymous writer appears, in the ſecond pamphlet, who diſputes the arguments of the former; inſiſting, with Count Swedenborg, that a *Trinity of perſons* was unknown in the apoſtolic church; and labouring to confirm the opinion of the Swediſh baron, which, it is, with ſome reaſon, concluded, Mr. Bayley had intended to oppoſe.

This calls up the firſt Author again; and, in order to vindicate himſelf, and his cauſe, he preſents us with a publication larger than either of the former. Whether the conteſt, thus begun, will cloſe here, is very uncertain, ſince it is well known *the beginning of ſtrife is as when one letteth out water*. Each of the aſſailants diſcovers ſome metaphyſical ability and learning ſuited to the ſubject; and they have, on the whole, advanced thus far with a tolerable degree of temper and candour. Yet it is pretty evident, that if they allow themſelves to proceed, the paſſions will be intereſted, and as hath been too frequently verified, the truth will be in danger of being overwhelmed, and forgotten amidſt thoſe boiſterous agitations. It appears to us far the wiſeſt and beſt method for each to reſt ſatisfied with his own opinion, at leaſt without troubling the world any farther with their conjectures. Bye-ſtanders will be much diſpoſed to think, that a ſubject which admits, or requires, ſo much labour and art for its inveſtigation and ſupport, cannot be of eſſential moment or conſequence to human happineſs.

Art. 77. *The Reſtitution of all Things:* An Eſſay on the important Purpoſe of the Univerſal Redeemer's Deſtination. By James Brown, late Miſſionary from the Society for propagating the Goſpel, and Chaplain of the Britiſh Garriſon at Savannah, in Georgia. 8vo. 1s. 6d. Cadell.

The preface to this work gave us a favourable opinion of the Writer. He ſpeaks concerning it and himſelf in ſenſible and modeſt terms: he appears to have formed views of religion more liberal, juſt, and uſeful than are attained merely by rehearſing creeds, and forms, and articles: amidſt ſcenes of war and confuſion he ſeems to have employed his time ſuitably to his character: and he apprehends that *the univerſal reſtoration of the divine works*, the ſubject which he wiſhes to ſupport, will recommend Chriſtianity to the attention of thoſe who have been diſguſted by the narrow and partial repreſentations which men have ſo often given.

We cannot ſay that the eſſay itſelf anſwered our expectations. The topic requires maturer thought and attention, than, perhaps, the ſituation in which he was placed would allow; neither, poſſibly,

is his mind so wholly unfettered from human shackles and institutions as he may be willing to apprehend. He dwells greatly on the expectations which had prevailed at all times among mankind of such a perfect redemption as that for which he pleads; expectations occasioned, he intimates, by divine communications to them, of which we have not now any knowledge. But though he does not thoroughly investigate the subject, he appears to be a man of some learning, and acquaintance with ancient writers. His work, however, required revisal. There are much better tracts extant, on the subject.

Art. 78. *A Monument to the Praise of the Lord's Goodness*, and to the Memory of dear Eliza. Cunningham. Published for the Benefit of a charitable Institution. 8vo. 6d. Trapp. 1785.

It is nothing wonderful that Mr. Newton should be affected by the sickness and death of a young person, niece to his wife, or impressed by the suitable spirit she might in such circumstances discover; yet it does not necessarily follow that the account should be made public; however, if this little tract does any good, it is so far well.

Art. 79. *A View of the great Events of the Seventh Plague, or Period, when the Mystery of God shall be finished*, Rev. x. 7. which completes and adds Confirmation to an Explanation of the Seven last Plagues, Rev. xv. xvi. lately offered to the Public. By Robert Ingram, A. M. Vicar of Wormingford and Boxted in Essex. 8vo. 6d. Rivington.

This Author continues his enquiries; but with what success we will not determine. The seventh plague, he supposes, has respect to the restoration of the Jews, and the extension of Christianity throughout the world by their means, until it finally triumphs. We refer to the Review for July 1785, p. 8, for some remarks on Mr. Ingram's publications. We have now nothing to add to what is there said, and in former Articles, to which the Reader is there directed.

Art. 80. *The History of the Ministry of Jesus Christ*, combined from the Narrations of the Four Evangelists. By Robert Willan, M. D. The *Second Edition*, with many additional *Notes* and *Observations*. 8vo. 3s. 6d. bound. Rivington, &c. 1786.

This work was characterised, and commended, from the first edition, reviewed in our sixty-ninth vol. see p. 8.—The present edition is here introduced, on account of the additional notes,—which are more useful than numerous. They relate, chiefly, to the manners, customs, opinions, and expressions, *proverbial* or *allegorical*, amongst the Eastern nations; with which, as the Author justly observes, the generality of readers cannot be familiarly acquainted.

Art. 81. *Devotions for the Sacrament of the Lord's Supper:* With an Appendix, containing a Method of digesting the Book of Psalms so as to be applicable to the common Occurrences of Life. By a Layman. 8vo. 1s. Cadell.

It is the laudable design of this small publication to assist the pious Christian in his attendance on the Lord's Supper: the exercises are drawn up on the ground of the doctrines of our established Church, and adapted to the forms prescribed in the Book of Common Prayer.

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Art.

Art. 82. *Sermons*, Doctrinal and Practical. By D. Grant, Minister of the Gospel at Newcastle. 12mo. 2s. 6d. sewed. Dilly.

Calvinistical, declamatory, puritanical, and, in many instances, we think, irreconcileable with a just and sober explication of the sacred writings.

Art. 83. *Conjectures concerning the Nature of Future Happiness*: Translated from the French of Mons. Bonnet, of Geneva. 8vo. 1s. Baldwin.

Though the ideas here offered to the Public are indeed, what the Author calls them, Conjectures, they are conceived with such evident marks of good sense, as well as piety, and are withal so agreeably expressed, that they will not fail of being read with pleasure by those who have learned the Christian lesson of looking towards another world.

Art. 84. *The Calvinism of the Protestant Dissenters asserted*; in a Letter to the Archdeacon of St. Alban's: Occasioned by his Remarks on Dr. Priestley's Second Letter. By Samuel Palmer, Pastor of the Independent Congregation at Hackney. 8vo. 6d. Buckland. 1786.

Were it certain that the principles of Calvin have a *necessary* connection with virtue, piety, and final happiness, an enquiry of this kind might be of great importance. But as this is not the case (and we are well persuaded the Author of this pamphlet does not suppose it), it becomes a matter of far less urgent concern. However, truth is always of some moment. There was sufficient reason for the present publication, on account of the mistakes relative to the Dissenters, into which Dr. Horsley has fallen, and his consequent misrepresentation of their tenets, &c. In that very numerous and respectable body of men, who separate from the establishment of this country, there are, no doubt, many who now entertain sentiments, on some disputable articles of faith, very different from those that were more generally received by their ancestors; but they are, no less than their predecessors, on conviction, firm believers in Christianity, and hearty friends to its prevalence and support. Mr. Palmer offers satisfactory reasons to assure us, in opposition to the Archdeacon's account, that the majority of the Dissenters are still Calvinists, even in the present day. In this and on some other points immediately connected with it, the Writer of this pamphlet appears to have the advantage.—Indeed it may generally be expected, that a rational Christian, and friend of liberty, will, on topics of religious freedom, ever prevail, as far as argument can go, against those who endeavour to defend articles and creeds enjoined by human authority, with other modes and forms imposed merely by the civil power.

RELIGIOUS.

Art. 85. *Christian Directions and Instructions for Negroes.* 12mo. 1s. Rivingtons. 1785.

This work, except a collection of occasional prayers, and some of Watts's divine poetry, is a dialogue between a negro and a minister of the gospel. The intention of converting all nations to Christianity is highly laudable: but we fear that before the present directions

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directions can produce any effect, some other mode must be used. The miserable state of the negro slaves is ill suited to receive the doctrines of Christ. Where the body is harassed with labour, stripes, and want of many necessaries of life, the mind cannot duly attend to matters that do not much relieve bodily sufferings. The first step to convert these miserable wretches, would be to grant them their liberty, and suffer them to enjoy the temporal benefits which our excellent religion is capable of bestowing. The masters of these oppressed people seem, themselves, to be in much want of Christian instruction. The precepts, 'Do unto all men as ye would they should do unto you;' and 'From their fruits shall ye know them;' being duly practised, would shew the negro slaves, that compassion and benevolence are the effects and the fruits of the Christian dispensation; and they will then have good reason to adopt so advantageous and so benign a system.

SERMONS.

I. Preached at Christ Church, London, Sept. 21, 1785, before the Lord-Mayor and Governors of the several Royal Hospitals. By John Prince, A. B. Vicar of Grays, in Essex, and Lecturer of St. Mary, Aldermanbury, London. 4to. 1s. Rivingtons.

This discourse is entitled, *The Character of King Edward the Sixth.* 'It will not, I trust,' says the Author, 'be deemed improper for a Christian preacher, and it cannot be unsuitable to the day, to pay a just tribute of respect to the memory of the illustrious founder.' Accordingly Edward's character is here pleasingly and justly drawn.

It is remarkable, that *Jerome Cardan*, a famous Italian physician, and celebrated writer, after speaking of this prince in a strain of high commendation, adds, '*These are not strokes of rhetoric, but short of truth*;' an acknowledgment which, it is here properly observed, not only speaks the liberality of the philosopher, but is an indubitable proof of Edward's merit. Bishop Ridley first suggested to him the design of founding the hospitals, and rescued, by this means, some part of the riches which flowed in at the Reformation, from the plunder of avaritious and ambitious courtiers. The text of this discourse is *Luke* ii. 14. Mr. Prince hath added many pertinent and practical reflections and admonitions, to the other part of his subject.

II. *On the late attempt on his Majesty's Person*;—before the University of Oxford, at St. Mary's Church, Aug. 6, 1786. By William Crowe, of New College, LL. B. Public Orator of the University. 4to. 1s. Rivingtons, &c.

This is perhaps as good a sermon as the subject could give birth to: but commend us to the *seasonable* composition of our newsman, who, in his Christmas "Present to his worthy Masters and Mistresses," thus loyally and pithily remindeth us,

"How Margaret Nicholson assail'd the king,—
To every loyal heart a *horrid thing!*"

III. *Considerations on the Nature and Oeconomy of Beasts and Cattle.* Preached at St. Leonard, Shoreditch, May 17, 1785; being a Sequel to a Discourse on the religious Use of Botanical Philosophy. By William Jones, M. A. F. R. S. 4to. 1s. Robinsons.

For

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For an account of the diſcourſe above mentioned on botanical philoſophy, &c. we refer the reader to the ſeventy-ſecond volume of the Review, p. 399. This ſermon is intended to illuſtrate the ſame wiſdom and goodneſs of God in the animal or brutal, which the former had traced and diſplayed in the vegetable creation. The Author purſues his ſubject in an ingenious and agreeable manner: and we may ſay, as was hinted concerning the prior publication, that whatever little peculiarity there may be in this writer's mode of thinking or expreſſion, the reader will peruſe this treatiſe, as well as the other, with entertainment and ſatisfaction.

IV. *Free Acceſs to God by a Mediator.* Preached at Beſſel's Green, near Sevenoaks, Kent. By John Stanger. 8vo. 6d. Matthews.

A plain calviniſtical diſcourſe from Epheſ. iii. 12. The Author no doubt means well, and wiſhes to promote the cauſe of piety and virtue; but it muſt be according to his particular method: he appears narrow in his views, when he ſays in the following note: 'I would aſk, on what ſcriptural ground the conduct of ſome perſons can be vindicated, who, while they lay peculiar ſtreſs on the doctrine of the atonement, do nevertheleſs unite in Chriſtian fellowſhip, or form connections equivalent thereto, with thoſe who oppoſe this doctrine, or who ſeem to have no idea of its importance.' This does not appear to us to be dictated by ſo catholic or Chriſtian a ſpirit as we wiſh to ſee in a miniſter of the goſpel. It ſeems as if men had yet ſome of its firſt principles to learn. Let all who reſpect the intereſts of religion unite cordially in its cauſe, and in the exerciſe of brotherly-love, however they may find reaſon to vary in ſentiment on ſome particular point, or ſome explications of ſcripture!

V. *The Eternity of future Puniſhments.* Preached before the Univerſity of Oxford, at St. Mary's, April 9, 1786. By Iſaac Crouch, M. A. Vice Preſident of St. Edmund's Hall. 4to. 1s. Rivingtons, &c.

We meet with nothing in this diſcourſe that caſts new light upon the ſubject on which it treats, or that aſſiſts us in clearing the difficulties which clog this article of the orthodox creed.

VI. Occaſioned by the Death of the late Peter Wilſon, Eſq. of Gray's-Inn; preached in Silver-Street, London, July 2, 1786, the Lord's Day after his Deceaſe. By Thomas Toller. 8vo. 6d. Buckland.

The diſcourſe is ſuitable to the occaſion: it gives a high, and we doubt not, juſt account of the deceaſed, whoſe early removal, in the 28th year of his age, afforded a proper opportunity to recommend a conſtant and aſſiduous attendance to the ſhortneſs and uncertainty of human life. The text is *James* iv. 14.

VII. Preached before the Briſtol Marine Society in the Cathedral-Church of Briſtol, Auguſt 1, 1786, being their annual general Meeting. By Thomas Powys, A. M. Chaplain in Ordinary to his Majeſty, &c. 4to. 1s. Briſtol printed, and ſold by Otridge in London.

This laudable inſtitution hath found a zealous advocate in Mr. Powys, who warmly preſſes his hearers to follow the precept of Solomon—'With-hold not good from them to whom it is due, when it is in the power of thine hand to do it.'

COR-

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CORRESPONDENCE.

To the MONTHLY REVIEWERS.

GENTLEMEN,

'AS there is an error, which I apprehend has been typonumerical, in page 351 of your Monthly Review for November last, and as it is not corrected in your December number, give me leave to advise you of it.

'You mention that 10 kannes are exactly equal to 4 of our wine gallons, or 1 kanne to $1\frac{1}{2}$ of our wine pints; it should have been $3\frac{1}{2}$ of our wine pints: and as I have made the preparation, I find that the latter proportion makes a complete solution of the arsenic with fixed alcali, and which $1\frac{1}{2}$ pint would not do.

I am, Gentlemen,

HERMITAGE, Jan. 18, 1787. } Your obliged reader,

THO'. WILLIS.'

*** We are obliged to Mr. Willis for the foregoing letter; but if he will take the trouble of looking again into the Review for December, he will find, p. 478, a correction of the error in question.

†*† A correspondent informs us that Mr. *Acland* took the hint of his plan [See p. 62 of this month's Review] from *The Book of seven Chapters*. It may be so; but we have not that book now at hand. Some account was given of it in our Review, vol. lxxiv. p. 228.

‡§‡ The letter from *W——g House* justly claims our respectful attention; but there are reasons which forbid our answering it in a manner agreeable to the writer's view. Those reasons, we doubt not, would be satisfactory to our very ingenious correspondent; but as they relate to *cabinet secrets*, we beg to be excused from any farther explanation.

§*§ It is with reluctance that we refer *Solitarius* to our Review for December last, p. 478, when we requested to be excused from applications and inquiries which we have not time to consider, and are under no obligation to answer.

‖§‖ The Reviewers present their compliments to W. B. and thank him for the pleasure afforded them, by the perusal of his agreeable and respectable letter; but as they have neither leisure nor inclination for controversy, especially on metaphysical subjects, they hope he will be satisfied with this general acknowledgment of his favour.

This Month was Published, Price 1s. 6d.

The APPENDIX to the MONTHLY REVIEW, VOL. LXXV.

Containing the *Foreign Literature*, as usual; with the General Title, Table of Contents, and Index to the said Volume.

Printed for R. GRIFFITHS; and sold by T. BECKET, Pall Mall.

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THE MONTHLY REVIEW,

For FEBRUARY, 1787.

ART. I. *De l'Economie politique moderne*—Of modern Political Oeconomy. A fundamental Diſcourſe on Population. 8vo. 6s. Boards. Hookham. 1786.

THIS diſcourſe on population does not embrace the queſtion, ſo warmly agitated of late between Dr. Price and his opponents, about the preſent amount of the population of Great Britain; its object is to develope the general cauſes that tend to affect the population of countries as originating from different ſyſtems of political œconomy.

Our Author (who ſubſcribes the Dedication, *à Louis* XVI. *Roi de France*, HERRENSCHWAND), like all other writers on this ſubject, aſſumes, as a fundamental maxim, that population muſt, in all caſes, be circumſcribed by the means of ſubſiſtence which mankind can procure in the country which they inhabit,—and that this will be greater or leſs, ſoil and climate being the ſame, in the different ſtages of the progreſs of ſociety from rudeneſs to refinement. The human race, he obſerves, are found on the ſurface of the earth under three principal modes of aſſociation, which divide them into three diſtinct claſſes, *viz.* people who live by *hunting*—by *grazing*, or by *cultivating the ſoil*. He therefore begins by conſidering what are the degrees of population of which each of theſe three grand diviſions of the human race are ſuſceptible.

The claſs of *Hunters*, living only on the ſpontaneous productions of the earth, and the fleſh of wild animals, have but a precarious and ſcanty ſubſiſtence, and therefore admit of a very low degree of population; and as they muſt neceſſarily be much diſperſed through a wild country, their efforts in war muſt be feeble, ſo as to prevent them from ever becoming the conquerors of the nations which ſurround them: the bounds of their territories muſt therefore continually be diminiſhing, rather than encreaſing, when they are ſituated in the neighbourhood of any ſociety of men farther advanced in civilization than themſelves.

The claſs of *Graziers*, or, as they are uſually though improperly called, *Shepherds*, having always at hand the domeſtic ani-

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mals they rear, which they take care never to extirpate, but to multiply as their wants require, or as the vegetables their country produces can ſuſtain, find their ſuſtenance not only augmented in its actual quantity, but alſo rendered of greater ſervice, by being at all times within their power: ſo that they are neither obliged to allow it to go to waſte at one time, becauſe of its caſual ſuperabundance, as muſt often happen with thoſe who live ſolely by the chace; nor to ſuffer a total want at another time, as hunters muſt ſometimes do. Add to this, alſo, that they have at all times the milk of their flocks, which affords perhaps a greater degree of ſuſtenance to man than even their fleſh, and it will appear plain that the population of ſuch a ſociety admits of being much greater than that of the former. Theſe *graziers* being, moreover, obliged frequently to ſhift their place of abode, to find freſh paſture for their numerous herds and flocks, become accuſtomed to a wandering life, and to live in tents, or other moveable habitations; and as they always carry their proviſions along with them, they can eaſily engage in military expeditions of great extent, and ſo become a warlike people, capable of annoying every neighbouring nation. It is thus, adds Mr. H. that ſuch a people, placed in the ſecond rank in the grand diviſion of the human race, maintained in part by nature, and partly by their own labour, half barbarians and half civilized, exalt themſelves ſooner or later to the firſt rank, and become nations entirely civilized; whilſt the *hunters*, maintained, like the wild animals, by nature alone, appear to be altogether incapable of emerging from their natural barbarity, and of exalting themſelves to a higher rank in ſociety.

Nations which ſubſiſt by *agriculture*, find no difficulty in augmenting the quantity of food produced from the ſame ſoil greatly beyond what can be obtained from it by grazing, and it is in this ſtate of ſociety only that population can be carried to its higheſt poſſible degree; but this degree of population admits of a great variety of modifications according to the different ſyſtems of polity that the community may chooſe to adopt. All theſe agricultural ſyſtems of polity, our ingenious Author thinks may be reduced to the three following claſſes:

Either the lands of any ſtate may be divided among all the families in that ſtate, each family cultivating its portion without reſtraint for their own ſubſiſtence:—or the lands of a nation may be appropriated only to a part of thoſe families who live in it, and the reſt of the people be reduced to a ſtate of ſlavery, and compelled to cultivate the ſoil for the ſubſiſtence of the whole nation:—or, the lands of the ſtate may be appropriated only to a part of the people, and the reſt of the nation may voluntarily devote their labour to the production of neceſſaries of life diſtinct from nouriſhment, and to exchange theſe neceſſaries for food;

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food; and thus to engage the occupiers of land to produce ſubſiſtence to the whole nation.

'The firſt of theſe ſyſtems,' adds he, 'is a ſyſtem of *abſolute agriculture*; it was that of ancient Rome. The ſecond is a ſyſtem of *agriculture relative*, founded on a ſyſtem of ſlavery; it was that of Lacedemon. The third is a ſyſtem of agriculture relative, founded on a *ſyſtem of manufactures:* it is that of the nations of modern Europe.' Our Author then proceeds to conſider, in order, each of theſe ſeparate ſyſtems, and to point out the advantages and defects to which they are ſeverally ſubjected.

From this ſhort analyſis the Reader will perceive that this is a methodical ſyſtematic treatiſe. We will add, that the arrangement is clear and diſtinct, the ſtyle ſimple and unembarraſſed, the reaſoning natural and perſpicuous, and the concluſions are generally deductible from the premiſes:—we would therefore warmly recommend it to the younger part of our Readers, as a moſt excellent introductory treatiſe on the ſcience of political œconomy, had we not frequently occaſion to remark that the Author is apt to aſſume, as *data*, principles that require firſt to be proved, many of which being erroneous, though ſeemingly, at firſt, of ſmall importance, yet lead at laſt to concluſions that are highly pernicious. Like the late ingenious Sir James Stewart, whoſe ſyſtem has evidently influenced his notions, Mr. H. has founded his ſyſtem rather on ſpeculative opinions, and abſtract reaſoning, than on actual obſervations of men and things: hence he has reared a ſuperſtructure that, when ſuperficially viewed, appears beautiful and well proportioned in all its parts, but which, when nearer examined, is found to have no actual archetype in nature; ſo that the practical rules deducible from this theory can in few caſes be applied to the civil ſocieties which ſubſiſt among mankind, without producing diſorders, poſſibly greater than thoſe they were intended to remove.

We are aware that the Author may argue that his principles are in many caſes avowedly hypothetical, and that the Reader may make proper allowances on that account; that in other caſes facts are aſſumed as a baſis for reaſoning, with regard to which a little more or leſs cannot affect the force of the argument. But we may be allowed to remark, that although this be granted, we ſtill inſiſt that this mode of reaſoning is, of all others, the moſt liable to abuſe, and therefore extremely improper to be adopted in a treatiſe on ſuch a nice and intricate ſubject as the ſcience of political œconomy; for the reader is extremely apt, during the courſe of a long chain of reaſoning, to forget the limitation at firſt put in his view, and to conſider thoſe things as *abſolute* which ought merely to be conſidered as *relative*. Nor need we produce more ſatisfactory proofs of this poſition than in the book before

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us, in which the ingenious Author himself obviously, on many occasions, loses sight of the distinctions which occasioned these remarks.

These observations premised, we shall proceed to give the Reader some idea of the succeeding parts of this work.

In treating of societies which have adopted the system of *agriculture absolute*, he makes many remarks on the circumstances which would affect the community when it came to have an excess of population, and the means necessary to be adopted for guarding against the ills which that would produce, all of which would probably be just, could a community be found who actually did adopt, in the strict and rigorous sense of the word, that system of agriculture here treated of: but we must beg leave to observe, that such a community never yet appeared on the globe, and, from the nature of things, never can be found on it; so that the case is entirely hypothetical. Man is such an inventive supple animal, that let political schemers advise what systems they please to regulate his conduct, he will, in all cases, break through them whenever circumstances render it necessary; and will, in a gradual and imperceptible manner, remove those inconveniences which any arrangement has produced, in spite of every effort to prevent it. Let a country, therefore, be divided among its inhabitants in as equal a manner as possible, and let it be proposed that each individual family shall cultivate its own field for its own subsistence only, and live solely upon the product of that field, it would be found altogether impossible, by any device that human wisdom could adopt, to preserve them for any length of time in that situation. One man, we shall suppose, finds that in a particular season he has a superabundant crop of turnips, but has a deficient crop of carrots or onions, while some of his neighbours have no turnips—would it not be impossible to prevent this man from exchanging part of the turnips he does not want, for a portion of carrots that he has occasion for? In like manner, one person finds that his field is not adapted to the raising of some particular product which he himself is fond of, while his soil produces abundant crops of another kind, that he dislikes, but which another person covets—would it not be most natural for this man to wish to obtain his favourite food, by disposing of those things he had less relish for? Here then is laid the foundation of a traffic that never could be prevented; and traffic once begun, naturally spreads, and produces an effort to obtain all desirable known things by the disposal of other articles that are less desirable. A system of *absolute agriculture* therefore, in the strictest sense of the word, cannot long subsist (scarce an instant) in any society whatever.

Nor will this deviation from the system be confined to the rude productions of the earth; it will equally extend to other objects.

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objects. According to the ſyſtem of *agriculture abſolute*, as defined by our Author, every man muſt be the manufacturer of all the neceſſaries he wants, and can in no caſe obtain theſe neceſſaries from another; but, in the courſe of human affairs, it muſt ever happen that ſome individuals have a greater fondneſs for working at certain kinds of manufacture than others, and what device can be formed to prevent one man, who has a peculiar turn for labouring in the field, and who feels himſelf averſe to working at the forge, from trying to obtain from another, who takes pleaſure in the hammer and anvil, ſome of the neceſſary implements of labour, by parting with as much of the produce of his fields as he can ſpare? In this manner it muſt happen that ſome individuals in every community cannot fail to exchange the products of one kind of labour for thoſe of another kind: but the moment ſuch an exchange takes place, the ſociety is no longer under a ſyſtem of agriculture *abſolute*, but under that ſyſtem which our Author denominates *relative* agriculture, founded on a ſyſtem of manufactures. Even in the rudeſt ſtages of ſociety, before money was known, and ere any diſtinction of ranks prevailed in the community, theſe things muſt happen; but in a community where money was known, where diſtinctions of rank prevailed, and where wealth and poverty were familiar words, men muſt long have departed far from that ideal ſyſtem which our Author denominates *agriculture abſolute*. Rome, therefore, even under her firſt and regal government, muſt have departed far from this ſyſtem; for Rome, even then, was a city, and the citizens muſt be ſupported by the labour of other men. Rome had ſoldiers, who muſt have been fed and clothed by the labour of others; the Romans had arms, and theſe muſt have been fabricated by artiſans. All then that can be ſaid on this ſubject is, that one nation may approach nearer to this ſyſtem than another, but that in every human ſociety there muſt be a mixture of the different kinds.

Our Author enters into an elaborate diſcuſſion of the queſtion, whether it would be more or leſs advantageous for a nation which ſhould adopt a ſyſtem of *agriculture abſolute*, to divide the lots of land into large or ſmall diviſions; and gives the preference to large. 'The diviſion of land,' ſays he, 'into ſmall lots, is the favourite ſyſtem of a great number of perſons who have written on political œconomy; but this ſyſtem does not appear to be ſufficiently conſidered, even in the caſe of nations purely agricultural, and to recommend it to ſuch nations would be to adviſe them to bring upon themſelves, the more quickly, miſery and deſolation.' The arguments, however, that he produces in ſupport of this opinion, tend only to ſhew that if the whole ſurface of the territory be occupied at once, the population will ſooner ſuperabound if each family receives a ſmall lot of land, than if it received a larger—

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a propoſition that cannot be doubted; but it can be as little doubted, that if the ſuperabundant territory be at the beginning reſerved ſo as to form new lots as the inhabitants increaſe, theſe will furniſh food and employment to the people as long as if it had been originally divided into large lots. Thus, ſuppoſing 1000 families ſhould take poſſeſſion of a territory that contained 9000 acres, and that it was known that three acres was ſufficient to maintain a family on an average; what difference could it make, if it were divided originally into a thouſand lots of three acres each, reſerving the ſurplus 6000 acres, or into a thouſand lots conſiſting of 9 acres each? In either caſe, the whole territory would be ſufficient to ſuſtain the whole of its inhabitants until its population increaſed to nine thouſand families, and no more; where then is the difference?

That ſtate of political exiſtence, which our Author calls a ſyſtem of *relative agriculture* founded on a ſyſtem of ſlavery, is *nearly* as impoſſible to be found among men, as the former; but, unfortunately, as ſlavery implies a want of freedom in a conſiderable portion of the agents, it is not *altogether* impoſſible to exiſt for ſome time at leaſt. The laws of Lycurgus, if any human inſtitution could effect it, were calculated to do it, and did indeed ſupport it for ſome time; but even theſe inflexible laws were at laſt obliged to give way to human appetites, and this pure ſyſtem of agricultural ſlavery was annulled.

However uſeleſs, therefore, it may be to enquire into all the poſſible effects that this ſyſtem might produce on the happineſs and population of mankind; yet ſome of the obſervations of Mr. H. upon the effects of ſlavery are ſo ingenious, and ſo juſt, that we think they cannot be too generally known and attended to.

'But,' ſays he, 'even if we ſhould ſuppoſe the enſlaved part of the nation capable, by its labour, to furniſh amply not only the neceſſaries but the ſuperfluities of life, obſtacles very difficult to overcome oppoſe the introduction of luxury into the nation. *Force may command labour, but it never can command induſtry*; it is not the intereſt of the ſlave, who receives his ſubſiſtence in return for labour regulated, and in ſome meaſure limited, to ſubmit for the ſame nouriſhment to a labour arbitrary and in ſome meaſure without bounds, to multiply his taſk indefinitely beyond that which furniſhes neceſſaries, to receive no more than theſe neceſſaries, which he is ſure of in all caſes; *and nothing ſeems to be ſufficient to render the ſlave induſtrious, but the certainty of receiving in return for that induſtry either an equivalent, or his liberty.*'

Nothing can be more juſt than theſe remarks, and we wiſh, for the cauſe of humanity, that they were more attended to than hitherto they have been, by the generality of mankind.

Our Author takes notice of that ſpecies of ſlavery ſo common in Europe, and which ſtill ſubſiſts in too many of its kingdoms, where

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where the ſlave is attached to the ſoil, and transferrable with it at the will of its owner. This differs from the ancient ſlavery, he obſerves, chiefly in this—'The ſlave, properly ſo called, is a ſlave *certain*, and the other a ſlave *probable*; and it is this fatal probability that man has againſt himſelf, which makes him continually fear that ſooner or later he will be deprived of the fruit of his labour, which oppoſes the greateſt obſtacles to the progreſs of induſtry in arbitrary governments.'

This remark very properly precedes the following reflections on the preſent political ſyſtem of Ruſſia:

'There exiſts,' ſays he, 'in Europe, or rather on the earth, a coloſſal ſtate, which diſcovers the moſt praiſe-worthy intentions for the happineſs of its people, and which uſes the greateſt exertions to introduce induſtry, and make it flouriſh among them; but can that ſtate ſeriouſly believe, that under the moſt arbitrary power the modern political œconomy can be applicable to an unformed maſs of people, in part hunters, and in part graziers, and, in their very higheſt point of improvement, agriculturiſts under a ſyſtem of ſlavery? The great encouragements which that ſtate laviſhes for the accompliſhment of its wiſhes, may indeed draw to her ſtrangers for a paſſing viſit, but neither the example of theſe ſtrangers, nor her own proper meaſures, will be able to make laſting impreſſions on her people, while ſhe ſhall purſue her plan upon principles ſo irregular, and in ſuch monſtrous dimenſions.'

But what method could ſo ſoon tend to enlighten both the government and the people as the converſation of men who had been accuſtomed to know and to reliſh the ſweets of liberty in another country?

Our ingenious Author, juſtly conſidering that the foregoing political inſtitutions can be but little intereſting to modern readers, appropriates the greateſt part of his book to the conſideration of that plan of œconomy which is adhered to by moſt of the nations of modern Europe, and which he denominates a *ſyſtem of relative agriculture, founded on a ſyſtem of manufactures.* In this part of his work, his diſquiſitions take a wider range than in the former; nor does he here confine himſelf to thoſe ſpeculations which relate immediately to the ſubject of population, but, conſidering that every thing which can affect the happineſs of mankind may be ſaid in an indirect manner to affect population, he ſeems to think nothing which operates either in promoting the welfare, or retarding the proſperity of men in this ſtate of ſociety, as foreign to his purpoſe. The diſquiſitions, therefore, in this part of his work are various, intereſting, and ingenious, and will be read with pleaſure by all who take delight in ſpeculations of this ſort.

We ſhall here, however, as in the former part of this volume, uſe the freedom on ſome occaſion to enter our diſſent with the ſame candour and deference that he himſelf does, when he diſ-

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fers from others, who have preceded him in this walk of science.

The name which he has adopted for expressing that system of political œconomy which prevails in modern Europe is evidently defective, as it ought to include *commerce* as well as manufactures. While we make this remark, we are sufficiently aware of the answer ready to be here given, that separate manufactures necessarily infer that they must be sold, and that therefore the separate mention of commerce was unnecessary and superfluous. The fact however is, that our Author evidently, and on purpose, sinks the name of commerce, because he wishes to exclude foreign commerce as much as possible from his favourite plan of civil œconomy; but, since the effects of that commerce on the political institutions of the principal nations in modern Europe are very great, it is evident that the idea given of a community where it is not at all supposed to take place, cannot be a just delineation of the political institutions that subsist in it, nor can the deductions he makes concerning such a society be applicable, in many cases, to the modern states of Europe.

Had he extended his views no farther in this respect than to point out the great importance of *in*ternal commerce when compared with *ex*ternal trade, he should have obtained our most hearty concurrence, for we have been long satisfied that foreign commerce has, for several ages past, obtained a much greater share of the attention of the legislature and people of Great Britain than it justly ought to have done, while the internal traffic of the nation has been in a great measure overlooked, and the means of promoting it neglected; but when he pushes his reasoning on this head so far, as to set unnecessary limits to our population, and to proscribe in a great measure the use of machinery in manufactures, we cannot help thinking that he gives a very undue weight to speculative notions, which could easily be refuted by reasoning, and are plainly contradicted by experience.

The Author's illustration of the effects of the different kinds of commerce, *ex*ternal and *in*ternal, is ingenious, and highly satisfactory; and we regret, that the scantiness of our bounds forbids us to give it to the Reader entire. At present, we must content ourselves with barely observing, that he divides external commerce into two classes, *viz.* the commerce of *consumption*, where the articles imported are intended to be consumed at home; and the transport trade, where the goods of one foreign nation are exchanged for the goods of another foreign nation. The trade of consumption he again subdivides into two other classes, that where the foreign goods are directly consumed, which he calls the commerce of consumption *direct*; and that in which the foreign goods are again re-exported, either in the natural state or farther manufactured; this he calls the *exterior* circuitous commerce

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merce of conſumption. Of theſe four kinds of commerce, he proves, by a very ſatisfactory induction, that in the internal commerce the ſame capital returns to the national manufacturer four times, while he only receives it twice from the ſame number of circulations in the external commerce of conſumption *direct*; once by the external circuitous commerce of conſumption, and never in the external tranſport trade: and that of courſe the national induſtry is encouraged by the ſame capital, employed in each of theſe kinds of commerce in the proportion of 4.2.1.0—that is, a given capital employed in the internal commerce encourages national induſtry as four—the external commerce direct as two—the external circuitous commerce as one—and the tranſport trade as nothing—until the capital ſhall be withdrawn from it. Hence he juſtly infers, that as long as room is left for capitals to be employed in augmenting internal commerce, it is blameable policy ſo to encourage the other branches of commerce as to withdraw theſe capitals from that which moſt benefits the nation at large; and thus, of all the branches of commerce the tranſport trade ought to be the laſt which ſhould be promoted by the legiſlature.

When viewed in this light, therefore (and we think it is incontrovertibly a juſt one), ought we not to conſider as highly blameable, the ſacrifices that the Britiſh legiſlature have made with a view to ſecure to themſelves the *appearance*, for it can be nothing elſe, of obtaining the carriage of tobacco from America to Europe. For obtaining that *ſhadow*, after loading tobacco with ſuch immoderate duties, as muſt, at any rate, force a ſmuggling trade, ſhe has ſet open the door to the ſmuggler as wide as he could deſire, by allowing a drawback of the whole of theſe duties on exportation. In conſequence of this temptation, it appears from Lord Sheffield's tables, that, in the year 1776, the importation of tobacco into Britain amounted to - 14,698 hogſheads, and the exports from thence to - - 50,222

So that the exports exceeded the imports by - 35,524 hogſheads, without taking into the account what was conſumed in Britain itſelf, which has been uſually rated at near 20,000 hogſheads. The average quantity accounted for as paying duty in ten years from 1772 to 1783 is only about 5000 hogſheads *per annum*; the average quantity exported about 33,000, of which quantity 15,000 may be ſuppoſed to be re-landed on our own coaſts; and the remaining 18,000 alone exported. In a ſhort time, we may reaſonably expect that this nominal carrying trade will be confined nearly to that quantity which ſupplies our own conſumption, though the *appearance* of a foreign trade in this article will ſtill be kept up, as long as the preſent duties continue.

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As free ports neceſſarily increaſe theſe evils, Mr. H. with great reaſon diſapproves of encouraging them.

On entering upon this branch of his ſubject, we were ſorry to obſerve, that our Author departs from his ordinary natural mode of repreſenting things, and aſſumes ſomewhat of that affectation of the marvellous which is too much the characteriſtic of modern performances. On this principle, the agricultural ſyſtem founded on manufactures is repreſented as the moſt unnatural plan of political œconomy that can be conceived, and the moſt bold and hazardous for the people. The manufacturers are repreſented as orphans, who depend on the fatherly care of the miniſter at every moment for their ſupport and exiſtence. All this is well calculated to make people ſtare; but is it a juſt repreſentation of things? Certainly not. We had occaſion to ſhow, above, that ſo far is this ſyſtem from being unnatural, that it is perhaps impoſſible, in any ſituation of things, to prevent it from taking place in a greater or leſs degree: and it would be eaſy to prove, did our limits admit of it, that no other ſyſtem that has ever been adopted is attended with ſo little hazard to all the members of the community, as that manufacturing commercial ſyſtem of œconomy of which he treats. Yet, with a view, as it ſhould ſeem, to give more and more importance to the office of a miniſter of ſtate, our Author chuſes to hold him up to view as of the moſt indiſpenſible utility to the nation, and as neceſſarily exerciſing functions that we believe no miniſter ever did, or could exerciſe; and which, happily for ſociety, it is not neceſſary he ever ſhould.

'The miniſter of ſtate,' he obſerves, 'has two great duties to fulfil in the conduct of the exterior commerce of the manufactures of his nation; the firſt, is to be *continually* inſtructed concerning the circumſtances *of each branch* of that commerce; the ſecond, is to be always ready to replace to the manufacturers thoſe foreign conſumers who chuſe to abandon any of theſe manufactures; without the ſtricteſt obſervation of theſe two duties it is not poſſible that the manufacturers who labour for foreign conſumers can be ſafe in his hands.

'To be perfectly inſtructed with regard to the circumſtances of the external commerce of the manufactures of his nation, the miniſter of ſtate ought inceſſantly to have theſe circumſtances under his eyes, in tables of recapitulation, compoſed with the utmoſt exactneſs; and that, in each branch of commerce, he ſhould direct his attention chiefly to two things, the relation that ſubſiſts between the price and the quality of theſe manufactures, and the extent of that branch of commerce, &c.'

Unhappy indeed would it be for manufacturing nations, did their ſafety depend on this degree of knowledge and attention in their miniſters! for they have other objects, that intereſt *themſelves* more nearly than theſe purſuits; and it ſuppoſes a degree of knowledge that is little ſuited to the plan of education and ſtudies

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ſtudies of thoſe in that ſtation of life which entitles men to aim at theſe honourable and courtly offices. But experience ſhows, that, even in ſpite of ignorance, inattention, and diſſipation in its miniſters, a manufacturing nation may advance in proſperity; and, notwithſtanding the utter impoſſibility of obtaining ſuch tables as are here propoſed, the induſtry of a manufacturing people may be ſupported for ages without abatement. The obſervations of our Author on this occaſion made the writer of this article recollect ſome ideas of a ſimilar kind that long ago occurred to himſelf, in ſpeculating upon the means of ſupplying a large city with all the neceſſaries and conveniences of life, ſo as on the one hand effectually to guard againſt a waſteful profuſion, ariſing from a ſuperabundance of any one article; and on the other, to take care that no one article of neceſſary uſe, or of fanciful convenience, that the globe can afford, ſhould ever be wanting. To obtain a knowledge of all the articles that could ever be deſired, appeared of itſelf a moſt laborious and intricate enquiry; but to know in what proportion they would be required; when they would be called for; at what diſtance of time they ſhould be provided; from whence they could be obtained; how things were to be ordered, ſo as that they might arrive without occaſioning any ſort of confuſion, with a variety of other details not neceſſary here to enumerate, formed ſuch a complicated ſcene of different movements, that the mind was bewildered when it reflected upon them, and, like the idea of infinity, it could never be fully comprehended. Yet nothing is more obvious, than that if a man was to form an abſtract idea of governing a city, all theſe things muſt occur as being neceſſary to be provided for, and therefore the care of doing it ſeems obviouſly to fall within the province of that governor; ſo that a ſpeculative man, in deſcribing the duties of that office, might eaſily repreſent it as one of the moſt arduous that could be conceived. Experience however clearly ſhows, that nothing could be more erroneous than ſuch a notion; and that to provide all theſe things without ſuperfluity or want, little elſe is neceſſary than to inſure liberty of action, and protection to individuals from inſult and from fraud. This done, the governor may retire to reſt, and ſleep in quiet, aſſured that thouſands are awake, anxiouſly taking upon themſelves thoſe cares which in ſpeculation he himſelf ſhould have diſcharged; and that thouſands of others are making calculations with infinitely greater nicety than he could have ever done, had he attempted to enter into theſe *minutiæ*. It is his duty to attend to a few grand movements only; it is the duty and the intereſt of others to attend to particulars.

Our Author, however, in applying theſe ideas to the government of Britain, finds it convenient, in the firſt place, to take

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it for an undeniable truth that there are a greater proportion of paupers in Britain than in any other nation (a fact which will be denied by many); and in the next place, that this ſuperabundance of paupers is occaſioned ſolely by the miſery of the manufacturers; which manufacturers he repreſents as being, at preſent, thrown out of employment, to an unuſual degree, from the want of the American commerce—all of which poſitions, we think, could be very eaſily proved to be erroneous, did our limits permit. If manufactures for foreign export neceſſarily produced the numerous paupers in Britain, theſe paupers ought to be ſtill more numerous in Holland, becauſe there a much greater proportion of the people are employed in manufacturing for foreign commerce. It is to our ſyſtem of poor laws (an erroneous ſyſtem of political œconomy, which naturally ſhould have attracted our Author's notice, as an object of great national importance) that we muſt attribute the evil, of which we have too much reaſon to complain. We therefore earneſtly recommend this ſubject to his attention, in ſome of his promiſed future treatiſes, being well aſſured, that when he conſiders this ſyſtem, unconnected with any of his favourite hypotheſes, he will not fail, with his uſual perſpicuity, to throw new light upon the ſubject.

We cannot pretend to accompany our Author through his various and juſt remarks on the intereſt of money and circulation—national debt, and means of reducing it—inconveniences of war—diviſion of land, and the population connected therewith—commerce of grain—luxury—proportional price of commodities—encouragement of marriage—introduction of ſtrangers—machines—diviſion of labour, &c. &c. on all which, and a variety of other ſubjects, he throws out many new and intereſting obſervations; but for theſe we muſt refer to the work itſelf, not doubting but every reader of diſcernment will peruſe it with ſatisfaction and improvement.

We recommend this performance with pleaſure to our Readers, but not without reſerve to thoſe Tyro's who wiſh to enter into this intricate and intereſting ſtudy, becauſe in ſeveral particulars we can perceive that he has been evidently ſwayed by a partiality for ſyſtem *, and in ſome other reſpects by a deference for authorities that do not deſerve the reſpect he pays to them. The whole work diſcovers the hand of a maſter, but, like the orations of the Grecian demagogue, they ſmell too much of the lamp.

* Indeed this ſyſtematic turn is our Author's diſtinguiſhing characteriſtic, and conſtitutes both his greateſt excellence and defect. It is the ſin 'which will moſt eaſily beſet him,' becauſe it is congenial to his mind; he ought therefore in future to guard againſt being miſled by it.

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lamp. His ideas, as we have already remarked, ſeem to be derived in many caſes from reflection, rather than from experience among men; but we need not obſerve that the knowledge derived from experience is much more perfect than that which reſults from ſpeculation only. Boyle uſed to ſay, that he often obtained more information in the work-ſhop of a mechanic, in half an hour, than he could have derived from ſtudy in half a year: with ſtill more juſtice may it be ſaid, that more political knowledge will be attained in half a year, by obſerving facts that occur in the active buſtle of human affairs, than could perhaps be obtained by ſpeculative ſtudy in half a century. As one inſtance of the effects of ſyſtem on the reaſoning of our Author, we ſhall obſerve, that he lays it down as an eſtabliſhed principle, that the perfection of that plan of political œconomy, which he calls a ſyſtem of agriculture founded on a ſyſtem of manufactures, conſiſts in the having as few peaſants in proportion to the manufacturers as poſſible; and upon this principle he reſts a great many of his moſt important concluſions. It is however ſufficiently obvious, that whether we regard the political ſtrength and welfare of the whole community, or the proſperity and happineſs of individuals in any ſociety, it cannot be eſſentially varied by any aſſignable ratio in the proportion here ſpecified; and that of courſe all the concluſions which reſt upon this principle muſt fall to the ground. As an inſtance of undue deference to authority, we may alſo ſpecify the implicit reliance he places on a few facts with regard to the moſt beneficial ſizes of farms, haſtily picked up by an author whoſe concluſions are in general formed with a rapid glance at a few particulars only, ſo as not to deſerve to be relied on as a baſis for any important inductions. Had our ingenious Author been himſelf well acquainted with the ſubject of agriculture, he would doubtleſs have obſerved, that a great variety of circumſtances, which have been entirely overlooked by the author on whom he relies, ſhould have been taken into the account, before he could have been authorized to draw the concluſion he does *; and that although the

* He would have perceived too, that in ſome ſituations agriculture can be practiſed with profit only upon a very *large* ſcale; that in others, its ſurplus produce can be moſt augmented in *ſmall* farms; and that in every caſe, when the ground is brought to its higheſt ſtate of improvement, its ſurplus produce, after feeding thoſe employed in cultivating it, will be moſt augmented when that culture is performed by man only. Had he ever entered minutely into theſe ſpeculations, and adverted to facts that might have been within his reach, he would have found that the poſſible produce of an acre of ground, under the moſt perfect culture, would be ſufficient to ſubſiſt FOUR perſons at leaſt thoughout the whole year; and he would alſo

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the enquiry had been carried on by Mr. Young, at the time, with all possible caution, so as to ascertain the fact with regard to the particular place in question in the state of agriculture as practised there at the time, with all imaginable precision; yet that still this fact could not serve as a basis for those important general conclusions that Mr. H. founds upon it, because the same conclusions could not apply to places in different circumstances at the time, nor to the same place even at a future period, seeing circumstances may be varied almost to infinity, all of which alterations would affect the fact here said to be established. As Mr. H. rests many conclusions of very great political importance on these supposed facts, it was of consequence here to take notice of this error. We have also observed that he reasons, in many parts of his work, concerning the political regulations of China, with a greater degree of confidence than the imperfect state of our knowledge of that country can justly authorize; and that, in estimating the means of subsistence that a country possesses, fisheries have been entirely kept out of view.

Had the work in question been possessed of less real merit, our animadversions on it would have been much more sparing; but it is a rule we in general wish to adopt, because we think our duty to the Public requires it, to point out, as distinctly as we can, the errors in works of sterling worth, that these may not

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have been able to comprehend how it is possible that every acre of land which admits of being turned up by the spade or plough, may be brought, by skill and continued culture, to yield crops equal in quantity to those of the richest land now under culture. Thus would he have perceived that it is *possible* for Great Britain, which contains above *fifty* millions of acres, to derive subsistence from her own fields for *two hundred millions* of souls, on the supposition that the fisheries on our coasts could only be made to supply a quantity of food equal to the deficiency that would arise from the few acres of rock and *inaccessible* mountains in the island; and the probability is, that these fisheries would do much more than this. Had he farther adverted, that in the present state of Europe, the quantity of food that might be obtained by means of commerce is indefinitely great, as appears by the example of Holland, which has found an abundant subsistence, and at as reasonable a rate as almost any country in Europe, for more than two hundred years past, by means of external commerce. Had all these things been sufficiently adverted to, our Author never could have thought of stating the utmost possible degree of population of Britain, as he has done, at *double* its present amount, or have been at so much pains to invent political devices to guard against the ills that may be expected to arise from a superabundant degree of population, as the period must be very far off (even if every possible exertion should be made to augment the property, and increase the number, of our people) when it will approach in any degree toward that grand epocha.

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be implicitly adopted by careleſs readers, as of the ſame ſtandard excellence with the reſt of the performance. We can with the utmoſt ſincerity ſay, that we have read few works on this ſubject with ſo much ſatisfaction as the preſent; and we are happy to find, that the Author announces a ſeries of treatiſes on political œconomy, which we hope he will find leiſure and inclination to proſecute. The few blemiſhes we have had occaſion to take notice of, ſeem, in general, to proceed from youth and inexperience, which the Author's own good ſenſe, as he advances in years, will enable him to avoid in future. The following animadverſions on our preſent Premier may poſſibly by ſome be referred to the ſame ſource, though it is introduced with an obſervation of very great political importance, that deſerves to be ſeriouſly weighed by the Miniſter himſelf, and all thoſe who have any concern in the legiſlation of this country.

'Taxes on manufactures,' he obſerves, 'appear to be the great ſource on which Mr. Pitt propoſes to rely for his future ſupplies, and the general cry of clear-ſighted men againſt them has not been able to open his eyes with regard to the conſequences of ſuch a pernicious ſyſtem. Novice, ſtill, in political œconomy, becauſe the principles of that ſcience are not innate in man, and that he has not had time to acquire them, either by meditation or experience, he has not been able to ſee, in the patriotic citizens who have condemned his meaſures, the faithful interpreters of its principles, and he has perſuaded himſelf that their cry was nothing elſe than the voice of faction and ſelf-intereſt.

'But for me,' continues Mr. H. 'whom he cannot ſuſpect either of a factious ſpirit or of perſonal intereſt, I dare to uſe the ſame language, and to ſay to him (with the firmneſs and courage which the good of my fellow mortals inſpires, in whatever country I find them, becauſe every where they are my brethren), that of all the means of ruining the manufactures, the agriculture, the commerce, and the proſperity of a nation, none are more ſpeedy and infallible than the ſyſtem which he has begun to practiſe; eſpecially when a ſyſtem ſo fatal is applied to a nation whoſe ſituation demands the moſt cautious circumſpection.

'Enlightened and reſpectable nation (proceeds he, with warmth), you Engliſh, who are acknowledged to have glorioufly maintained the dignity of human nature, which is generally vilified in all other parts of the globe; you who have been, to the nations of Europe, the ſchool of ſound principles of political œconomy, how have you bewildered yourſelves in your ideas of that ſcience? How have you miſled yourſelves with an opinion of, and confidence in, a young man, and flattered yourſelves that he was capable to free you from the ills which unfortunate events have brought upon you? He has ſhewn a talent for eloquence in an uncommon degree, and you have thought you ſaw in him, in the ſame degree, the love of his country; but are the talent of eloquence and the love of one's country the ſcience of *political œconomy*; and that ſcience, the moſt difficult of all others, is it the inſeparable appendage of a great orator and a good citizen?

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'Would the gift of ſpeech, and the love of men,' proceeds he, 'have appeared to you ſufficient qualifications in a young phyſician without theory and without practice? Would it have induced you to confide excluſively in him even for the fate of the patients in an hoſpital? The gift of words, and the love of men, would they have appeared ſufficient qualifications in a young pilot, without theory and without practice, to truſt excluſively with him the fate of paſſengers in a difficult navigation? No, certainly; and no one among you would have thus choſen his phyſician in a dangerous diſeaſe, nor his pilot on a perilous ſea; nevertheleſs it is thus you have inclined to chuſe the arbiter of your deſtiny, of the public ſafety, of your own proſperity, and of that of your children.

'But this is not all,' he adds; 'you have done ſtill worſe! Inſtead of the young man who has obtained your wiſhes and acclamations, you have impoſed on yourſelves for miniſters men whom you never intended for ſuch; men whom you, perhaps, would have rejected with abhorrence if they had been propoſed to you. For as the want of knowledge in him who was the object of your choice, has put him under the inevitable neceſſity of having recourſe to the lights of others, you have expoſed him to the riſque of being directed in his conduct with regard to you by men perhaps ſtill leſs enlightened than himſelf; by men, who, enveloped in obſcurity, cannot be rendered accountable for the confidence placed in them, nor be made to bluſh at the indirect abuſes which they make of it; and, perhaps, by men ſo depraved as to have in view nothing elſe than their own intereſt, not yours. At leaſt, theſe are the unfortunate conſequences which have too often been ſeen to reſult among other nations from the choice of miniſters who were themſelves deſtitute of knowledge; and it would be difficult to perſuade one's ſelf things ſhould be otherwiſe with you.'

In the ſame ſtrain our Author proceeds ſtill farther, with no ſmall degree of enthuſiaſtic ardour: but we, who have ſeen ſo many changes of miniſters with ſo few eſſential changes of ſyſtem, have come at laſt to view theſe things with a degree of apathy that few young men can conceive. The hopes that are excited by the partizans of new miniſters are ſo ſeldom realiſed, that we quietly ſuffer the noiſy acclamations to paſs unnoticed, and we have often obſerved that if the principles of freedom are not impaired, there is, in human ſociety, ſuch an innate principle of vigour, as makes it quickly recover from all the other wounds or diſorders inflicted with ſuch liberal hands by every order of political quacks who ſucceſſively ſeize the helm; ſo that neither our hopes nor our fears keep pace with thoſe of many writers who come under our inſpection.

We had lately occaſion to mention an Author who conſiders the national debt as a great national bleſſing; ſo does not the Author now before us. Like moſt men of a common degree of underſtanding, he views it as an evil that ought to be diminiſhed, and congratulates himſelf on having diſcovered an eaſy and effectual method of doing it. As this will perhaps be the moſt

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intereſting part of the work to many readers, and as he has choſen to announce it in ſuch a way as might ſuffer by any abridgment, we had ſelected that article as a ſpecimen of the Author's ſtyle and manner of writing: but as the extract would be too long for our Journal, we muſt refer to the work at large. Our readers will find the paſſage which we here recommend to their particular notice, by turning to p. 230, and proceeding to p. 244.

ART. II. SYLVA, or the Wood; being a Collection of Anecdotes, Diſſertations, Characters, Apophthegms, original Letters, Bons Mots, and other little Things. By a Society of the Learned. 8vo. 5s. Boards. Payne. 1786.

THE contents of this volume are various both as to ſubject and execution. We ſometimes meet with trite remarks and inſignificant anecdotes; and once or twice we were diſguſted with a coarſe joke and an indelicate ſtory; on the whole, however, this is a collection of conſiderable merit. The Author (for he is more than a compiler, though he deals much in *extracts and quotations) is evidently a man of acute diſcernment and ſound morals. He appears to have had much experience of the world; and, in general, hath formed a juſt eſtimate of men and manners, principles and times. He writes with candour and liberality; and he is a friend to public order and decorum; but he loudly exclaims againſt thoſe who ſet up for reformers of abuſes in church and ſtate, giving them little credit either for integrity or wiſdom, and placing their pretenſions to the ſcore of pride, diſappointment, ignorance, or impoſture.—But here, ſurely, a proper diſcrimination is neceſſary.

As a ſpecimen of the entertainment that the reader may expect from this miſcellany, we will preſent him with a few extracts, taken at adventure.

Of making a Figure. 'I have read of a ſquib which was repreſented burſting, with this motto under it, *peream dum luceam*—"let me "periſh, if I do but ſhine." The ſame motto will do for all, who diſſipate their ſubſtance by *ſhining* or *figuring* with ſhew and equipage.

'When a huſbandman claimed kinſhip with Robert Groſthead, Biſhop of Lincoln, and thereupon requeſted from him an office, "Couſin," ſaid the biſhop, "if your cart be broken, I'll mend it; "if your plow be old, I'll give you a new one, and even ſeed to "ſow your land: but a huſbandman I found you, and a huſband-"man I'll leave you." The biſhop thought it kinder (as ſhould ſeem) to ſerve him *in* his way, than to take him *out* of it; and perhaps Stephen Duck, the threſher, had been better provided for, if,

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* Some very judicious papers in this collection are taken from the IRENARCH of Dr. Heathcote; the third edition of which was publiſhed in 1781.

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inſtead of being firſt penſioned and then ordained, he had been endowed with ten acres of land, and ſuffered to threſh on. By turning the laborious threſher into an inactive parſon, they brought lunacy firſt, and then ſuicide, upon a man who might otherwiſe have enjoyed himſelf with two cows and a pig, and ended his days in ſerenity and eaſe.'

Marriage of old Men. 'Were I adviſed to take another wife, under the mean and unmanly proſpect of being *coddled* now I am old, my reply would be in ſome ſuch terms as theſe:—"My dear Sir, I am "greatly obliged by your attention to my happineſs, but (with "your leave) I will reſerve the little ſtrength and ſpirits I have re-"maining for the better ſupport of my old age. Secondly, though "I am not ſo old as Alceſtes (who lately married a ſecond wife at "the age of 70), yet I am old enough to have contracted many "ways and humours, which, being by habit become natural, can-"not now be contradicted without making me unhappy: but they "would be contradicted by new connections, or any new ſyſtem "of living. Thirdly, if a man has any decent pride remaining, he "will diſdain to be eſtimated merely as a *convenience*: but an old "fellow cannot be accepted in marriage from any other motive. "Laſtly, I have lived long enough to have but one general object; "and that is, to bear the growing infirmities of old age, and to "wait my diſſolution with a ſpirit and temper as peaceful and re-"ſigned, as contented and ſerene as may be. I am therefore de-"termined to continue as I am."

'Meanwhile, and to return once more to the ſubject, if an *old* man will ſo far forget himſelf as to marry, he ſhould, above all things, avoid a *young* wife; leſt, as Bayle expreſſes it, "he expoſe his fore-"head to a ſhameful and very uneaſy diſgrace." A young man is not exempt from this misfortune; how ſhould an old? *If theſe things happen where the wood is green, what can be expected where it is dry?* Beſides, if he eſcape the thing, he may be haunted with the idea; that is, he may *ſuſpect* himſelf to be a cuckold, though he really be not; which, perhaps, is a greater evil than to *be* one without *ſuſpecting* it.'

No one can object to the juſtneſs, as well as the vivacity of theſe remarks; but the alluſion to a proverb, which is become ſacred from the ſacred occaſion on which it was uttered, is, in our idea, very improper; and the wit which applies it in the preſent inſtance cannot recompenſe, with ſerious readers, for its profaneneſs. Yet we exculpate the Author from any purpoſe to ridicule what is ſacred. He is, we are perſuaded, a man of better principles, and writes with a real deſire to ſerve the intereſts of virtue and religion. But when ſome perſons hit on a lucky thought, they are unwilling to loſe it; and it is ſuffered to take its chance, without conſidering the ill uſe that may be made of it by ſome, and the offence that it will give to others.

Of repreſentation in Parliament. 'A repreſentative in parliament is a perſon deputed by individuals to execute their portion of the public buſineſs in the national council or aſſembly, and veſted by them with complete powers in order thereunto. In this ſituation, he is to uſe his beſt judgment towards knowing and aſcertaining, and his

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his beſt endeavours in promoting, what ſhall be moſt for the national good; and this without any retroſpective view upon his conſtituents, or any regard to their *ſenſe* of affairs: for it may be, either that the ſenſe of thoſe conſtituents cannot be conveyed to him, or that they have no ſenſe to convey. And that this independency of the repreſentative is ſuppoſed by the conſtitution, appears plainly from hence, *viz.* that the powers with which he is inveſted are not revocable at pleaſure, or before the expiration of the term for which they were given; even though they ſhould be employed, not only againſt the *ſenſe* of the conſtituents, but even againſt the national weal itſelf. How far ſuch an *ordainment* of things is eligible, I ſay not: but I ſay, that if a repreſentative be nothing more than a perſon who ſits in the Houſe of Commons to ſpeak the *ſenſe* of a certain number of people, as he receives it by the poſt out of the country, he is no better than a tube, an organ pipe, a kind of wind inſtrument which ſends forth ſounds mechanically.' This, however, ſeems to be too nice and too important a queſtion to be thus confidently decided in this ſummary way.

Liberty of the Preſs. 'I ſhall not deſcant whether abuſes *ought* or *ought not* to aboliſh its uſe; but I am ſincerely perſuaded, that if our preſent manners hold, they moſt aſſuredly *will*. When the preſs ridicules openly and barefacedly the moſt revered and fundamental doctrines of religion: when the preſs, in political matters, attacks perſons without any regard to things, or perhaps attacks things for the ſake of abuſing perſons: when the preſs not only wantonly aſſaults the firſt characters in church and ſtate, but even ſacrifices the peace and quiet of private families to the ſport and entertainment of an ill-natured public: (and is it not notorious that all this is done daily?)—then, I ſay, this reaſonable, noble, and manly liberty is degenerated into a baſe, unwarrantable, cruel licentiouſneſs; and this licentiouſneſs—determine as logically, and contend as loudly, as you pleaſe—will, by an unavoidable conſequence flowing from the nature and conſtitution of things, ſooner or later bring about its deſtruction. Things are ſo formed, that extremes muſt ever beget, and prepare the way for, extremes. Abuſes of every thing muſt deſtroy the uſe of every thing: and if the people grow *licentious* and ungovernable, it is as natural, perhaps as neceſſary, for their rulers to encreaſe their reſtraint, and abridge their liberty, as for the breakers of horſes to tighten the reins in proportion as their ſteeds ſhall ſhew an impatience: be managed.'

To conſider the people as 'horſes' [*mere beaſts of burden*], and men in power as their *riders*, ſeems to be a favourite idea with all thoſe writers who unnaturally employ themſelves in forging their own fetters, and who would madly give up a nation's liberty, merely becauſe, like every other good, it is liable to be abuſed by a few individuals; offenders who may be, and often are, reſtrained and puniſhed by the laws of the land. On the ſame principle we might relinquiſh every bleſſing which God hath beſtowed on us!

Duelling. 'Another good inſtance to ſhow the prevalence of *manners* over *laws*. "The law," ſays Mr. Hawkins, "ſo far abhors

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" duelling, that not only the principal, who actually kills the other, " but also his seconds, are guilty of murder, whether they fought or " not: and the punishment of course is death." But in spite of this sanction, strong and powerful as it is, is not the age of Quixotism coming on again? Does not the humour rodomontade prevail among the great? and is it not creeping down, even to apprentices and attorneys clerks' [and, we may even add, PARISH PRIESTS]? 'I called it Quixotism; and surely I had reason. Observe the manners of our present duellists; weigh the principles they go upon; attend to the ceremonial of their engagements, and tell me then, if any adventures of the famous Knight of La Mancha are built upon a more foolish foundation, and accompanied with more solemn, yet more ridiculous, rites than theirs.

'Perhaps a stronger instance could not be brought, than this before us, to shew the prevalence of fashion, not only over laws, but over sense, reason, equity, and humanity. The duellist is never an amiable, and oftentimes a bad composition: but he hath honour for his sanction and support; *Honour*, all-powerful honour: and this vain unmeaning empty word is, through the prevalence of fashion, sufficient to preserve him upon terms with society, and to secure his reception as usual among gentlemen.'

Of Logic; and the practical Use of it. 'A countryman, for the entertainment of his son, when returned from the university, ordered six eggs to be boiled; two for him, two for his mother, and two for himself: but the son, itching to give a specimen of his newly acquired science, boiled only three. To the father, asking the reason of this, "*Why*," says the son, "*there are six.*"—"How so?" says the father, "I can make but three."—"*No!*" replies the young sophister, "*is not here one?* (counting them out) *is not there two?* "*and is not there three? and do not one, two, and three, make six?*" —"Well then," says the father, "I'll take two, your mother shall "have one, and you shall have the other three."

'Many appearances may tempt one to suspect, that the understanding, disciplined with logic, is not so competent for the investigation of truth, as if left to its natural operations. "A man of "wit," says Bayle, "who applies himself long and closely to logic, "seldom fails of becoming a caviller *; and by his sophistical sub- "tleties perplexes and embroils the very theses he hath defended. "He chuses to destroy his own work, rather than forbear disputing; "and he starts such objections against his own opinions, that his "whole art cannot solve them. Such is the fate of those who ap- "ply themselves too much to the subtleties of dialectics." This is

'* These *syllogistici* are terrible company to men in general, and fit only for one another. With them you cannot be said to have conversation, but altercation rather: for there is something so captious and litigious in their spirit, that they draw every the most trifling thing that can be started into a dispute. Before such, you must not expect to talk at ease; that ease and indolence, which make a man careless about both ideas and language: no, you must be wary and correct; you must be always upon the defensive; you must keep a perpetual guard, as you would over your purse, were a pickpocket in the room.'

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the opinion of Bayle, who probably knew from feeling and experience the truth of what he said; for he was a very great logician, as well as a very great sceptic.

'Our memorable Chillingworth is another instance to prove, that logic, instead of assisting, may possibly obstruct and hurt the understanding. "Chillingworth," says Lord Clarendon, who knew him well, "was a man of great subtlety of understanding, and had spent "all his younger time in disputation; of which he arrived to so "great a mastery, as not to be inferior to any man in those skir-"mishes: but he had, with his notable perfection in this exercise, "contracted such an irresolution and habit of doubting, that by de-"grees he grew confident in nothing, and a sceptic at least in the "greatest mysteries of faith. All his doubts grew out of himself, when "he assisted his scruples with the strength of his own reason, and "was then too hard for himself."

'To conclude.—What was the meaning of that stricture upon Seneca, *Verborum minutiis rerum frangit pondera*, which, according to Lord Bacon, may thus be applied to the schoolmen, *Quæstionum minutiis scientiarum frangunt soliditatem?* Why, that by their *litigiosa subtilitas*, as he calls it, by their *logical* refinements and distinctions, they had *chopped* truth so down into mincemeat, as to leave it not only without proportion or form, but almost without substance.'

We recommend these essays [with exceptions, in some instances, to the Author's politics] to the perusal of those who either read for amusement or instruction; and if they possess any relish for wit without petulance, ridicule without ill-nature, or sober sense without formality or dulness, they will find something of each to gratify their taste; and if this volume doth not afford them so copious a banquet as they may wish, yet it will put them in the way of making the entertainment more complete, by the exercise of their own understandings, and the study of the best Authors.

ART. III. PHILOSOPHICAL TRANSACTIONS *of the Royal Society*. Vol. LXXVI. Part II. for the Year 1786. 4to. 8s. Davis.

MATHEMATICAL *and* ASTRONOMICAL *Papers*.

The Latitude and Longitude of York determined from a Variety of astronomical Observations; together with a Recommendation of the Method of determining the Longitude of Places by Observations of the Moon's Transit over the Meridian. By Edward Pigott, Esq.

IT would be unnecessary to enter into a minute account of all the methods here described, or a detail of the several observations recorded by Mr. Pigott. He makes the latitude of York 53° 57′ 45″+; and longitude, by occultations of fixed stars by the moon, 4′ 27″, by the moon's passing the meridian 4′ 24″½, by Jupiter's first satellite 4′ 31″, and by a lunar eclipse 4′ 16″, west, in time. The relative situations of Greenwich and York being now, with tolerable exactness, determined, measuring the distances between these two

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places by a series of triangles, promises a good opportunity for finding the length of a degree of the meridian in this latitude. We do not recollect that any mathematician, since Norwood, has attempted a measurement in England. France has rendered itself famous for measurements, not only at home, but in several latitudes, from 0 to 66. Shall English astronomers depend on the observations of the French only?

Advertisement of the expected Return of the Comet of 1532 *and* 1661 *in the Year* 1788. By the Rev. Nevil Maskelyne, D.D. F.R.S. and Astronomer Royal.

We have only one comet on record whose return had been predicted by astronomers, *viz.* that of 1759. The elements from which Dr. Halley calculated the return of that comet were obtained from the observations made on the comet of 1531, 1607, and 1682. In the first edition of his *Synopsis Astronomiæ Cometicæ*, he supposed the comets of 1532 and 1661, from the similarity of the elements of their orbits, to be the same. The interval between the passages of these two comets through their perihelion was 128 years, 89 days, 1 hour, 29 minutes (32 of these years are bissextile), this added to the time of the perihelion in 1661, makes the time of the next perihelion, 1789, April 27, 1 hour, 10 minutes, when reduced to the Gregorian style. Dr. Maskelyne rightly supposes that, since the comet, in going from its last perihelion, passed the orbits of both Jupiter and Saturn when these planets were in that part of their orbits, it will have a shorter period than the one mentioned above. He says, therefore, 'we may expect it to return to its perihelium in the beginning of the year 1789, or the latter end of the year 1788, and certainly some time before the 27th of April 1789. But of this we shall be better informed after the end of this year, from the answers to the prize question proposed by the Royal Academy of Sciences at Paris, to compute the disturbances of the comet in 1532 and 1661, and thence to predict its return.'

Is not this, however, an open acknowledgment that the French take the lead of the English astronomers? The expression seems to come with a peculiarly ill grace from our Astronomer-royal! The French astronomers are by no means wanting in self-sufficiency; and this passage will not tend to lessen the opinion they have conceived of their own superior abilities.

Dr. Maskelyne fixes the time of the perihelion to January 1, 1789, at noon: he has added a table of the comet's place, both heliocentric and geocentric, for several days, from April 23, 1788, to January 1, 1789; the calculations are made for a parabolic orbit, according to the elements determined by Dr. Halley from Hevelius's observations in 1661, allowing for the precession of the equinoxes. This *advertisement* may perhaps only be the forerunner of other publications concerning the ex-

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pected phenomenon: the comet of 1759 was preceded by numerous predicting pamphlets.

Observation of the Transit of Mercury over the Sun's Disk, made at Louvain, in the Netherlands, May 3, 1786. By Nathaniel Pigott, Esq. F. R. S.

Observation of the late Transit of Mercury over the Sun. By Edward Pigott, Esq. at Louvain.

These two observations contain only the egress of Mercury; by the former,

	h.	′	″
The internal contact was at -	20	45	41
The emersion of the center - -	20	47	46
The external contact - -	20	49	16

By the latter,

The internal contact - -	20	45	37
The emersion of the center -	20	47	17
The external contact - -	20	49	22

A new Method of finding Fluents by Continuation. By the Rev. Sam. Vince, A. M. F. R. S.

Every attempt toward facilitating the investigation of fluents, ought to be gratefully received by the mathematical reader. Various methods have been pursued with various success; but no one has yet been offered which merits the title of universal: for although every fluxion, however complicated, may be expanded into an infinite series; yet, if the series thus produced neither converges, terminates, nor is summable, it can never be useful: on this account the method of finding fluents by infinite series, which some writers have called a universal method, can only be applicable in certain cases, and therefore the industry and invention of mathematicians can never be employed on this subject without advantage, especially when the results of their labours supply the deficiencies of former writers.

The method which Mr. Vince hath here investigated and exemplified, appears to be convenient in its application; but still it can only be applied in particular cases; for different methods will always be found to have their different uses, and where one becomes impracticable, another will be found to succeed. The nature of the subject will not permit us to make any abridgment of this ingenious paper; we must therefore refer our readers to the publication at large, where those who can find entertainment in the subtleties of analytical speculations will meet with full satisfaction.

A Catalogue of One thousand new Nebulæ and Clusters of Stars. By William Herschel, LL. D. F. R. S.

If the host of heaven be innumerable, Dr. Herschel's labours will be endless. He has here presented the Public with one thousand new observed clusters of stars, in addition to those formerly published. In this catalogue the Doctor has given no

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new names to his cluſters, or *nebulæ*, but he diſtinguiſhes them by numbers: he gives the difference of right aſcenſion between each and the neareſt known ſtar, in minutes and ſeconds of ſidereal time, and their difference of declination in degrees and minutes: the next column in the catalogue records the number of obſervations made on each cluſter; by which it appears that ſome of them have been obſerved five, ſix, ſeven, or eight times: We mention this circumſtance as a proof of the vaſt expence of labour as well as time which this ſeries of obſervations muſt have incurred.

The immediate *utility* of this great work we do not at preſent perceive; but as it adds to the general ſtock of knowledge, the purſuit is laudable. The parallax of theſe *nebulæ* ought, in our opinion, to be minutely attended to; we hope the future obſervations of this indefatigable obſerver, who is furniſhed with inſtruments of very high magnifying powers, will determine whether theſe objects have any parallax or motion. It is impoſſible to form any conjectures relative to theſe bodies, from their appearance alone. If they are planets or comets near their aphelia, which is by no means improbable, a change of place muſt certainly be obſervable in them; which, being very ſmall, will require not only good inſtruments but a length of time, to be accurately determined. The expected comet in 1789 will, we hope, be attended to by Dr. Herſchel. Obſervations on comets at a great diſtance from their perihelia, are much wanted in aſtronomy, in order to aſcertain the diſturbances to which their motions are ſubject, by approaching the planetary ſyſtem.

MEDICAL.

Hiſtory and Diſſection of an extraordinary Introſuſception. By John Coakley Lettſom, M. D. F. R. S. &c.

The caſe here recorded was an inverſion or prolapſus of the inteſtinum ileon into the colon and rectum: the lower extremity of the ileon was forced along the *whole* length of the greater inteſtines down to the ſphincter ani. From the deſcription here given, we are rather at a loſs to conceive the poſſibility of ſuch an inverſion; the meſocolon and the meſentery ſeem inſurmountable obſtacles to the deſcent of the ileon, which carried along with it the colon inverted into the rectum. This circumſtance ought to have been mentioned by Dr. Lettſom. If the figures given with this account are faithful copies of nature (which we doubt not), both the meſentery and meſocolon were wanting.

MISCELLANEOUS.

Obſervations on ſome Cauſes of the Exceſs of the Mortality of Males above that of Females. By Joſeph Clark, M. D. Phyſician to the Lying-in Hoſpital in Dublin.

It is proved, from regiſters, that the proportion of males born, is to females, as 17 to 15, or as 9 to 8. The deaths ought therefore

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therefore to be in the ſame proportion, and taken collectively it cannot be otherwiſe. If at any particular age the deaths of the males exceed thoſe of the females in a greater proportion than 9 to 8, as, for example, 9 to 7, at another age the deaths of males to females muſt be leſs than the proportion of 9 to 7. This is evident from the conſideration that all muſt die, males as well as females; therefore during the *whole period* of life, the proportion of the deaths of males to females muſt equal the proportion of the births of males to females.

Dr. Clark has given an extract from the regiſtry kept at the lying-in hoſpital in Dublin from the year 1757 to 1784, by which it appears that 19,455 children were born, *viz* 10,305 males and 9,150 females; of theſe 2,903 died, *viz.* 1,656 males and 1,247 females; but he has not mentioned at what age theſe children died, though we ſuppoſe, from an inference ſubjoined, they all died under 16 days. The proportion of births being very nearly as 36 to 32, and of deaths as 36 to 27, excited the Doctor to enquire into the cauſes of the exceſs of male deaths above thoſe of females.

Anatomy has not been able to diſcover any internal difference between the animal œconomy of males and females, which can account for their difference of mortality, more eſpecially in early infancy. The principal cauſe of this difference, Dr. C. thinks, depends on the greater ſize of males, and the conſequent greater difficulty and hardſhip attending their birth; we doubt whether practice and obſervation can confirm the opinion that male are more difficult than female births. Another cauſe is ſuppoſed to be, that males require a greater quantity or ſupply of nouriſhment than females, ſince they are naturally of a more robuſt frame, and that conſequently a deficiency of ſupport induces a weakneſs, which muſt prove more fatal to male children. Theſe reaſonings are rather too fine; they are ingenious, and *may* be founded in truth, but they want force of conviction. The ſubject is rather curious than uſeful; and the reader will in this paper meet with many uncommon obſervations.

[*To be concluded in our next.*]

ART. IV. *Ancient Scottiſh Poems,* never before in Print; but now publiſhed from the manuſcript Collections of Sir Richard Maitland of Lethington, Knight, Lord Privy Seal of Scotland, and a Senator of the College of Juſtice. Comprizing Pieces written from about 1420 till 1586. With large Notes, and a Gloſſary. 2 Vols. Crown 8vo. 6s. Boards. Dilly. 1786.

THE Editor (Mr. Pinkerton) informs us, that the Maitland Collection, from which this work is ſelected, conſiſts of two volumes, *viz.* a *folio*, begun, it is conjectured, about 1555, and probably finiſhed near the time of Sir Richard Maitland's death,

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death, 1585. The other volume is in *quarto*, in the handwriting of Miſs Mary Maitland, third daughter of Sir Richard.

Theſe manuſcripts were always preſerved in the family of the original collector, till the Duke of Lauderdale preſented them to Mr. Pepys, Secretary to the Admiralty, in the reigns of Charles II. and James II.; who, at his death, bequeathed them, with his other curious manuſcripts, to Magdalen College, Cambridge.

The Editor's curioſity having been excited by the accounts given of the Maitland Collection by ſeveral writers, and particularly by Dr. Percy, he went to Cambridge, and obtained permiſſion to copy any part of the manuſcripts that he judged worthy of publication.

Of the pieces now preſented, for the firſt time, to the Public, we ſhall give a brief account in the Editor's own words.

The firſt is a long allegorical poem on human life, called *King Hart*, and written by the celebrated Gawin Douglas, Biſhop of Dunkeld. 'The poem deſerves preſervation as a curioſity, though it will not highly entertain the Reader.'

The next piece is a *Tale*, by Dunbar. 'It is in a ſingular kind of blank verſe, uſed by the old romancers, and after them by the author of Pierce Plowman's Viſions. It is full of knowledge of life, and rich deſcription; and is alſo much tinctured with *immodeſty*; which Fontaine, indeed, looks upon as eſſential to this kind of writing:'—and for which, we may add, our Editor ſcruples not to ſtand forward as an advocate; pleading, for its excuſe, that it muſt 'ever delight every mind that is not callous to nature's beſt and fineſt ſenſibilities;' juſtifying it by the practice of the Greek and Roman writers, and, above all, by the converſation of the modern French ladies—who, it is ſaid by Mr. Pinkerton, 'indulge themſelves upon all occaſions with every liberty of ſpeech.' Having confirmed his argument by ſuch truly reſpectable authorities, he concludes with obſerving that 'it is undoubtedly a falſe idea to look on immodeſty as a mark of an unpoliſhed age.'

The other piece in this collection is entitled, '*The Friars of Berwick*, a Tale.' This is only *ſuppoſed* to be written by Dunbar. It is in his manner; and worthy of his immodeſt Muſe. The Editor diſcovers more wit and beauty in it, than we have the good fortune of finding out. 'For nature,' ſays he, 'it is admirable; but for contrivance, the rareſt quality of this ſpecies of writing, it is the firſt that I have ever read; and very few ancient or modern Tales have eſcaped my reading.' Perhaps we may, in ſome meaſure, account for the Editor's peculiar taſte and judgment, from the manner in which he hath employed his time.

Such

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Such are the larger pieces in this collection. Thoſe which follow are of leſs bulk, of various meaſures, on a great variety of ſubjects, and written by different hands. They are alſo of various merits. A few are very beautiful; and we obſerve, here and there, an elegance of ſentiment and expreſſion, rarely to be met with in writings of that period.

The ſmaller poems of Dunbar follow the Tales. 'They begin with his youthful and light pieces, and end with thoſe written in his old age. The ſole merit of ſome is their curioſity; but others [in the Editor's opinion] 'have every intrinſic merit.'

The next diviſion is of *Poems by various Authors*; viz. Quintin Schaw, Arbuthnot, Lord Thirlſtane, James VI. &c. &c.

Then follow *Poems by unknown Authors*; which form the moſt numerous aſſortment, amounting to upwards of thirty.

The collection ends with *Poems by Sir Richard Maitland.* 'They have,' ſays the Editor, 'conſiderable merit in every view, and ſhew him to have been a good man, as well as a great ſtateſman. His lighter pieces have a delightful gaiety and garrulity of old age, for he doth not ſeem to have written a line of poetry till he had reached his ſixtieth year.'

We have no doubt of the authenticity of theſe Poems, and of the fidelity of the Editor; and we have better proof of it than the Editor's *word*—which, by his own confeſſion, in a former inſtance, was a voucher not to be depended on. His confeſſion, however, would better have entitled him to forgiveneſs, if he had not leſſened its merits by an apology which almoſt amounts to a juſtification of the crime. In the year 1781, he publiſhed a Collection of *Scottiſh Tragic Ballads* *. To theſe Ballads he prefixed two diſſertations; and toward the concluſion of the ſecond, he aſſerts that he was 'indebted for moſt of the ſtanzas now recovered' [viz. *in the 2d Part of Hardyknute, then firſt publiſhed and declared to be original*] 'to the memory of a lady in Lanerkſhire.' He attempted to colour the deception ſtill more by aſſerting in a note, that 'the common people in Lanerkſhire can repeat ſcraps of *both the Parts*.' And is the credit of Scotch poetry ever to be propt up by falſehood? Yes—till vanity diſmantles what impoſture hath erected.

'Of the ſecond part of Hardyknute the Editor muſt now confeſs himſelf guilty. As for his ſecret, he hath obſerved the Horatian precept he at firſt laid down to himſelf, *Nonum prematur in annum*.' This is a very curious application of the *Horatian precept!* publiſh a falſehood, but don't confeſs it, till the world hath been deceived by it *nine years*. But this is not the only inſtance in which the Editor hath ſhewn his *dexterity* in

* See Review, vol. lxvi. p. 292.

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applying

applying the maxims of Horace to a literary impofition; for having aſked pardon both of his friends and the Public, for 'keeping the ſecret to himſelf for nine years,' he quotes Horace to juſtify him, not in confeſſing, but in committing the fraud; and the maxim, as he applies it, would have fully juſtified him in keeping the ſecret to himſelf nine years longer. 'Perhaps, like a very young man as he was, he had puſhed one or two points of the deception a little too far.'—Very gentle indeed! only—'*perhaps*'—and '*a little* too far!' 'But he always thought that novel and poetry had NO BOUNDS of fiction. Horace ſays

——— pictoribus atque poetis
QUIDLIBET AUDENDI ſemper fuit æqua poteſtas.'

And leſt the Editor's '*no bounds*,' and Horace's '*quidlibet audendi*,' ſhould not carry ſufficient emphaſis in ſmall characters, they are printed in bold capitals; and, STICK AT NOTHING, ſeems the literal Engliſh.

But rather than loſe the applauſe which was beſtowed on his ingenuity, the Editor is content to incur a cenſure on his integrity. He informs us, that the Public had been pleaſed to judge favourably of it; though he hath not told us, that a very acute (though perhaps too cauſtic) writer detected the impoſition, and expoſed it in its true colours, in the Gentleman's Magazine, very ſoon after its original publication. Thus, it ſeems, that Mr. Pinkerton hath only the merit of confeſſing what the world knew before!

The Preface to this ſelection of Scottiſh poems is followed by an *Eſſay on the Origin of Scottiſh Poetry*, in which the Writer diſcovers a conſiderable degree of hiſtorical knowledge, mixed with affectation, and diſgraced by infidelity; of which the following ſpecimen will be a ſufficient proof. 'By analogy and actual obſervation we know, that, ſo far from all nations being deſcended of one man, there are many races of men, of quite different forms and attributes. Let us look on man from the extremity of Aſia, round to the extremity of America. Are theſe all from one parent? See where they paſs in review! the oblique-eyed, flat-favoured Chineſe; the olive-coloured, lank-haired Eaſt Indian; the large-limbed, duſky Turk; the elegant Greek; the ſcowling Hungarian; the large, blue-eyed German; the ſquat Dutch; the florid Hibernian. Are theſe one race with the curl-pated, black Æthiop, or with the copper-faced American? with the bear-like Laplander, the beſtial Zamoide or Eſquimaux? Has the lovely Circaſſian girl the ſingular natural fig-leaf of the Hottentot wench? Has the Egyptian the monkey-ſhaped head of the Negro?'—And thus Moſes, and his ſyſtem of the creation, is borne down by a tremendous confluence of epithets!—thoſe "*ſwelling words of vanity*," which have been long in uſe, and

may

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may be eaſily collected to ſupply the place of reaſon and argument.

When the Author confines himſelf to hiſtory, he is much more fortunate than when his wayward fancy tempts him to rove in the wild regions of ſpeculation. His remarks on the origin of the Britons, Picts, and Scots, are ingenious and inſtructive; and his account of poetry in Scotland, under its different periods, and in its different languages and dialects, is particularly entertaining, as well as full of curious information.

Our Readers will be pleaſed with the following extracts, which may be conſidered as a brief analyſis of the whole Eſſay:

Mr. Pinkerton brings the moſt ancient Britons from the Cimbric Cherſoneſus (now Denmark); and ſuppoſes, that they were afterwards ſupplanted by the Belgic Gauls, who inhabited the iſland at the time of Cæſar's invaſion. The Cimbro-Celtic Britons (or thoſe we now call Welſh) never appear to have extended their poſſeſſions beyond the Forth and Clyde. All the northern tract beyond theſe rivers was called Caledonia by the Romans, on account of its vaſt woods, from *Kaled*, a Britiſh word, ſignifying a wood, the plural of which is *Kaledon*. Calydon in Etolia of Greece, and the famous Calydonian foreſt there, ſeem to be of the ſame Celtic origin; for the Celtic language was the original ſpeech of all Europe.—This is Mr. Whitaker's ingenious conjecture.

The Picts inhabited Caledonia, or the provinces beyond Clyde and Forth. Theſe barbarous people came originally from Scandinavia. According to Scandinavian antiquaries, the Goths were led into the northern parts of Europe from Aſia by Odin and his heroes, thence called Aſæ, many centuries before Chriſt. From their new ſettlements, they afterwards ſpread over great part of Europe; and Scandinavia became the grand ſtorehouſe of nations. But from Scandinavia to the iſles between it and Scotland, and thence to the north of Scotland, was the eaſieſt and neareſt of their colonizations: and we may therefore ſuppoſe it one of the firſt. Samuel Infans [frequently confounded with Nennius] informs us, that the Picts were ſettled in the Orkneys about 200 years before Chriſt; and Eumenius ſays, that in the time of Julius Cæſar, 53 years before Chriſt, they had been the accuſtomed enemies of Britain. About the Chriſtian epoch they ſeem to have ſeized on the northern parts of Caledonia; and in leſs than a century to have peopled the whole ſpaces, then free from woods, down to the Firths of Forth and Clyde, either driving the firſt inhabitants before them, or, what is more probable, finding the country uninhabited.—Thus it is manifeſt that the Caledonians were of a diſtinct race from the other Britons. Tacitus ſays, that their red hair and large joints

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prove them to be of German extraction: whereas he gives quite different origins to the ſouthern nations.

The Scots are acknowledged by Mr. Pinkerton (notwithſtanding the prejudices of his countrymen in favour of the oppoſite hypotheſis) to have been tranſported originally from Ireland. This is clear from the poſitive and repeated aſſertions of Bede and other hiſtorians. Ireland was the firſt Scotia: and Uſher goes ſo far as to ſay, that Scotia always implies Ireland, in every writer down to the 11th century. Others, however, think it clear, from Eginhart, that Scotland began to be called Scotia about the year 800. The reaſon of this confuſion is, that both countries were inhabited by Scots; Ireland firſt, and Caledonia afterward.

The inhabitants of the weſt of Scotland, north of Clyde, and of the Weſtern Iſles, are univerſally Iriſh; they have only Iriſh cuſtoms, and ſpeak only the Iriſh tongue.

That the Scots, a nation far inferior to the Picts in the extent of their poſſeſſions and antiquity of their ſettlement, ſhould have had the chance to give their name to the country, is no more to be wondered at, than that the *Angles*, the ſmalleſt tribe of all the Saxon ſettlers in England, ſhould give their name to that kingdom.

Our Author ſuppoſes that when the Belgic Gauls invaded Britain, the *aboriginal* Celts fled to Ireland, and firſt peopled that country; and he attempts to ſupport this conjecture by the meaning of the word *Scuite* or *Scot*, viz. a *refugee*, and alſo by the teſtimony of Richard of Cirenceſter, who expreſsly ſays, *In Hiberniam commigrarunt ejecti à Belgis Britones, ibique ſedes poſuerunt, ex illo tempore* SCOTI *appellati.*

He obſerves, that the *Picts* were not ſo denominated, as many have ſuppoſed, from their cuſtom of *painting* their bodies. This cuſtom was common to other nations in their ruder periods. The true word is *Pehts*; and *Picts* is only the word Latiniſed. It is ſuppoſed to be of Scythian or Gothic derivation; perhaps from the Teutonic *thectan* to fight. Theſe people are called in the Saxon chronicle, *Pihtar*, *Pyhtar*, or *Peohtar*; and the common people, from the wall of Severus in Northumberland to the utmoſt rock of Shetland, call them *Pehts*—ſoftening the *t* to improve the ſound of the word.

The ſecond ſection of this ingenious Eſſay treats of *Celtic* poetry in Scotland, comprizing the *Britiſh* and *Iriſh*: the third is allotted to *Pictiſh* or *Scandinavian*, and the fourth, to what is commonly denominated *Scottiſh* poetry.

No fragments of BRITISH poetry in Scotland are to be found. Many ſpecimens of IRISH poetry in Scotland have been publiſhed; but none older than a century or two. Tranſlations have alſo appeared; but, in general, of no fidelity. Thoſe of the

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he poems aſcribed to OSSIAN, in particular, have deſervedly drawn much of the public attention; but they will only miſlead any reader who wiſhes to form an idea of Celtic poetry. He that believes Offian to have flouriſhed about the year 300, and his writings preſerved by oral tradition for 1460 years, large is his faith, and he might move mountains! Gentlemen of the Highlands of Scotland, with whom the Editor converſed on the ſubject, aſſured him, that they looked upon *nine-tenths* of Mr. Macpherſon's work as his own; and upon the *other tenth* as ſo much changed by him, that ALL might be regarded as his own compoſition. There are poſitive evidences, he ſays, which convince him that not one of the poems given to Oſſian, and probably not one paſſage of them, is older than the 15th century. The very firſt author we know who mentions Fingal is Barbour, a Scotch poet, who wrote in 1375. Fingal was an Iriſh hero: and one Good, a ſchoolmaſter of Limeric, ſent ſome account of Ireland to Camden, in 1566, in which mention is made of ſome ſtrange fables, that the people amuſe themſelves with, about the "giants *Fin Mac-Huyle*, and *Otker Mac Oſhin.*" But though the Editor totally rejects the authenticity of Mr. Macpherſon's work, and very ſeverely laſhes him for his perverſion of hiſtory, yet he pays a juſt tribute of reſpect to his exquiſite talents, and applies to him what Richardſon ſaid of Milton, *He is an ancient, born fifteen hundred years after his time.* His great genius will ſecure his fame; though we think it can only be ſecured at the expence of his honour, if Oſſian be ſo total an impoſition on the eaſy faith of the Public as Mr. Pinkerton ſcruples not to aſſert it really is.

Under the article of *Pictiſh or Scandinavian poetry in Scotland*, the Editor ſays, that he hath not met with any remains of it in that country, though the Picts had poſſeſſion of the beſt part of it for more than eight centuries, as a ſeparate people under their own kings. This ſpecies of poetry muſt be ſought for in the Daniſh antiquaries. But the Pictiſh poetry furniſhed the language, and therein the chief fund of SCOTTISH poetry, as diſtinguiſhed from what is called *Erſe* or *Iriſh* poetry. The Iriſh poetry is all gloomy; the Scotch deals more in merriment. The Celtic nations ſeem to have been generally ſevere; the Gothic riotous. The carouſal of Odin never appears in Celtic mythology, where the ſtern character of the Druids alſo influenced the people. The Celtic nations were in general peaceful and temperate; the Gothic, warlike and intemperate. All the Celtic poetry, yet publiſhed, is grave; that of the Goths chiefly heroic. The Pictiſh poetry ſeems alſo to have bequeathed to the Scottiſh a peculiarly wild horror, which frequently ſtrikes the reader with the higheſt effect. But the antique force and ſimplicity of the

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the language was the chief permanent gift of the Pictiſh poetry to the Scottiſh.

We would with pleaſure tranſcribe what the Author moſt ingeniouſly advances relating to the progreſs of language in Scotland, by comparing it with, what he calls, *its ſiſter language*, the Engliſh. The analogy is conducted with great art; but we ſuſpect, that it is more plauſible than ſolid. We think that the Scottiſh is a branch from the Engliſh ſtem; and rather the *daughter* than the *ſiſter*. But our limits will not permit us to enlarge farther on a ſubject, that, perhaps, cannot be reduced to certainty. We will however do the Author the juſtice of tranſcribing the following remark, leaving our Readers to draw what inference from it they pleaſe:

'Proximity of tongues proves collateral relation, but not derivation; elſe the Swediſh would alſo be derived from the Engliſh. For that ſpeech, and, I believe, the Daniſh, are as near to the Engliſh, as the real Scottiſh is. Pictiſh and Saxon, Scottiſh and Engliſh, are both equally derived from the Gothic. Their great ſimilarity then can be no wonder. The Pictiſh was the earlier Gothic; the Saxon the later; the idiom and body of the language were ever the ſame. But nearly one half of the old Scottiſh words is not to be found in the Saxon, but ſolely in the Gothic.'

Next follows *a Liſt of all the Scottiſh Poets, with brief remarks* on their reſpective merits, from Thomas Lermont, who flouriſhed about the year 1270, to Alexander Roſs, who was living in 1768.

This liſt appears to be very accurate; and to the curious in enquiries of this ſort, it will afford much information and much entertainment.

The third poet mentioned in this liſt is *Andrew Winton*, a Canon Regular of St. Andrews, who wrote the *Chronicle of Scotland*, about the year 1400, in verſe. The original is preſerved in the Cotton Library, and Mr. Pinkerton propoſes to publiſh it entire, if he ſhould meet (which we hope he will, from the ſpecimens he hath given) with ſufficient encouragement.

In this curious Chronicle the ſtory of Macbeth is related very circumſtantially. In ſome inſtances it materially differs from the tradition that Shakſpeare adopted. It is the father of Macbeth (who proved to be the Devil in the diſguiſe of a very handſome man, and who ſeduced the lady while ſhe

—— to woddis made repayr
For the delyte of hayliſum ayr)

and not the witches, who predicted

That na man ſulde be born of wif
Of power to reif him of his lif.

The

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The salutation of the *weird sisters* is also supposed to have been conceived by Macbeth in a dream.

He thoucht, quhil he was sa syttande
He saw thre women cum by gangange;
And the women than thoucht he
Thre *werd systyris* most lyk to be.
The first he herd say, gangange by,
Lo yonder the Thayne of Crumbachy!
The tother woman sayd agayn,
Of Murray *yonder I se the Thayne!*
The third then said, *I se the Kyng.* —
All this he herde in his DREMYNG.

In plain prose, and in plain English (if it should need explanation), "He thought, while he was thus sitting, that he saw three women passing by [*ganging*]; and he thought the women to be most like to the three weird sisters. He heard the first say, as she passed by him—Lo! yonder is the Thane, &c. &c. &c."

The Notes affixed to these volumes are copious, and in the main very satisfactory. The Glossary is not so complete as we could have wished. A number of obsolete words are not explained at all: and there is a list of many that the Editor acknowledges himself incapable of explaining.

This collection is certainly a very curious one; and Mr. Pinkerton, while he claims our applause as an ingenious writer, is entitled to the thanks of the Public for the trouble he hath taken in providing them with so rich an entertainment.

He hath published proposals for a new edition, with Notes, of *Adamnanus*'s Life of *Columba* (the celebrated founder of the monastery of Icolmkill), and the lives of other ancient Scottish Saints. We heartily wish him success in his undertaking. It will be of public service, as well as a subject of particular entertainment to the antiquary; and no man seems better qualified to do justice—to, at least, what may be deemed the more *useful* part of it; for we despise *Saints* as much as he, and value their memorials, not for their *miraculous* exploits, but for the light they throw on *history* and *geography*.

ART. V. *Filices Britannicæ:* An History of the British proper Ferns, with plain and accurate Descriptions, and new Figures of all the Species and Varieties, &c. By James Bolton, of Halifax. 4to. Printed at LEEDS, and sold in London by White. Price in Boards 13s. coloured 1l. 7s.

THE botanical world will find itself much indebted to this laborious author; for his work is evidently founded in personal observation, without which no truth is to be obtained in our enquiries concerning the works of nature. It is this principle which gives Mr. Curtis's excellent *Flora Londinensis* such a manifest pre-eminence over every publication of the kind.

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Seeing with other men's eyes, is a fallacious method. Hence arose the reveries of ancient naturalists, and with them much injury to the science. Neither Theophrastus, nor Dioscorides, nor Pliny, could establish the facts which they so carelessly asserted: nor are the Barnacle Geese allowed their miraculous origin, though the credulous Gerard, and others, countenanced the romantic fable.

We are happy, therefore, to find, in Mr. Bolton, one who is *nullius addictus jurare in verba magistri.* What he has seen he records; and so far we may implicitly depend upon him. No authority of the dogmas of former writers can awe him into compliance with their assertions; he seems to have examined with care, and set down all that he observed with exactness. The botanist can expect no more from such a provincial publication: he has the plants before him; he may exercise his judgment on them in his own way, and please himself.

Perhaps Mr. Bolton may not be satisfied with our allowing him no more, and may think that he ought to take the lead in forming the outline of the study of this branch of natural history. This we must excuse ourselves from giving up to him. The outline is already so well drawn by Linnæus, that, generally speaking, there is no need of an attempt to render it clearer. That little particulars stand in want of correction, must be allowed, but we despair of ever seeing a system upon any plan more perfect. We are well aware that the Linnæan classification of ferns has its difficulties. Was there ever any one which had not? As nature proceeds in even gradations, *nec facit saltus*, the difficulty of drawing a line between particular things (which though at the extremes are widely different, yet *quod tangit semper idem est)* is perpetually occurring. What we here particularly allude to is, Mr. B.'s representation of the *hocus pocus* transmutations of Polypodia into Acrosticha, of Acrosticha into Asplenia, and of Asplenia into Acrosticha, &c.—This is magnifying difficulties. We scarcely remember an instance of mistakes taking place in the plants which he has questioned. Does Mr. B. mean that the genus Acrostichum should be styled Polypodium? Confusion would infallibly ensue. There are 35 species of Acrostichum, and 78 of Polypodium—perhaps, by the way, it would not be easy to characterise them all, were they thrown together; but were this difficulty got over, still the old division, evidently discernible, must be kept up, *viz.* of those with dots close and confluent, and of those with dots distant and distinct. It certainly is worthy the attention of botanists to mark those whose dots are constantly all confluent, and those in which a distinctness of fructification is visible in some part of the leaf, so as to determine their family. In the former case, the true character of Acrostichum is properly fixed, and in the latter, that of

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of Polypodium. When the artificial character is not ſo determinate as to aſſociate in every inſtance with its deſtined family, taſte and addreſs are required to reconcile the jarring difference. But here the partial botaniſt muſt ever be at a loſs, for he cannot be aware of the various difficulties which the more general obſerver has to deal with. The *Agaricus quercinus* muſt appear, to a young ſtudent, rather a Boletus than an Agaricus; yet the beſt botaniſts claſs it with Linnæus. So alſo the Acroſtichum ſeptentrionale has its fructification ſometimes in ſhort lines, but with them dots are obſervable, and in the end, all are confluent. Which then ſhall determine the character? Shall the lines ſay that it is an Aſplenium, or the dots a Polypodium, or their confluency an Acroſtichum? It is magnifying difficulties to ſtart ſuch objections; therefore we muſt caution the reader when he reads the following ſentence: See page viii. 'It muſt offend the taſte of the judicious reader to find the characteriſtics of the genera fixed on foundations ſo unſteady, when he finds plants very diſſimilar in their appearance united; as alſo when he ſees a ſeparation take place between Oſmunda lunaria and Ophioglooſſum vulgatum, between Acroſtichum ſeptentrionale and Aſplenium ruta-muraria.'

We hope that every reader will not have the exquiſite feelings of Mr. Bolton. The union of plants apparently different muſt conſtantly occur in an artificial ſyſtem; whether in one claſs, as in the Didynamia, or in the graſſes, or in ſingle families, as in Trifolium, and various other Diadelphia plants. Why ſhould the ſeparation of Ophioglooſſum and Oſmunda be lamented, when the ſimplicity of the one, and the ramification of the other, keep them wide apart? Neither do we ſee the neceſſary union between the Acroſtichum ſeptentrionale, and the Aſplenium ruta-muraria. The dots of the one, and the lines of the other, are a ſufficient diſtinction. To ſpeak plainly, this dabbling in amendments is an actual accumulation of difficulty and diſtreſs. Why is every author to be inventing new arrangements, who may not be of conſequence to be allowed ſuch indulgence? We grant that Mr. Bolton's remarks on the Linnæan claſſification are tokens of his cloſe obſervation, and we hope his end is anſwered in their being thus noticed.

Being a provincial publication, it is not to be ſuppoſed that it was able to reach to the higheſt authority; otherwiſe, ſome of Mr. Hudſon's, as well as his own, errors * about the Engliſh ſpecies

* The Polypodium fragrans and Rhæticum are not Engliſh ſpecies. Here alſo we may remark, that Mr. B. is deceived about the Trichomanes pyxidiferum. His plant is in all probability what he imagines it to be, a variety of *T. tunbrigenſe*; the writer of this article

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ſpecies would not have been detailed. Perhaps, the time may come, when a Britiſh FLORA, of real authority, the authority of the Linnæan herbarium, may put away all doubt concerning the ſpecies which are actually natives of this iſle. Still the labours of a Bolton will be always uſeful and valuable; but does it, in any degree, take from his merit to ſay, that the *laſt* hand muſt be put to the work by directions *ex cathedra?*

ART. VI. *Experiments and Obſervations* relating to various Branches of Natural Philoſophy; with a Continuation of the *Obſervations on Air*. By Joſeph Prieſtley, LL. D. F. R. S. &c. &c. Vol. III. 8vo. 6s. Boards. Johnſon. 1786.

THOUGH the title-page calls this the *third* volume, the preface begins with mentioning *five preceding ones*, which, to a reader not very converſant in Dr. Prieſtley's experimental writings, may carry an appearance of ſome inaccuracy. The caſe is, that *three* volumes were publiſhed under the title of *Experiments on* AIR; but the field of enquiry becoming then more enlarged, the Author, it ſeems, thought it neceſſary to enlarge the titles alſo, and begin a new ſeries of volumes, ſo that what is called the *fourth* volume of Experiments on air is the *firſt* of the volumes under the preſent title, and the preſent is the *ſixth* of the *whole* work. This laſt mode of numeration appears to us the moſt eligible, as the other may occaſion ambiguities, both in purchaſing and making references.

The preface ends with a real inaccuracy reſpecting weights: 'A pennyweight (we are told) is twenty-four grains, or the twelfth part of a pound troy.' This explication was written for the ſake of foreigners, and to them it may occaſion ſome difficulty; but the Engliſh cannot be at a loſs for ſupplying a few words, which by ſome accident have been omitted: a pennyweight is *the twentieth part of an ounce troy, and this ounce is* the twelfth part of a pound *.

The Doctor avails himſelf of the opportunity which this preface affords him, to apologiſe to his philoſophical friends, who complain of his throwing away ſo much of his time in religious writings: he aſſures them, that the whole ſix volumes of the *Hiſtory of the Corruptions of Chriſtianity*, and of *The Opinions con-*

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has ſeen ſpecimens of T. pyxidiferum *in complete fructification*, which were gathered near the ſpot mentioned by Dr. Richardſon. But Mr B. ſpeaking of his plant, ſays, 'Seed veſſels, none ever diſcovered upon this phænomenon of a plant.' Page 57.

* The above account was written ſoon after the publication of the work. In ſome copies, which we have lately ſeen, the error is corrected, by ſtriking out the words *or a twelfth part of a pound troy*; but as many copies are in the hands of the Public without correction we have thought proper ſtill to take this notice of it.

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cerning Christ, with all the controversial pieces written in defence of the former, did not take up near so much of his time as the experiments, of which an account is given in this single volume: —that during the composition of those works, the greatest part of every day was spent in his elaboratory, and only the evenings and mornings in reading or writing;—and that the different studies relieve one another, so that he can do more in each of them, than if he gave his whole attention to one only. But he rests his principal defence upon the dignity and importance of theological studies, superior to every other, inasmuch as it is of infinitely more consequence to secure a happy lot in a future endless life, than to make the best possible provision for the present. This leads him to state the grounds on which his belief of a future life is built, and to expostulate with those philosophers, who reject the miracles and resurrection of Christ, in order to believe what is infinitely less credible, that Christianity could have been propagated, as we know it was, and that things could be as we now find them, without the most convincing evidence of the truth of the gospel history.

The three first sections of this work contain the Author's late communications to the Royal Society, on *phlogiston*;—on *the seeming conversion of water into air*;—and on *air and water*;—which have been published in the Philosophical Transactions, and of which an account has already been given in our Review *. These make somewhat more than a fourth part of the volume. The rest consists chiefly of experiments and observations supplemental to the preceding, and to different articles in his former publications; some of them tending to confirm the doctrines already advanced, and others creating new difficulties. Of these experiments, to use his own words, some are of more, and others of less importance, and some perhaps of little consequence.

The volume closes with observations relating to a general *theory* of the experiments in which the different kinds of air are concerned. In this, we think, the Author has not been very happy; he does not seem to have communicated much new light, nor to have availed himself fully of what had already been struck out by others. He supposes air to consist of nitrous acid and phlogiston, or of dephlogisticated nitrous vapour and phlogiston (p. 407.), so that nitrous acid is one of the component parts of nitrous air (p. 296.); and this he calls the *established hypothesis*. We believe the established and most probable hypothesis to be, that the nitrous and other analogous airs are component parts of the respective acids; that nitrous acid, for instance, consists of nitrous air and pure air; that into these two

* See Monthly Review, vol. lxxi. p. 112. and vol. lxxiv. (for May last) p. 323.

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principles the acid is reſoluble; and that from the re-union of theſe two it is reproducible. This hypotheſis, firſt advanced by Lavoiſier, affords an obvious and ſatisfactory interpretation of many of the Doctor's experiments, both in this and the preceding volumes; and we think a little attention to it might have produced not only an improvement in the theoretical, but ſome valuable additions in the experimental parts of the preſent publication. Thus, when we find a large quantity of pure air to be forced out, by fire, from nitre, or from allum, or from vitriolic acid and clay (which produce allum in the proceſs), or from turbith mineral (which is a compound of vitriolic acid and mercury), we ſhould naturally ſay, that the acids had ſuffered a decompoſition, that the pure air being thus diſengaged from them and collected by itſelf, the other component principle remained united with the fixed alcaline baſis of the nitre, the earthy one of the allum, and the metallic of the turbith; and if we can thus obtain combinations of the pure characteriſtic principle of the ſeveral acids with different fixed bodies, a chemical experimenter cannot be at a loſs how to avail himſelf of ſuch compounds. It is known that the vitriolic acid principle, remaining in ſome compounds of this kind, and poſſeſſing no ſenſible character of acidity, will imbibe from the atmoſphere the pure air which it wants, and therewith produce vitriolic acid again: it is ſurely worth trial whether the nitrous reſiduum will do the ſame; and if ſo, an examination of that reſiduum may lead to diſcoveries of real importance. We ſhall juſt mention a circumſtance which occurs to us at the moment, that the common alcaline ſalts, when a bit of coal falls into the crucible during their fuſion, become ſimilar in appearance to the nitrous reſiduum in queſtion.

Though we cannot much approve of the Doctor's theory, particularly reſpecting airs and acids, we give him due praiſe for the account of phlogiſton, which concludes the ſection on theory. He ſtates, clearly and juſtly, the opinions of Kirwan and Lavoiſier, and eſtabliſhes the former, that metals contain phlogiſton; that in a certain degree of heat they imbibe pure air; that this air unites with their phlogiſton, and forms fixed air (ſo that the calx is a compound of the metal with fixed air), and that in a greater heat this fixed air is decompoſed, the pure air being ſet looſe, and leaving the metal, with its phlogiſton, revived. This laſt circumſtance indeed takes place only in a few metals, the others requiring an additional ſubſtance for their revival; which additional ſubſtance may be communicated by any combuſtible body, and 'corresponds exactly to Stahl's phlogiſton, the doctrine of which is confirmed by theſe experiments; that is, we muſt ſtill ſay, that in all combuſtible ſubſtances there is a principle capable of being transferred to other

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ſubſtances, which, when united to the calces of metals, makes them to be metals, and which, united to oil of vitriol (deprived of its water), makes it to be ſulphur.' It will occur to the reader that this laſt circumſtance is rather inaccurately expreſſed; for it does not appear to be vitriolic acid itſelf, but the principle above mentioned, which forms the acid when combined with pure air, that exiſts in ſulphur.

Our limits will not admit of our entering into a detail even of the ſubjects treated, much leſs of the particular experiments; but we ſhall mention ſome of thoſe, of which we can expreſs the general reſults in the ſmalleſt compaſs.

Inflammable air was obtained in large quantity, from ſpirit of wine, ether, and oils, by paſſing them in ſteam, through red-hot earthen tubes; and from dry inflammable ſubſtances, by tranſmitting ſteam of water over them when heated.

The ſteam of ſpirit of wine, paſſed over copper juſt melted, yields inflammable air as it does in other circumſtances, and converts the copper into a ſubſtance called metallic *charcoal*, weighing near twenty times as much as the metal itſelf did. The minute diviſion and volatility of this charcoal are remarkable; for though a large glaſs balloon with ſeveral adopters, were uſed for collecting it, part eſcaped in ſmoke, and all the veſſels were lined with an uniform ſooty black. By the heat of a burning-glaſs, in common air, it melted, without undergoing any further change; but in dephlogiſticated air, it burned rapidly, and converted almoſt the whole of that air into fixed air. By paſſing ſteam of water over it, in red-hot earthen tubes, it yielded inflammable air as common charcoal does, was diminiſhed one half in weight, and became lighter coloured.

Silver underwent a change nearly ſimilar to copper, but gold was not affected by the proceſs. It was therefore natural to try, whether copper could not on this principle be ſeparated from gold? the trial was not indeed ſucceſsful, the copper being protected by the gold from the action of the ſteam; but this was probably owing to the copper being in too ſmall proportion, only one tenth of the gold; whereas, in order to ſeparate ſilver from gold, by aqua fortis, it is found neceſſary to put two or three parts of ſilver to one of gold.

There are many experiments of the quantities of air extracted from mineral bodies by means of heat, with a view to aſcertain the productions that are truly *volcanic*, for theſe may be preſumed to have parted with their air in the fuſion they underwent from ſubterraneous fire. The known lavas yielded leſs air than other mineral ſubſtances, and on this ground, baſaltes can hardly be claſſed among volcanic productions, as it yields more air than any other known lava. We muſt obſerve, however, that on

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this ground, fluor would appear to be volcanic, for it yielded the leaſt air of all the bodies examined, leſs even than glaſs.

It is pretty ſingular, that while charcoal yields inflammable air, the air from ſoot is pure or dephlogiſticated, till the ſoot is burnt to the ſtate of charcoal, and then it produces the ſame kind of air as other charcoal. Freſh burnt charcoal expoſed to the atmoſphere, imbibes air, and emits it again on being immerſed in water: this is found to be no other than common air, ſo that the phlogiſtication of the air expelled from it by heat muſt proceed from a decompoſition of the charcoal.

The permeability of bladders to different kinds of air is fully aſcertained, part of the included air having paſſed out, and the exterior air having paſſed in, through the ſubſtance of the bladder. Inflammable air and dephlogiſticated air, which when ſimply mixed together, appear to have no action upon one another, by this ſlow mode of mixture through a bladder (that is, by keeping a bladder of inflammable air in a jar of dephlogiſticated air) unite together and form fixed air.

The colour of ſpirit of nitre is known to be owing to phlogiſton, and the Doctor has found that this phlogiſton is, in certain circumſtances, communicated to it by *light*. The dephlogiſticated and colourleſs acid, expoſed to light in a vial quite full, received no colour; but when there was a conſiderable vacancy above the liquor, the vapours riſing into this ſpace ſoon received a tinge from light, and gradually communicated it to the ſubſtance of the liquor.

An Appendix to this volume contains:

1. A letter from Mr. Keir, on a new kind of metallic pyrophorus; which is prepared, by filling a cylindrical box $\frac{5}{6}$ of its height with ſaw-duſt, then filling it up with *plumbum corneum*, covering it cloſe with its lid, and ſetting its bottom on burning coals, that the ſaw-duſt may be charred, without melting the lead, an operation of very great nicety: when the vapour ceaſes to iſſue at the joining of the lid, it is ſecured, while hot, with ſealing wax, to exclude external air. On opening it when cold, the lead, now black, exhibits ignited ſparks, which ſpread more and more, the metal at the ſame time reviving into minute globules.

2. A letter from Mr. Henry of Mancheſter, giving an account of an experiment which confirms one of our remarks upon Mr. Delaval's paper on colours in the Mancheſter Memoirs*. Mr. Delaval contends, that fixed air acts, not as an acid, but merely as a *phlogiſtic* ſubſtance; that cauſtic alcalies become mild by uniting ſimple phlogiſton with them, equally as by fixed

* See Monthly Review for May 1786, p. 359.

air;

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air; and that they become cauſtic again by merely ſeparating the phlogiſton. We ſhewed the fallacy of the experiments which he adduced in ſupport of this theory; and Mr. Henry's experiment goes to a direct proof, that cauſtic alcalies are not made mild by inflammable air, which, if it is not one of the pureſt forms of phlogiſton, certainly contains more of that principle than is contained in fixed air.

ART. VII. *Tranſactions of the American Philoſophical Society*, held at Philadelphia, for the promoting uſeful Knowle ge. Vol. II. 4to. 18s. Boards. Philadelphia printed, and ſold by Dilly in London. 1786.

THE firſt volume of theſe American tranſactions was publiſhed in the year 1772. In our review * of that volume, we gave a particular account of the origin and eſtabliſhment of this ſociety. The peculiar circumſtances of America, during the late troubles, are a ſufficient apology for the delay of theſe weſtern philoſophers in publiſhing a continuation of their inquiries and diſcoveries; but peace and tranquillity being at length reſtored, they have reſumed their ſcientific labours, and have preſented the Public with this ſecond volume of their tranſactions.

Prefixed to this volume we have an account of the laws and regulations of the ſociety, which is, in ſubſtance, the ſame with that already laid before our readers, in our former account.

In the year 1780, the ſociety was incorporated, by a charter paſſed in the aſſembly of the freemen of the commonwealth of Pennſylvania. The charter contains nothing but what is uſual in ſimilar caſes; the clauſes are cautiouſly worded, and well adapted to the purpoſe of incorporating a learned body.

Mr. J. H. Magellan of London, offered to the ſociety a preſent of *two hundred guineas*, the intereſt of which to be diſpoſed of, in annual premiums, to the authors of the beſt diſcoveries, or moſt uſeful improvements relating to navigation, natural philoſophy, &c. This generous offer was thankfully accepted. After the conditions and rules for the diſpoſal of theſe premiums, we have a liſt of the officers and members of this ſociety, among whom we recognize the names of ſeveral reſpectable and learned European philoſophers.

The papers which compoſe this volume are miſcellaneous, and follow each other without any regard to ſubject or connection; in our account of them we ſhall, however, purſue our uſual method of arrangement, under ſeparate heads, beginning with ſuch papers as belong to

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* Review, vol. xlvii. p. 333.

NATURAL

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NATURAL HISTORY *and* PHILOSOPHY.

Description of the white Mountains in New Hampshire. By the Rev. Jeremy Belknap.

These white mountains are the highest lands in New England. They are discovered by vessels coming on the eastern coast before all other land; on the shore they are visible for 80 miles on the south and south-east sides, and are said to be plainly seen from the neighbourhood of Quebec. They extend in a direction north-east and south-west. The sides of the mountains are covered with spruce trees; the surface is composed of loose rocks covered with long green moss.

'The rocks,' says our Author, 'of which these mountains are composed, are in some parts flint, in others slate; but toward the top, a dark grey stone, which, when broken, shows specks of isinglass. On the bald parts of the mountains the stones are covered with a short grey moss, and at the very summit the moss is of a yellowish colour, and adheres firmly to the rock.

'Eight of our company ascended the highest mountain on the 24th of July, and were six hours and fifty-one minutes in gaining the summit. The spruce-firs, as you ascend, grow shorter till they degenerate to shrubs and bushes, then you meet with low vines bearing a red and a blue berry, and lastly a sort of grass mixed with moss.

'Having ascended the steepest precipice you come to what is called the *plain*, where the ascent becomes gentle and easy. This plain is composed of rocks covered with winter grass and moss, and looks like the surface of a dry pasture or common. In some openings between the rocks you meet with water, in others dry gravel. The plain is an irregular figure, its area uncertain, but from its eastern edge to the foot of the sugar-loaf is upwards of a mile; on the western side it extends farther. The sugar-loaf is a pyramidal heap of loose grey rocks, not less than 300 feet in perpendicular height, but the ascent is not so difficult as the precipice below the plain. From this summit in clear weather is a noble view, extending to the ocean on the south-east, to the highlands on the west and north-west, which separate the waters of Connecticut River from those of Lake Champlain and St. Lawrence; on the south it extends to Winipiseogee Lake, and the highlands southward of Pemigewasset river.

'It happened unfortunately for our company that a thick cloud covered the mountain almost the whole time that they were on it, so that some of the instruments which with much labour they had carried up, were useless. In the barometer the mercury ranged at 22·6 inches, in 44 degrees of heat by Fahrenheit's thermometer. It was our intention to have placed one of each of these instruments at the foot of the mountain, at the same time that others were carried to the top; but they were unhappily broken in the course of our journey; and the barometer which was carried to the summit had suffered so much agitation, that an allowance was necessary to be made in calculating the height of the mountain, which our ingenious companion, the Rev. Mr. Cutler of Ipswich, estimates in round numbers at

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at 5500 feet above the meadow, the meadow being 3500 feet above the level of the sea; and this seems to be as low an estimation as can be admitted. We intended to have made a geometrical mensuration of the altitude; but in one place where we attempted it we could not obtain a base of a sufficient length, and in another where this convenience (we suppose our Author means *in*convenience) was removed, we were prevented by the almost continual obscurations of the mountains by the clouds.

'—These immense heights which I have been describing, being copiously replenished with water, exhibit a variety of beautiful cascades, some of which fall in a perpendicular sheet or spout, others are winding and narrow, others spread on the level surface of some wide rock, and then gush in cataracts over its edges. A romantic imagination may find full gratification amidst these rugged scenes, if the ardour be not checked by the fatigue of the approach. Three of the largest rivers in New England receive the greatest part of their waters from this region. Amonoosuck and Israel rivers, two principal branches of Connecticut, fall from the western side of the mountains, Peabody river, and another branch of Amariscogin from the north-eastern side, and almost the whole of Saco descends from the southern side. The declivities being very steep cause this latter river to rise very suddenly in a time of rain, and as suddenly to subside.

'—We found no stones of higher quality than flint; no limestone, though we tried the most likely with aquafortis. It is said there is a part of the mountain where the magnetic needle refuses to traverse; this may contain rock ore, but our guide could not find the place. It is also said that a mineral, supposed to be lead ore, has been discovered on the eastern side. One of the springs which we met with in our ascent on that side afforded a thick frothy scum and a saponaceous taste. All searches for subterraneous treasures in these mountains have as yet proved fruitless. The most certain riches which they yield are the *freshets* [we are unacquainted with this word], which bring down the soil to the intervals below, and form a fine mould, producing corn, grain, and herbage, in the most luxuriant plenty.'

These mountains seem to afford ample matter for the observation and examination of future philosophers; they may contain a vast fund of wealth, and be the source of immense riches to the country; and we doubt not that the short account here given by Mr. B. will serve to excite, in some inquisitive persons, a desire of minutely examining them with a view to ascertain their productions, both external and internal.

The whole Progress of the Silk Worm, from the Egg to the Cocon.
By Dr. John Morgan.

This account, which Messrs. Hare and Skinner, silk merchants in London, procured for Dr. M. from one of the first houses in Italy, contains the Italian method of managing the silk worms, and obtaining the raw silk. After the interesting and curious method of managing silk worms in England, by Miss Rhodes, which we gave in our Review for December last. page 422, we apprehend the present account, though import

in Italy, and other places of nearly the same climate, will not afford, to an English reader, much entertainment or information.

Account of a Worm in a Horse's Eye. By F. Hopkinson, Esq.

This very extraordinary case is thus related:

'I examined the eye with all the attention in my power, being no way disposed to credit common report, but rather expecting to detect a fraud or vulgar prejudice: I was much surprised, however, to see a real living worm within the ball of the horse's eye. This worm was of a clear white colour, in size and appearance much like a piece of fine bobbin; it seemed to be from $2\frac{1}{2}$ to 3 inches in length, which, however, could not be duly ascertained, its whole length never appearing at one time, but only such a portion as could be seen through the iris, which was greatly dilated. The worm was in a constant, lively, vermicular motion; sometimes retiring so deep into the eye as to become totally invisible, and at other times approaching so near to the iris as to be plainly and distinctly seen; at least so much of it as was within the field of the iris.'

How this animal was conveyed into the cavity of a sound eye is not perhaps easy to determine. We could have wished to have seen a more accurate description of the worm in question. The horse, who lived in misery, should have been killed, and the eye should have been dissected.

Of a living Snake in a living Horse's Eye. By John Morgan, M. D. F. R. S.

This account coincides with that of the same case given in the preceding article. Dr. Morgan hopes to be able to give a more circumstantial detail of this extraordinary phenomenon, from a dissection of the eye.

An Account of an electrical Eel, or the Torpedo of Surinam. By William Bryant, Esq.

The first duty of a naturalist is to describe his object, and then proceed to recount its several qualities. Mr. Bryant, though he has been deficient in his description of the animal in question, has amply recorded the electrical phenomena it affords, which appear nearly similar to those observable in the *gymnotus electricus*, frequently * mentioned in our Journal. This fish, however, seems to have very strong electrical powers, as appears by the following passage:

'I am sometimes apt to conjecture that this animal has the power of communicating the stroke when, and with what degree of force it will; and that it serves him as a weapon of defence against his enemies. For I have often observed, that, on first taking hold of him, the shock is tolerable; but as soon as he perceives himself the least confined, it is much more violent. This I experienced to my cost, as I one day took hold of him about the middle and lifted him partly out of the water, when on a sudden I received so smart a shock that

* See particularly Rev. vol. li. p. 219. lii. p. 332 and 577. liv. p. 22. lv. p. 410. and in other places, for which, consult our General Index.

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it occasioned a strong contraction in the bending muscles of my fingers, and I could not immediately let it go; but, endeavouring to disengage my hand, threw it on the ground; taking hold of it a second time, to return it into the tub, I was more strongly affected than at first, and that not only my hands and arms, but throughout my whole body; the fore part of my head and back part of my legs suffered principally; and in the same manner as on receiving a very smart shock from a highly charged phial in electrical experiments.'

In all probability this must have been the *gymnotus electricus*; but without a description there can be no certainty: if it be a different species, it ought surely to have been described.

Observations on the Numb Fish, or torporific Eel. By Henry Collins Flagg.

We find here, as in the preceding article, no satisfactory description of the animal: the electrical properties are somewhat different. It is observed to have no effect on certain constitutions; and that a person labouring under an hectic fever can handle the fish with impunity; although its electrical or benumbing powers are considerably greater and stronger than any we have before met with.

'The eel I obtained,' says the Author, 'got out of the tub, and it was with some difficulty I returned it, for the repeated shocks I received through a piece of deal board 18 inches long, with which I attempted to lift it, made my arms ache very much, and for a considerable time. I think the numbness occasioned by touching this eel continues longer than that from an electrical shock of the same degree of force; and I have been assured by a person of good sense and veracity, that a negro fellow, on being bantered by his companions for his fear of this eel, determined to give a proof of his resolution, and attempted to grasp it with both hands. The unhappy consequence was, a confirmed paralysis of both arms.'

Our Author concludes his account of this animal, with a promise of repeating his experiments upon it, and trying several new ones; we wish he would also add a description of it, that naturalists may be enabled to distinguish it from other species possessed of the same quality.

Observations on the annual Passage of Herrings. By Mr. John Gilpin.

In this circumstantial account, Mr. Gilpin traces the herrings through their annual circuit, with great accuracy; he has also illustrated his observations by a map of the Atlantic, in which the course of the shoal is marked with precision.

By our Author's observations these fish are found on the east side of the Atlantic, or rather in the North Sea, in the favourable month of June, about the Islands of Shetland, whence they proceed down the Orkneys, and then dividing, they surround the British Islands, and unite again off the Land's-end in September; the united shoal then steers in a south-west direction across the Atlantic. They arrive in Georgia and Carolina about the

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the latter end of January, and in Virginia about February; coasting thence, eastward, to New England, they divide, and go into all the bays, rivers, creeks, and even small streams of water, in amazing quantities, and continue spawning in the fresh water until the latter end of April, when the old fish return into the sea, where they steer northward, and arrive at Newfoundland in May, whence they proceed in a north-west direction, and again cross the Atlantic. Mr. Gilpin has observed, that their coming sooner or later up the American rivers depends on the warmth or coolness of the season, that if a few warm days invite them up, and cool weather succeeds, it totally checks their passage, until more warm weather returns. From all these circumstances, our Author thinks, that a certain degree of warmth is peculiarly agreeable to them, which they endeavour to enjoy by changing their latitude according to the distance of the sun. Thus they are found in the British channel in September, but leave it when the sun is at too great a distance, and push forward to a more agreeable climate: when the weather in America becomes too warm, in May, they steer a course to the cooler northern seas, and by a prudent change of place perpetually enjoy that temperature of climate which is best adapted to their nature.

An Account of some Experiments on Magnetism. By D. Rittenhouse.

Conjecture and hypothesis form the greatest part of this paper. Our Author supposes that the magnetical particles of matter are a necessary constituent part of that metal which we call iron, though they are probably but a small proportion of the whole mass; that these particles have each a north and south pole, and that they retain their polarity, however the metal may be fused or wrought. In a piece of iron the magnetical particles lie irregularly, with their poles pointing in all possible directions; they therefore mutually destroy each other's effects. By giving magnetism to a piece of iron, Mr. R. thinks that we do no more than arrange these particles, and that when this is done, it depends on the temper and situation of the iron whether that arrangement shall continue, that is, whether the piece of metal shall remain for a long time magnetical or not. He supposes that there is a certain power, diffused through every part of space, which acts on these magnetic particles, impelling one of their poles in a certain direction with respect to the earth's axis, and the other pole in an opposite direction. The direction in which this power acts, he takes to be the same with that of the dipping needle; but we are weary of conjectures. The following experiment is the only one on which his hypothesis is founded:

'We took a soft steel ramrod, which did not discover the least sign of magnetism, and holding it in the direction of the dipping needle, struck it several smart blows with a hammer on one end; then lay-

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ing it on a watch cryſtal it traverſed very well; that end which was held downw rd when ſtruck, becoming a north pole, whether the ſtroke was applied to the upper or the lower end. By turning the ſouth end downwards and ſtriking it afreſh, the magnetiſm was deſtroyed or reverſed; and it was curious to obſerve how very nicely you muſt adjuſt the number and force of the ſtrokes, preciſely to deſtroy the magnetiſm before communicated, without giving it anew in a contrary direction. When we held the ramrod directly acroſs the line of the dipping needle whilſt it was ſtruck with a hammer, it did not diſcover any ſigns of magnetiſm. But when held in any other direction, that end which approached neareſt to the point which the lower end of the dipping tends to, always became the north pole. From all this, does it not ſeem very probable that during the concuſſion of the ſtroke, and whilſt the magnetical particles of the rod were moſt diſengaged from the ſurrounding matter, the active power above mentioned ſeized them and arranged them properly, where, being confined, the rod afterwards remained magnetical?'

This is undoubtedly a curious experiment, and we ſhould be happy to find that it could be made uſe of for reducing the doctrine of magnetiſm to a certain theory. Mr. Rittenhouſe's idea of the arrangement of his magnetical particles, though unſupported by demonſtration or ocular proof, is nevertheleſs a curious conjecture, and may perhaps afford light for future travellers in the hitherto little known regions of magnetiſm.

A Deſcription of the Grotto at Swatara. By the Rev. Peter Miller.

This grotto is of conſiderable extent and height: its roof is ſupported by numerous ſtalactitical pillars formed by the dropping of a calcareous water. It does not materially differ from others of a like kind. Our Author offers no conjectures concerning its formation; nor does he give any analyſis of the petrifying water.

Experiments and Obſervations upon what are commonly called the Sweet Springs. By J. Maddiſon, Eſq.

This is a medicinal water in the county of Botetourt, much celebrated for its efficacy in relieving conſumptive complaints, and other diſorders proceeding from univerſal atony or debility. Mr. Maddiſon has, in this paper, recorded a few experiments which he made on this water. He has not given any analyſis of it; but from the effects of various metallic ſolutions, he infers the component parts of the water to be a very ſmall quantity of earth combined with an aeriform acid; the acid, however, predominates.

Explanation of an optical Deception. By D. Rittenhouſe.

The optical deception here explained, is the apparent reverſed ſurface of bodies when looked at through microſcopes and teleſcopes, *viz.* that ſuch parts of the ſurface as are elevated, appear depreſſed—and the contrary. This optical illuſion is owing to the

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the inversion of the image by the telescope while the light remains the same; Mr. R. in several experiments, observed the deception to be removed by illuminating the object with a reflected (which is also an inverted) light. He likewise observed, that upon taking out the glasses, and looking through the open tube, that the object appeared in its unnatural or reverted state when illuminated with a reflected light; a tube is necessary to confine the sight from other adjoining objects, which not being in the same circumstances, would otherwise correct the imagination.

Description of a remarkable ROCK *and* CASCADE *near the western Side of the Youghiogeny River, a Quarter of a Mile from Crawford's Ferry, and about Twelve Miles from Union in Fayette County, in the State of Pennsylvania.* By Tho. Hutchins.

This description is rather obscure, and ought to have been illustrated with a drawing. Any abridgment, we doubt, would be still more obscure than the original. The cascade, however, according to this account, certainly exhibits a most singular, romantic, and grand appearance.

An optical Problem proposed by Mr. Hopkinson, *and answered by* Mr. Rittenhouse.

Mr. Hopkinson holding near to his eye a silk handkerchief, tightly stretched, and looking through it at a lamp which was at a considerable distance, observed the threads of the handkerchief to be magnified to the size of coarse wires; on moving the handkerchief slowly to the right and left he was surprized to find that the dark bars did not move at all, but remained permanent before the eye.

Mr. Rittenhouse explains this appearance by a judicious and ingenious method: he considers the cross bars as an illusion, and not as the magnified threads; this illusion is caused by the inflexion which the parallel rays coming from the lamp had suffered in passing the edges of the threads. His arguments are supported by several experiments and illustrations, which could not be understood without the figures.

*** *The* MATHEMATICAL, ASTRONOMICAL, METEOROLOGICAL, MEDICAL, *and other Papers, in our next.*

ART. VIII. *The History and Antiquities of the County Palatine of Durham.* By William Hutchinson, F. A. S. Vol. I. 4to. Subscription for the whole 2l. 2s. Robinsons. 1785.

THIS history is written by Mr. Hutchinson, Author of the *Excursion to the Lakes*, and *View of Northumberland*; who appears to have been particularly fortunate in obtaining a great variety of valuable materials for his work, having not only been indulged with leave to copy the public records of the see, particularly the Doomsday-book of the county of Durham (called *Bolden*

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Belden Buke), and Bishop Hatfield's Survey, but he has also been favoured with a great number of valuable communications,—such as charters, pedigrees, monumental inscriptions, drawings, and manuscript collections, preserved in divers private libraries; and these are enumerated and acknowledged in a prefatory advertisement.

Mr. Hutchinson opens his introduction with an eulogium on the labours of an historian:

'The human genius,' says he, 'knows not a nobler effort than that of collecting the various events of distant times, and placing them in such successive order and arrangement as to exhibit a perfect delineation of the rise and progress of states, the civilization of mankind, and advances of science. By the labours of the historian are transmitted the great vicissitudes which have attended on human affairs, and the knowledge of those principles which influenced the prosperity as well as the decline of empires; from which affecting examples, wisdom forms her noblest precepts. In such a review we become interested in the fate of the several personages who first attempted to release mankind from darkness and barbarism, and our hearts participate the joy of those whose wisdom tamed the ferocity of savage habits, and cultivated the human mind in the school of science and the liberal arts.

'While through oral tradition alone, interesting events were communicated, history was dark and uncertain; affected by the fortunes of men, and suffering mutilation by the fall of states, much obscurity frequently enveloped the most important changes; for before the invention of letters, public monuments were the chief means of saving the greatest atchievements of nations, and the most wonderful acts of providential interposition, from oblivion.

'To such we are obliged to resort, when we discuss those distant æras, in which letters did not prevail, or in the countries where they had not acceptation. The work of the historian, in the first ages of literature, was laborious and unpleasant; much depending on the uncertain definition of emblematical images, and mysterious traditions; whilst a retrospection through uncultivated ages, with the progress of ignorant and uncivilized nations, furnished disagreeable scenes. It is some happiness to us, that compassionate angels have with-held the humiliating picture from our eyes.'

Here we cannot help imagining that the conceit of these compassionate angels may be an imitation of Sterne's recording angel, who with a tear blotted out the entry of the oath sworn by Uncle Toby; but, if so, it is not a very happy one!

Our Author then proceeds to give short accounts of the Druidical religion, the manners of the Brigantes, the accession of the Romans to that district, the introduction of Christianity, the laws by which the Brigantes were governed, the arrival of the Saxons, and the state of religion in Brigantia, the kingdoms of Bernicia and Northumberland, with a succession of the kings, ending with Oswald, and the foundation of the see of Lindisferne, in which the opulence and honour of the palatinate or

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Durham had their origin. To these succeed the lives of the Bishops of Lindisfarne; those of the Bishops of Chester le Street, to which place the corpse of St. Cuthbert was removed, and a new cathedral was there founded by Eardulph, as being nearer the royal residence, then established at York.

The body of St. Cuthbert being again removed on account of a Danish invasion, and settled at Durham, the circumstances of the building and endowing that cathedral are related, with the lives of the Bishops, to the conquest; the effects which that event had on the ecclesiastical system of this realm, and the rights claimed by the Bishop of Durham in his double capacity of Prince and Baron, are considered and explained; and the lives of the Bishops, from Walcher, are continued to Bishop Egerton, with whose accession, in the year 1771, this volume terminates. At the end of each Bishop's life, from Walcher downward, is a list of the officers of the see. A list is likewise given for the year 1785, with another of benefices and promotions in the gift of the Bishop of Durham, and the names of the incumbents in the same year.

On the whole, Mr. Hutchinson has acquitted himself of his task in a manner that does honour to his industry, and no discredit to his abilities: nor was that task an easy one; the vast power of the clergy in former times making them parties in all important matters of state as well political as ecclesiastical. Hence the history of the Bishops of Durham is in some measure the national history of the times in which those Bishops lived.

The notes, with which this work is illustrated, are many of them curious and interesting, and the portraits of the bishops with which it is decorated, are in general neatly engraved. There are also two different views of the Abbey of Lindisfarne; that on the north, which is but an indifferent performance, has, we think, appeared before, in one of Mr. Hutchinson's publications. Divers seals, coats of arms, and pieces of antiquity, are neatly cut in wood.

In order to give our Readers a specimen of Mr. Hutchinson's style, we have transcribed part of the character of Bishop Anthony Beak:

'In taking a review of this prelate's character, it must be remembered that he enjoyed a plurality of cures, and was secretary to the king, at the time he was advanced to the see of Durham. The first instance in which he shewed the boldness of a resolute judgment, was in his answer to the archbishop's demand of excommunicating his convent. His fortitude, when beset by ruffians at Rome, who broke into his apartment, to revenge the insults committed by his servants, and his answer to King Edward I. which first occasioned his sovereign's hatred, shewed his unshaken magnanimity of soul. Had his other principles been as noble, his character would have been as illustrious as his life was magnificent. But his pride was prevalent in every action of his life; it was the bias by which every part of his conduct

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conduct was influenced; and that pride affronted, brought forth implacable aversion, as has been seen in his contests with the convent, in which it is evident he could not brook the indignity of contradiction; so highly did he estimate his own consequence. He was pleased with military parade and martial discipline; but though he was desirous of a retinue of soldiers about him, he affected a seeming indifference and negligence towards them; and shewed no concern whilst the greatest nobles bent the knee to him, and officers of the army waited standing as he sat*. He thought nothing too dear, that could contribute to his public fame for magnificence; as an instance of which, Grayftanes tells us, one time, in London, he paid 40*s.* for forty fresh herrings (now about 80*l.* sterling money) when they had been refused by the most opulent persons of the realm, then assembled in parliament. At another time he bought a piece of cloth, which was held up at so high a price, that, proverbially, it was said to be too dear for the Bishop of Durham, which he ordered to be cut into cloths for his sumpter-horses. He seized the king's palfrey as a deodand, it having killed its rider in the way to Scotland, within the liberties of his palatinate. His breach of confidence in depriving the son of Vesey, and selling the barony of Alnwick, was derived from a wound his pride received in some contemptuous jest the bastard put upon him, which he never could forgive; and, in gratifying his resentment, he was guilty of the baseft perfidy to his deceased friend. He was so impatient of rest, that he never took more than one sleep, saying, it was unbecoming a man to turn from one side to the other in bed. He was perpetually either riding from one manor to another, or hunting or hawking. Though his expences were very great, he was provident enough never to want money. He always rose from his meals with an appetite: and his continence was so singular, that he never looked a woman full in the face; whence, in the translation of St. William of York, when the other bishops declined touching the saint's remains, through a consciousness of having forfeited their virginity, he alone boldly handled them, and assisted the ceremony with due reverence.

'He died at Eltham, 3d March 1310, having sat 28 years, and was buried in the church at Durham, in the east transept, near the ferretory of St. Cuthbert, between the altars of St. Adrian and St. Michael the archangel, contrary to the custom of his predecessors, who, out of respect to the body of St. Cuthbert, never suffered a corpse to come within the edifice. It is said they dared not bring the bishop's remains in at the church door, but a breach was made in the wall to receive them, near the place of interment. He died possessed of great riches, with several jewels, vessels of silver, horses, and costly vestments, which he bequeathed to the church.'

* Rob. de Grayftanes—Ang. Sac. p. 746.

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ART. IX. *The Carſe of Stirling*: an Elegy. 4to. 1s. Edinburgh printed; ſold by Johnſon, London.

THE Author of the poem before us has, it ſeems, long indulged himſelf with contemplating the beauties which the Carſe * of Stirling (or in other words the view from Stirling Caſtle) preſents to the attentive obſerver. Stirlingſhire, beſide being the theatre of many important events, and the reſidence of ſeveral Scottiſh monarchs, is a ſituation remarkable for the ſtriking beauties of its ſurrounding ſcenery. Theſe circumſtances, our Author ſuppoſes, would have been a ſufficient inducement for the Muſes to have celebrated ſo diſtinguiſhed a place. 'They,' ſays he, 'however, continued to abſent themſelves, and the windings of the Forth, with all its uncommon ſcenery, have remained unſung. On his return to Stirlingſhire, after ſeveral years abſence, he ſtill found his favourite ſcene new and delightful; and, glancing over the pictures of his youthful painting, he obſerved, or fancied he obſerved, certain tints, which he conceived might pleaſe, and paſſions which he thought might intereſt.—He has perhaps deceived himſelf; but in whatever light he may appear as a poet, he flatters himſelf, that, among other motives for publiſhing *The Carſe of Stirling*, the following will at leaſt ſcreen him from public cenſure.

'A love of pleaſure and diſſipation has now ſo completely diffuſed itſelf through all ranks, that agriculture and country improvements ſeem but ſecondary concerns with our gentlemen of landed property. Inſtead of promoting an honeſt emulation by their bounty and patronage, the labours of an induſtrious peaſantry are conſidered in no other light than as the means of procuring luxuries at the tables of their pampered landlords. Inſtead of kindling a ſpirit of enterprize, by their preſence and example, the metropolis of theſe kingdoms teems with men, who yearly doze away their time, and ſquander their incomes amidſt a round of follies, which, while they enervate the mind, bury the importance of a landed gentleman in complete obſcurity. To ſuch the Author of this little piece means not to addreſs himſelf; but, though he may deſpair of a change of manners among the diſſipated and the unthinking part of his countrymen, the picture of rural life he has attempted to draw, may not perhaps be unwelcome to thoſe, who, uncontaminated by example, point at higher pleaſures than the *ſteams of a ball-room, or the ſqueaking of an opera.*'

The ſtyle of the poem is plaintive and ſimple: and the numbers, in general, are ſmooth and harmonious. As a ſpecimen,

* *Carſe*, as we are told in a note, 'ſignifies a low flat country, of a rich clayey ſoil.'

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we have selected the following stanzas, where the poet, after having described the beauties of the place, laments the propensity of its inhabitants for *travelling southward*:

'Lur'd by the sound of Pleasure's baleful strains,
Thy sons, sad matron *! now ungrateful fly;
Leave thy uncultur'd fields and flowery plains,
To court a warmer sun and milder sky:
Yet shall the bard who pours these fervent lays
Enjoy thy injur'd charms, and slighted clime,
Trace thy wild beauties, ardent while he strays
Through all thy haunts romantic and sublime.

* * * *

The varied landscape, mark'd distinct and clear,
Of lawn, and mountain, hamlet, stream, and grove,
And golden broom-banks glowing far and near
The ancient seats of song and pastoral love.'

Many parts of the performance remind us of Gray's manner, which our Author seems to have imitated with some success. The concluding stanza, where our Poet supplicates the guardian angel of the land, is an instance:

'Yet let him † wander blameless by some stream,
Lost to the crowd, tho' not to peace unknown,
While strains like these diffuse a frequent gleam,
And mild contentment claims him for her own.'

ART. X. *The Structure and Physiology of Fishes explained, and compared with those of Man and other Animals*; illustrated with Figures. By Alexander Monro, M. D. Fellow of the Royal College of Physicians and of the Royal Society, and Professor of Physic, Anatomy, and Surgery, in the University of Edinburgh. Royal Folio. 2l. 2s. Boards. Edinburgh, Elliot; London, Robinsons. 1785.

COMPARATIVE anatomy, when pursued with a design of improving and elucidating that necessary branch of medical knowledge, *physiology*, is a study which merits the peculiar attention of every rational physician; and we are happy to find that it has so much engaged the thoughts of a gentleman, whose accuracy in observing, and acuteness in reasoning, render his works truly valuable and interesting. As we are sensible that Dr. Monro's character and reputation cannot be heightened by any commendation of ours, we shall briefly give an account of the observations of this ingenious anatomist, on a subject which, though slightly treated by former naturalists, is, nevertheless, curious and important.

The circulation is the first object of our Author's enquiry. The heart of fishes is simple, consisting only of one ventricle and one auricle. From the ventricle one artery is sent out, which carries the blood to the gills; and thence the blood passes

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* Scotia. † The bard himself.

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to all the other parts of the body, without the intervention of a second ventricle as in man and animals with warm blood. This was known before, but Dr. Monro traces, with great accuracy, the whole course of the blood, and makes several curious and interesting observations, which had hitherto escaped the notice of the ichthyologist.

At the beginning of the branchial are three semilunar valves, the middle parts of which, analogous to the *corpuscula morgagni*, are much thicker than in man, and illustrate the use of these organs in him, as they evidently prevent the return of the blood into the heart when the artery is in action. Between these valves and the cavity of the ventricle, a cylindrical canal is interposed, the coats of which have the same muscular texture as the ventricle itself; whence, and the contraction of these muscles, which co-operates with that of the ventricle, our Author is led to perceive, more evidently than in the human body, the very great analogy between the structure of the arteries and that of the ventricle. The whole mass of the blood is conveyed by the branchial artery to the surface of the gills, which, in a skate, according to the Doctor's calculation, is upwards of $15\frac{1}{2}$ square feet: for on each side are four double gills, or gills with two sides each, and one single gill; that is, 18 sides or surfaces on which the branchial artery is spread out; on each of these sides are fifty divisions or doublings of the membrane of the gills; each division has on each side of it, 160 subdivisions, folds, or doublings of its membrane, the length of each of which is one-eighth of an inch, and its breadth about one-sixteenth of an inch; so that in the whole gill there are 144,000 subdivisions or folds, the two sides of each of which are together equal to the 64th part of a square inch, and in the whole gill 2250 square inches, or $15\frac{5}{8}$ square feet. After an injection, the Doctor has seen, with a microscope, that the whole of this membranous surface has been covered with a beautiful net-work of exceedingly minute vessels.

Our Author next traces the blood from the gills back to the heart. In the uppermost gill, which is single, there is but one considerable vein. In each of the four double gills are two, an upper and an under one joined together by a large transverse canal. From the trunks of these branchial veins the blood passes directly to all the other parts of the fish, by vessels analogous to the branches of our *Aorta*, and which the Doctor calls arteries. From the extremities of these several arteries the blood is returned to the heart, by veins which in general resemble our *Vena portarum* and *Venæ cavæ*. Of these arteries and veins we cannot possibly give our readers any adequate idea without the plates.

From reviewing the circulating system, the Doctor makes, among others, the following principal conclusions:

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'From

'From the divisions of the branchial arteries into exceedingly minute branches, we should suppose, that the force of the stroke of the heart upon the blood must be very much broken and lost before the blood gets into the branchial veins; and in fact I saw no pulsation in the branches of the aorta of a living skate. Hence, in the first place, we may infer that the branchial veins are not made thick and tough, merely to enable them to resist the *vis à tergo*.

'As so much strength and elasticity in the branchial veins are not necessary for merely resisting the force of the blood, or that more strength and elasticity, than we observe in our pulmonary veins, were not necessary for receiving or for merely conducting the blood to the other parts of the body, we must suppose that these thick, tough, and elastic coats are of a living muscular nature, and that the progression of the blood through the rest of the body of the fish depends much on their activity. We shall still more readily admit that the muscular power of the vessels, and particularly of the arteries, is necessary for the progression of the blood, when, proceeding a step farther, we observe a third circle completed in the liver.

'Applying to man what we have observed of the vessels and circulation in fishes, we in the first place receive strong confirmation of an opinion I have always taught, That our arteries are of a muscular nature; and that their activity is essential in circulation, secretion, and other important offices.

'In the next place we conclude, that the alternate pressure of the diaphragm and abdominal muscles in respiration, is not, as some have supposed, the principal cause of the motion of the blood through the liver; but that the motion of the blood and secretion of the bile depend chiefly on the muscular structure and action of the vena portarum.'

The glandular organs and secreted liquors come next under the Doctor's consideration, and here the reader will find much matter of curiosity; some erroneous theories are, with reason, rejected; especially such as have been built on principles that are not founded on facts or experiments.

The three following chapters contain descriptions of the lymphatic system, with some observations on the use of the spleen. Here again our Author refutes the opinions of former anatomists. 'Mr. Hewson,' he says, 'appears to have left this part of physiology involved in nearly the same obscurity in which he found it.'

In the subsequent chapter, Dr. M. attempts to establish his claim to the first discovery of the existence of the lacteal and lymphatic systems in birds and amphibious animals as well as fishes, in opposition to Mr. Hewson's pretensions: as far as we are able to judge of the matter in dispute, from what is here advanced, Dr. M. seems to make good his claim.

After describing the brain and nervous system, our Author proceeds to the organs of sense. In all fishes, external openings or nostrils for smelling are very evident; generally two on each side, leading to a complex organ, the surface of which is of considerable

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siderable extent; upon these, terminate a pair of large olfactory nerves, with the addition of a few branches from nerves resembling our fifth pair. In some fishes, especially the haddock, the Doctor has observed that the olfactory nerve, in its course from the head to the nose, passes through a cineritious ball, resembling the cineritious matter connected to our olfactory nerve within the cranium. 'There can therefore be no doubt,' says he, 'that they enjoy the sense of smelling; nay, there is great reason to believe, that, suited to their surrounding element, they are much more sensible of odorous bodies dissolved in water, and applied by its medium, than we should be, if the application of the object was to be made to our organ of smell by the same medium.'

The structure of the ear in fishes has been so little examined till of late, that it has been a doubt whether they possessed organs appropriated to hearing. Swammerdam, in his *Bibl. Natur.* p. 111. mentions a wonderful labyrinth of the ear in fishes, but most anatomists since his time have contented themselves with pointing out, as the organ of hearing, sacs at the sides of the brain containing stony substances, without pretending to shew any external passages leading to these sacs, or the nerves or medium by which they are connected with the brain of the animal.

As the description of the ear in fishes is new and accurate, we shall endeavour to give an account of it as well as we can without the plates.

The organ of hearing is situated at the lower end and posterior sides of the cranium, separated from the brain by membranes only. It consists of three semicircular canals, *viz.* an anterior and a posterior, perpendicular, and a middle horizontal one. Each perpendicular canal has a dilated portion or bulb at one of its ends, where it joins with the horizontal one; and in the anterior of those in a cod, a small scabrous calcareous stone is lodged; the anterior end of the horizontal canal is likewise dilated. The small upper ends of the anterior and posterior semicircular canals join together and form a common canal, which descends perpendicularly. The horizontal semicircular canal has its large end joined to the bottom of the anterior canal, and its small end joins with the under end of the posterior one. These common canals open into the under part of the perpendicular canal, and of course meet there and communicate freely with that and with each other. We next find a sac of a considerable size, in which a large scabrous calcareous stone is lodged; this large stone, as well as the small one mentioned above in the anterior canal, is surrounded with a viscous humour. A hole or opening in the fore or under part of the common perpendicular canal leads into this sac in the sturgeon; but the Doctor could discover

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discover no such opening in the cod or the haddock. Very large nerves are fixed to the bulbous parts of the semicircular canals, and, spreading out upon them, become suddenly pellucid. On the sac which contains the large stone, especially in the cod, a considerable nerve is spread in a most elegant manner. The canals and sac contain, beside the stones, a viscid humour; and as the semicircular canals are much smaller than the cavity of the bone or cartilage which contains them, there is also, between their outer part and the bone or cartilage, a considerable quantity of viscid humour. In the cod, haddock, and the whole genus of gadus, a number of small spheroidal bodies (which the Doctor has found to form part of the nervous system) is observable within this cavity, floating in the viscid humour, and supported by small fibres of vessels and nerves. Several of the cartilagineous fishes, the raja, squalus, &c. have a meatus auditorius externus, through which the sound is conveyed by a watery viscid liquor to the inner sides of the membranes of the semicircular canals and sac; but in the osseous fishes, and some of the cartilagineous ones, Dr. M. has not been able to discover any meatus auditorius externus; and is inclined to think that they really have not one, from the consideration, that the common canal or vestibule, where the three semicircular canals communicate, is separated from the cavity of the cranium by a thin membrane only; and that this cavity, in the greater number of fishes, contains a watery liquor in considerable quantity; and that, by the thinness of the cranium, the tremor excited by a sonorous body may readily and easily be transmitted through the cranium to the water within it, and so to the ear.

The eye is next described; in treating of which, the Doctor, after making some cursory remarks on the coats, considers the humours, their texture, specific gravity, shape, and powers of refraction.

Our Author concludes with the anatomy of two worms, namely, the *Sepia loligo* and the *Echinus esculentus*. The latter affords great opportunity for investigating the structure of absorbent vessels, and observing how they perform their office. But it is totally impossible to give any account of these two articles without the figures.

The numerous plates accompanying this work are most of them large folding sheets, which, though they are admirably adapted to illustrate the subject, are, on account of their coarseness, by no means pleasing to an eye accustomed to the elegance of modern engravings.

ART.

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Art. XI.
FOREIGN LITERATURE.

Art. 1. Positiones Physicæ, *quas, annuo labore, in scholis*, &c. Propositions in Physics, or a Syllabus of a Course of Lectures in Natural Philosophy, delivered by J. H. Van Swinden, Professor of Philosophy, Mathematics, and Astronomy, in the Academical School, Amsterdam; Member of several Literary and Philosophical Societies. Vol. I. 8vo. Hardewyk. 1786.

The ingenious Professor was induced to publish this laborious work, which he had drawn up for his own use, from having experienced the inconveniences arising from the want of a text book in natural philosophy, in which each branch of this extensive science is explained with sufficient minuteness, and the late discoveries inserted in their proper order with respect to the whole, so as to constitute a regular and complete system of physics. In most of the works now published as elements of natural philosophy, the easier and more entertaining parts are copiously discussed, but the more difficult, yet equally important, are scarcely attended to; and mathematical investigation, though essentially requisite in philosophical inquiries, is by many entirely neglected, or designedly omitted.

Books of this kind, though not without their utility to persons who have not time or opportunity to cultivate mathematical studies, are by no means sufficient to form the philosopher. Experiment is indeed the standard by which every philosophical theory must be tried; but in many branches of physics, experiments will afford little instruction to the spectator, unless he be able to comprehend mathematical reasoning, and thus to discern the reality of those principles, which experiments serve only to confirm and elucidate.

Of the present work, only the first volume is yet published; but from the Author's plan, and this specimen of its execution, we are persuaded that it will contain the heads of a very complete course of physics. It is preceded by two introductions; the one mathematical, containing a selection of theorems with which the student ought to be well acquainted; and the other philosophical, relating to the study of physics in general, the objects and extent of this science, and the method and rules of philosophizing.

The system is divided into twelve books, of which, the first treats of the general properties of matter; the second, of the laws of motion; the third, of statics and mechanics; the fourth, of hydrostatics; the fifth, of mathematical dynamics, or the laws according to which solid bodies act upon each other by percussion and collision; the sixth, of hydronamics, or hydraulics.

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These

These six books contain the elements of general physics, which relate to the properties of matter, and are founded chiefly on mathematical principles. From these our Author proceeds to particulars, and in the seventh book treats of air, and aeriform fluids; in the eighth, of fire and electricity; in the ninth, of light; in the tenth, of physical dynamics. Under this last head, he considers the various kinds of attraction, the cohesion and elasticity of different bodies, and the powers of the magnet, &c. In the eleventh book he inquires into the elements of bodies, and in the twelfth, concludes his course with meteorology, which, he observes, is the most difficult branch of physics, and cannot be explained, or even comprehended by the student, till he is well versed in the subjects of the preceding books.

The Professor has distributed his propositions into three classes, distinguished by the size of the letter in which they are printed. The first class comprehends those principles, which are necessary to all who would acquire a clear and well-founded knowledge of natural philosophy; these constitute the text of his public lectures. The second contains propositions of a more difficult kind, calculated only for those who wish to cultivate a more particular acquaintance with physics. The third class consists of such as are proposed for the further investigation of persons who have made a considerable progress in these studies. This and the second class are designed only for private lectures.

After each proposition, the Professor refers to those authors by whom it is demonstrated and explained; and these references are the more valuable, as they extend to the best papers concerning physics that have been published in periodical works, and in the Transactions of most of the societies and academies of Europe; so that this work may serve as a general philosophical index, or common-place book: from the propositions themselves, the reader may learn the principles which have been established, and, by the references annexed, he is directed to those writers by whom they have been proved and illustrated.

Such is the plan and design of this laborious work; which, though not calculated for the many, may be highly useful to academical students, and to those whose office it is to instruct youth in this noble science.

Art. 2. *Erfarunghen von innem*, &c. *i. e.* Observations on the interior and exterior Structure of Mountains. By Fr. M. H. DE TREBRA. Folio, 244 pages, and 8 coloured Plates. Dessau and Leipzig. 1785.—This work is splendid and instructive. It contains a great variety of excellent observations, relative to a branch of natural history, which is yet, perhaps, but in the dawn of its progress toward perfection.

Art. 3. *Anfangs-Gründe der*, &c. *i. e.* Elements of Chemistry, considered in its Relation and Application to the useful Arts. By

M. G.

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M. G. AD. SUCKOW. 8vo. 545 pages. Leipzig. 1785.—This work is designed to enable artists and tradesmen to conduct their operations upon scientific and solid principles, and to preserve them from the errors that so frequently arise from unenlightened practice. All attempts to render the sciences applicable to the uses and wants of life are truly commendable, and a work of this nature, so well executed as the present, ought to be translated into all languages.

MONTHLY CATALOGUE,
For FEBRUARY, 1787.

MATHEMATICS.

Art. 12. *The compendious Measurer*; being a brief, yet comprehensive Treatise on Mensuration and practical Geometry. With an Introduction to Decimal and Duodecimal Arithmetic; adapted to the Use of Schools and Practice. By Charles Hutton, LL. D. F. R. S. &c. 8vo. 3s. bound. Robinsons. 1786.

MOST of our mathematical readers are, we presume, acquainted with the treatise on mensuration formerly published by Dr. Hutton. The present performance is unlike that comprehensive work, both in manner and matter. We have here a compendium of practical mensuration, accommodated to the use of the artist, or the student, who wishes to acquire a knowledge of the practice, without the theory, of mensuration: our Author has in a small compass brought together the most useful rules and precepts; arranged them in a convenient order, and delivered them in plain and familiar language; on these accounts they are well suited for the purpose intended, and the better to illustrate the rules, examples, with the work at full length, are subjoined to each, exclusive of others that are left with the answers only, in order to exercise the learner, and render numerical calculations familiar to him.

To the work itself are prefixed two introductory treatises, one explaining the operations in decimal and duodecimal arithmetic, the other containing a number of geometrical definitions and constructions, especially such as are more immediately necessary for the practical measurer. These are neat and concise; and the same may be said of the arithmetical rules; yet the answers to some of the arithmetical questions, owing, probably, to typographical errors, are faulty, of which an instance occurs in page 39, where the fourth root of 2 is said to be 1.259921, which ought to be 1.189207; the number 1.259921 is the third root of 2; this mistake is evidently owing to inadvertency, for 1.189207 occurs as the fourth root of 2 at p. 48.

The definitions of the conic sections are inserted at the beginning of the chapter which is allotted to the consideration of these figures and the solids generated by them. These, like the geometrical definitions in the introduction, are in general neat and concise; we think nevertheless that the words '*equal to the lower one*' in the definition of an hyperbola, might have been omitted. The solids generated

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rated by the conic ſections require each a ſeparate rule for finding their contents; ſuch multiplicity of rules is a vaſt burden to the learner's memory: in order, however, to remedy this inconvenience, Dr. H. has given a few rules that are applicable to every conic ſection; for inſtance, the 2d rule for finding the ſolidity of an elliptical ſpindle, will ſerve for *any ſolid* generated by the revolution of *any conic ſection*; the ſame may be ſaid of the rule for finding the ſolidity of a fruſtum, or ſegment of an elliptical ſpindle,—circumſtances which render the menſuration of theſe bodies extremely ſimple, and which, independent of other excellencies to be met with in this compendium, are a ſufficient recommendation of it to the practical meaſurer.

Art. 13. *An Introduction and Notes on Mr. Bird's Method of dividing aſtronomical Inſtruments.* To which is added, a Vocabulary of Engliſh and French technical Terms. By W. Ludlam, late Fellow of St. John's College, Cambridge. 4to. 2s. Sewel. 1786.

When Mr. Bird wrote his treatiſe on dividing aſtronomical inſtruments *, he only laid down ſuch practical rules as might be uſeful to workmen; for he was, by the order of the Commiſſioners of longitude, profeſſedly writing, not to mathematicians, but to inſtrument-makers. Mr. Ludlam, whoſe mathematical knowledge intitles him to a diſtinguiſhed place among the profeſſors of that ſcience, was, with others, employed by the commiſſioners to inſpect Mr. Bird's method of dividing. Mr. L. at that time, took notes of every particular that ſeemed wanting to render Mr. Bird's treatiſe complete, and to explain the principles on which the method is founded. Theſe notes are the ſubſtance of the preſent performance.

The reaſon why they make their public appearance ſo long after they were firſt written, is, to preſerve a clear knowledge of the old way, in which the beſt inſtruments in every obſervatory in Europe were divided, until the new method, lately publiſhed by the Royal Society, which is different both in principle and practice from any other hitherto propoſed, ſhall be generally uſed, and its ſuperior excellence proved by experience.

The Public is in ſome meaſure indebted for this uſeful work to Alex. Aubert, Eſq. at whoſe deſire, and at whoſe expence (as the ingenious Author informs us in the Preface), it is publiſhed.

The *Vocabulary* will be found of ſingular uſe to Engliſh readers of French books on the ſubject of practical mechanics, ſince the technical words and phraſes occurring in them are not in the common dictionaries of the language.

Art. 14. *The Univerſal Calculator*; or the Merchant's, Tradeſman's, and Family's Aſſiſtant. Being an entire new and complete Set of Tables, adapted for Dealers in every Branch of Trade by Wholeſale or Retail. 8vo. 4s. bound. Dilly. 1786.

Works of this kind can only be uſeful when they are accurately computed; we diſcover no errors in this, which we have examined in ſeveral places; and we therefore conclude, that it may be accurate throughout the whole. The tables ſhew the amount or value of any

* See an ample account of this work in Review, vol. xxxviii. p. 260, and vol. xl. p. 95.

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number or quantity of goods, from 1 to 10,000, at all prices, from a farthing to 30 shillings each. There are also tables which shew the price of the parts of the whole, with others of several kinds relative to brokerage, commission, exchange, salaries, &c. &c.

ANTIQUITIES.

Art. 15. *Historical, Monumental, and Genealogical Collections*, relative to the County of Gloucester. Printed from the original Papers of the late Ralph Bigland, Esq. Garter Principal King of Arms. No. I. Folio. 2s. 6d. Wilkie. 1786.

Mr. Bigland, about 30 years before his death, made a collection of monumental inscriptions, with a view to obtain certain information relative to the pedigree of families. This work, which was left unfinished by the father, is now completed and published by Mr. Richard Bigland, his son. To the curious in monumental inscriptions, and church-yard records, this performance will afford entertainment, and may be accepted as a supplement to Mr. Rudder's 'General History of Glocestershire,' which we noticed in our Review, vol. lxiii. p. 10.

MEDICAL.

Art. 16. *A Treatise on the Influence of the Moon in Fevers.* By Francis Balfour, M. D. 8vo. 1s. 6d. Printed at Calcutta. Edinburgh reprinted, and sold by Robinsons, London. 1786.

Experience and observation form the basis of medical practice, and unsupported by these, the most specious theory avails but little. The present performance is purely the result of observations made in the course of fourteen years extensive practice, confirming the following propositions relative to fevers:

'I. That, in Bengal, fevers of every denomination are, in a remarkable manner, connected with, and affected by the revolutions of the moon.

'II. That, in Bengal, a constant and particular attention to the revolutions of the moon is of the greatest importance in the cure and prevention of fevers.

'III. That the influence of the moon in fevers prevails in a similar manner, in every inhabited part of the globe, and, consequently, that a similar attention to it, is a matter of general importance in the practice of medicine.

'IV. That the whole doctrine of the crisis of fevers may be readily explained from the premises established respecting the influence of the moon in these disorders, at the full and change.'

It is impossible, by any abstract, to lay before our readers the several facts on which the Author establishes these principles: his long practice in a country, where bilious fevers are very frequent, furnished him with several cases, which were uniformly affected by the moon's revolutions; the intermittent bilious fever, for example, whether it appeared under the form of a quotidian or tertian, or what is more rare, under that of a quartan, was invariably observed to make its first attack on one of the three days which immediately precede or follow the full or new moon. Dr. Balfour has observed also, that the full and new moon are no less remarkable for inducing the first attack than for occasioning a relapse; and he asserts, that, in some cases, he is able to prognosticate the return of fever,

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fever, at these periods, with as much confidence as he could foretel the revolution itself. The remittents, as well as intermittents, are observed, both with regard to their first attack and their exacerbations, to be subject to the same influence.

In the cure of these fevers, Dr. B. has found, that after proper evacuations, the bark always succeeds, but more especially and effectually during the interval between the full and change, and the change and full moon; but for particulars we must refer the medical reader to the book, where he will meet with much information, and many curious, as well as useful, remarks.

The subject is undoubtedly of the utmost importance, for we have no disease which is more frequent, and attended with more danger, than fevers in general; and whoever investigates their nature, or attempts to unfold a principle, on which a successful mode of practice may be established, justly merits the thanks both of the physician and the patient.

Art. 17. *A Reply* to Dr. Berkenhout's Dedication to each individual Apothecary in England, prefixed to his Symptomatology. By Somebody, who is a Friend to Candour. 8vo. 1s. Rivingtons. 1786.

A poor attempt to refute the judicious remarks which Dr. Berkenhout, in the dedication to his Symptomatology, made on the state of medical practice in England *. The Author of this reply is doubtless conscious of the justice of the Doctor's censure; he seems to feel the lash with impatience, but he wants strength sufficient to repel the attack.

Art. 18. *The singular Case of a Lady*, who had the Small Pox during Pregnancy, and who communicated the Disease to the Fœtus. By William Lynn, Surgeon. As read at the Royal Society in February 1786. 8vo. 6d. Macrea.

This we cannot think a singular case; it has often occurred in practice, and is consistent with the general theory of the disease. See Philosophical Transactions for the year 1749, where six such cases are recorded.

Art. 19. *A System of Anatomy*, from *Monro*, *Winslow*, *Innes*, and the latest Authors, arranged, as nearly as the Nature of the Work would admit, in the Order of the Lectures delivered by the Professor of Anatomy in the University of Edinburgh. 8vo. 2 Vols. with Copperplates. 15s. bound. Edinburgh, Elliot. London, Robinsons.

Such is the title of the work before us. Turning over the advertisement of the editor, and the table of contents, we met with another: *A System of Anatomy, Part I. containing the Anatomy of the Human Bones, by the late* ALEXANDER MONRO, M. D. F. R. S. *&c.* Going on towards the middle of the 1st vol. we found another title-page: *A System of Anatomy, Part II. containing a Description of the Human Muscles, chiefly as they appear on Dissection, together with their several Uses, and the Synonyma of the best Authors, by John Innes.* And so on. The compiler has made choice of the most approved writers, yet we think the authors themselves, without mutilation,

* See Rev. vol. lxxiv. p. 315.

preferable

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preferable to this mode of edition. The copperplates are in many places confused and obscure; the scale on which they are drawn is much too small, and the engraving is coarse.

Art. 20. *The Domestic Physician*; or Guardian of Health. Pointing out, in the most familiar Manner, the Symptoms of every Disorder incident to Mankind; together with their gradual Progress and Method of Cure: particularly adapted to the Use of private Families, though equally essential to the Faculty. By B. Cornwell, M. L. 8vo. 7s. 6d. bound. Murray.

Constructed upon the plan of Buchan's *Family Physician*, but miserably executed. The compilation is injudicious; and every page affords false spellings, typographical errors, or inaccuracies of language.

POLITICAL.

Art. 21. *An Answer to the Woollen Draper's Letter* on the French Treaty; addressed to the People of England, but more especially to the Woollen Manufacturers. 8vo. 1s. 6d. Brooks. 1787.

We do not find one of the Woollen Draper's arguments invalidated by this abusive answer: and we think the principles of the Author are as contrary to the manufacturing and commercial interests of the country as his language is to decency and good manners. He would have artificers mind their own business, and trust to the superior knowledge of ministry for procuring a market and suitable price for the productions of their labour and ingenuity.

The Author's attack on the political conduct of Mr. Wedgwood, is unjust and illiberal in the highest degree.

Art. 22. *A Reply to "A short Review of the Political State of Great Britain,"* &c. 8vo. 1s. 6d. Bell.

A selling pamphlet (especially in the political line) always produces an answer: if it be a *very* selling performance, it usually excites more than *one* opponent: the grand question is, who shall start first, and away the competitors dash—"The devil take the hindmost!"

Thus circumstanced, it is no wonder that we commonly find these headlong *Answers, Replies, Rejoinders, Refutations*, &c. &c. to be crude and defective; and that while the hasty criticiser is plentifully loading the original writer with charges of ignorance, error, or the wickedness of wilful falsehood, the accuser lays himself open to recrimination; and his own performance is perhaps more reprehensible than that which he is so alert in attacking.

This is pretty much the case with the present political prize-fighter, who was the first to take the field against the "Short Reviewer;" and who appears to have been so much in an hurry to *turn out first*, that, we suppose, he did not even allow himself time to revise his manuscript before he sent it to the press; for, if he had taken that precaution, he could not surely have stumbled on the following egregious *Irishism*.—It is the etiquette of the British court, he says, on the dismission of a Minister, to blacken his character.—'It is done by his successors, for the same reasons that the princes of Barbary cut off *each other's* heads.'—It must be a curious sight to behold one of these illustrious and dextrous Africans, *without a head*, wield the glittering faulchion, and, in his turn, whip off *that of his beheader*.

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beheader. St. Patrick himſelf ſcarce performed a greater feat, when, after his decollation (as we lately took occaſion to note), he ſwam acroſs the Liffy *with his head in his teeth*.

As an *Anſwer* to the "Short Review," this pamphlet is not diſtinguiſhed by any remarkable keenneſs of inveſtigation, ſtrength of argument, or brilliancy of wit. It treats that *Review* as a *Court Pamphlet*; but our Author thinks it ſo abounds with contradictions, and inconſiſtencies, that thoſe whom the Reviewer wiſhed moſt to ſerve, or to pleaſe, have little to thank him for.

Art. 23. *The People's Anſwer to the Court Pamphlet*, entitled, A ſhort Review of the Political State of Great Britain. 8vo. 1s. 6d. Debrett.

By 'The People's Anſwer,' we are to underſtand that this is the production of an *individual*, containing the ſenſe of *many* 'who ſtill think for themſelves,' uninfluenced by the '*Almanac Royal*, or Court Calendar for the new year.' The Author charges the Reviewer with duplicity, under the maſk of candour; he attacks him, article by article, in every diviſion of his pamphlet, and we have really been entertained with the vivacity of his remarks. We were particularly pleaſed with the juſtice of the reprehenſion which he beſtows on the author of the 'court pamphlet' for his uncandid treatment of the P—— of W——, on whom he has ſo freely laviſhed his ſtrictures, without noticing, as in all fair dealing he ought to have done *, the noble ſtep, taken by the P——, in the voluntary appropriation of half his income (the writer ſays *more* than half) to the gradual payment of his debts. Our Author takes a curſory view of the conduct of his R. H. particularly with reſpect to the miſunderſtanding ſaid to have unhappily ſubſiſted, for ſome time paſt, between the ſovereign and the heir apparent; and he enters with ſpirit into an apology for the P——, but not in terms diſreſpectful to the K—. For the reſt, we refer to the pamphlet.

Art. 24. *A Letter to the Right Hon. Edmund Burke, Eſq.* occaſioned by his Speech in the Houſe of Commons, Feb. 5, 1787. 8vo. 1s. Bell.

We cannot but deem this a very unfair attack on Mr. Burke. If gentlemen are to be abuſed *without* doors, for what, perhaps without premeditation, they have uttered in delivering their ſentiments *within*, the freedom, and even ſafety, of ſenatorial debate, is ſtruck at; and the conſequence may be of great prejudice to the community. Had Mr. B. *publiſhed* his ſpeech, this miniſterial champion might, then, with propriety, have taken the field againſt him; but as the caſe ſtands, we think the letter-writer highly reprehenſible; eſpecially as his *mode* of aſſault is ſo illiberal, that it naturally reminded us of the following paſſage in one of Robin Hood's ballads:

"The ſhepherd, with his crook, gave Little John
A ſturdy bang under the chin;
Beſhrew thy heart, ſaid Little John,
Thou *baſely* doſt begin!"

* The author of the preceding *Reply*, likewiſe, very properly, paſſes a ſtricture on this omiſſion.

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Art. 25. *A candid Enquiry into the Case of the Prince of Wales*; shewing that a very considerable Sum is due to his Royal Highness, more than the Amount of his Debts. 8vo. 1s. Bell. 1786.

The Author of this pamphlet asserts, that the principality of Wales and the Duchy of Cornwall, are estates held of the nation, independent of the crown; and that the Prince is intitled to receive the revenues thence arising, from the time of his birth. He says the principality of Wales renders annually 24,000*l.* and the Duchy of Cornwall 10,000*l.* These sums have remained unaccounted for; and in the space of 24 years, amount to 816,000*l.* of which the Prince has only received 74,000*l. per ann.* for three years. A balance of 594,000*l.* is therefore, according to this account, due to the Prince, which is almost three times the whole of his debts.—*This needs no comment.*

COMMERCIAL TREATY *with* FRANCE.

Art. 26. *A complete Investigation of Mr. Eden's Treaty*, as it may affect the Commerce, the Revenue, or the general Policy of Great Britain. 8vo. 3s. Debrett. 1787.

This investigation of the commercial treaty with France is well written, but is so conducted as to brand every article of it with absurdity, and to shew that it teems with destruction to every political and commercial interest of this devoted country! 'It proves beyond all power of contradiction, because upon the basis of actual history, and the authority of official documents, the constant alternation of success or ruin to our commerce, as the trade with France was shut or open. Till a better criterion can be instituted for determining upon the probability of the *future*, than a reference to the *past*, it will not be denied that some use is to be derived from such a review as that which has just been taken.

Commerce is, however, so dependent on fluctuating circumstances, which alter the relative situation of countries, that we ought not *invariably* to be governed in our future proceedings by past experience: for without presuming to take one side of the question so strenuously as this writer urges the other, it may safely be advanced, that *if* 'the advantages granted to France in her wines, brandies, and oils, are in their nature exposed to no instability either of caprice or competition; they are the native produce of their land, they demand no skill in preparing, and it is not therefore within the reach of accident to deprive her of them:—and if our *acquired* excellence in manufactures, furnish us *now* with ample equivalents to exchange for these productions; a trade that might possibly have been disadvantageous at the close of the last century, may nevertheless become clearly expedient at the close of this.'

We are as little satisfied with another inference drawn by the Author from our conduct in times past. 'The French,' says he, 'have sought, for a century, with the exertion of every active and insidious policy, to accomplish this brotherly reciprocity of connection and friendship. The year 1787 will be the first period of their enjoyment of it. Have they been urging this for so long a space of time, and we declining it, with a mutual ignorance on both parties, they of their own good, and we of our own danger? The fact is, nations seldom err long in points that respect their own immediate advantage.

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tage. Casual prejudice, or occasional incapacity in their rulers, may mislead them for a time; but the regular influence of understanding and interest will prevail at last. That which has been anxiously desired by one power, and as vehemently refused by the other, through a variety of changes of government and of circumstances, which has been steadily pursued by every description of ministers in the one country, however repugnant in their general politics; and as uniformly resisted by every succession of disagreeing politicians in the other; is evidently to the advantage of the power which seeks, and to the injury of that which rejects. The uniform prevalence of such a sentiment, is the demonstration of experience, delivered through the medium of the united sense of both empires; and if any thing can decide upon the direction of their respective interests, this must.'

In this passage we have a strong sanction given to national prejudices; and when they have taken root for ages, they do not readily give way to principles that tend to eradicate them: the Author has, however, unguardedly complimented the disposition of our neighbours at the expence of his own countrymen, and justified any hostile conduct we may have provoked; the alternative being quite natural—*If you will not meet our friendship, we must meet your enmity!*

On these principles, the English and the Scots were pursuing their common interest while they were at war with each other, during successive centuries; for 'nations seldom err *long* in points that respect their own immediate advantage!' In truth the measure of uniting both these nations in a 'brotherly reciprocity of connection and friendship,' was, during the negociation, reprobated by hot-headed zealots on both sides: but party cavils, however obstinate, wear out in time, and the Union is now well understood, and generally applauded.

This writer's commercial statements correspond with his hostile doctrine, and all tend to hold up the treaty in so ridiculous a point of view, that for the credit of our negociators, as well as the importance of the measure, we hesitate where he is most confident. More temper is necessary to convince us that truth *alone* is the object of the investigation.

Art. 27. *Historical and political Remarks on the Tariff of the Commercial Treaty*: with preliminary Observations. 8vo. 2s. 6d. Cadell. 1787.

This production affords us a clear and elaborate discussion of the subject, unclouded with those alarming predictions of national ruin, held out to us by the preceding writer, and equally clear of the glosses of panegyric on the proposed measure. The present treaty, which is generally derived from that of Utrecht, is here traced up to one concluded with France by Oliver Cromwel, in 1655; and that again from the commercial part of the treaty of Munster, the acknowledged parent of the most essential branches of all our subsequent negociations. The intelligent writer complains of the desultory, embarrassed, and obscure style of public treaties, from negociators being content to copy the forms and phrases of their predecessors; which, however well adapted in their original application, often lose their effect when employed in a different age, and applied to states differing in character and habits. To facilitate, therefore,

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the conſideration of the preſent treaty, he has given it a more methodical form, that his remarks may appear with the advantage of arrangement.

To a review of the good policy and happy operation of our famous Navigation Act, is ſubjoined a ſhort hiſtory of the negociations at Utrecht for a commercial treaty with France, and the conteſts to which that effort gave riſe. From a compariſon of the cotemporary ſtatements of our commerce, at different æras, ſome deploring the decay of our trade, and others exulting in its proſperity, we may perceive, that what are offered to us as ſtubborn facts, are ſometimes of a very flexible nature: yet, as our Author remarks, we are now convinced, that the fair ſide of the picture was drawn by the correct hand of experience, while the oppoſite was no more than the haſty reſult of deſponding theory; and, he might have added, the intereſted miſrepreſentations of party.

The ſucceſsful cultivation of our commerce muſt ſpring from adequate cauſes, and an intelligent obſerver will not be reduced to pronounce them occult qualities. 'To what we muſt aſcribe this vital ſtrength, which neither war or faction, or the ſpirit of luxury, has been able to ſubdue, will be obvious on a little reflection. That the ſupport was never *tranſatlantic*, as ſome have idly imagined, our preſent commercial ſituation ſufficiently demonſtrates. May we not rather, with an acute politician of the preſent day, attribute this phænomenon of an almoſt uniform ſuperiority of our commerce to ſomething like the following principles? The ſuppreſſion of various monopolies and companies of trade at home, and the undermining of their excluſive privileges, or, what is the ſame thing, the eluding of their bad effects by means of legal deciſions in our courts of law: The nurſing up of new trades, and new branches of commerce, by means of bounties and national premiums: The giving of drawbacks on the exportation of ſuch goods as were to have paid a duty if conſumed at home: The repeal of taxes on raw materials, and on exported manufactures of our country: The improvement of engines, and new diſcoveries for the abridgment of labour: The rapid communication by means of roads, canals, and poſts: The happy diſcoveries in agriculture, and the mechanic arts, the fruits of that patriotic liberality which has been of late ſo eminently exerted among us in public inſtitutions, and ſocieties for the encouragement of induſtry and uſeful ſkill; and the natural reſult of all this national ſpirit, the employment of larger capitals in huſbandry and manufactures, and in the importation and exportation of goods; all theſe circumſtances co-operating, would render any country rich and flouriſhing, whether it had colonies or not.

'No wonder then that the ſceptre of commerce continues firm in the hands of a nation where perſonal rights are ſacred, and where every ſpecies of property finds protection and ſecurity in the freedom of civil government and the equal adminiſtration of law.'

We may then reaſonably hope for a continuance of our ſucceſs until like cauſes operate with *equal vigour* in ſome other country; *and* until adverſe circumſtances have ſo far thrown us *back* as to admit any rival in the political race to ſtart with us on equal terms.

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The competition between high and low wages, though often debated, is often reiterated as a juſt cauſe of apprehenſion; thoſe unbiaſſed readers, who are moſt competent to the ſubject, will judge of the validity of our Author's reaſoning on this head:

'There is ſcarcely any point in political œconomy which has been ſo variouſly diſcuſſed, as *the effect of the price of labour on commercial competition.* It ſhould be obſerved, that the queſtion of high and low wages is not to be determined merely by the pay of the workmen, but by the proportion which ſuch wages bear to the prices of all other articles, either native or foreign, and by comparing the manufactured product alſo of different countries, with a view to diſcover at what average price the ſame goods can be equally well made in each. By ſuch a mode of inquiry it will in general be found, that labour in a country of low wages is comparatively dearer, than where wages are high, and that conſequently in moſt caſes the rich country will be able to underſell the poor one, becauſe its goods will more than compenſate by their quality for any exceſs of price. It cannot be doubted, that as "the liberal reward of labour is the neceſſary effect, ſo is it the natural ſymptom of increaſing wealth;" for when the productive powers of labour and ingenuity are thus excited, induſtry muſt in all its departments become more refined, as well as more dextrous and active in its exertions. In a manufactory where the different proceſſes are diſtributed to different workmen, each will in his diſtinct branch be more expert than if he were under the neceſſity of undertaking many different branches at once in order to gain ſubſiſtence. Such dexterity begets competition, and this neceſſarily reduces the price; "whereas in the country of low wages, it is in the power of one wealthy man, to monopolize the trade, and to ſet what price he chuſes on his goods." That the low price of labour will not command a market, may be ſhewn by the following inſtances: When the iron of Sweden arrives in England, it has paid duties of export, import, and the expence of freight; to this muſt be added the coſts of carriage to and from the places of manufacture, the price of the labour there beſtowed upon it, and the duty to which it is liable on its return home under this new form; yet with all this accumulated charge upon it, we are able to underſell the Swedes themſelves in their own market; and every attempt on their part at competition has proved hitherto ineffectual. It is exactly the ſame caſe with the Bay yarn of Ireland, which, notwithſtanding all the charges of importation, conveyance, and manufacture, is worked up here, and returned cheaper to the Iriſh market, than if it had been manufactured at home. It is not, as ſome have lately aſſerted, the higher price of our labour which has given the French an advantage over us in the Levant and Portugal trades, but rather the indifference of our manufacturers, and their unwillingneſs to accommodate their fabrics to the taſte of thoſe markets, in which, by reaſon of the climate, cheap cloths of a ſlight texture will ever be preferred to ſuch as are more durable. After all, it may be doubted whether it would be worth while for our clothiers to attempt the recovery of this trade, at the riſk of ſacrificing a better; for every loom employed in the weaving of druggets, muſt occupy materials and labour which might be more profitably applied in the working of

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broad cloths; add to this, that the same competition which would be serviceable in higher branches, by rendering the goods cheap, must here be prejudicial, because the original low price of the commodity would sink the necessary reduction of profits beneath the merchant's consideration. An effort made at Penryn, in Cornwall, about 30 years ago, proved unsuccessful for want of proper encouragement, and almost ruined the patriotic projector *. Ireland indeed, by being admitted to the advantages of the Methuen-Treaty, might in time, perhaps, be enabled to supplant France in the drugget trade. But the circumstance of being undersold is not the only ground of apprehension for the safety of trade, with those who draw their arguments from a comparison between the value of labour in different countries. The danger of emigration has been largely insisted upon, and fears have been suggested that manufactories will be transferred from a dear country, to one where the means of subsistence are cheap. It would be loss of time to shew the fallacy of such a supposition, and the absurdity of conceiving that artificers of any class would voluntarily exchange high wages for low, or, in other words, would quit good provisions and comfortable habitations, for meagre fare and wretched hovels. In fact, the high price even of the necessaries of life, has seldom been injurious to the progress of industry, nay, in some instances it has been the means of calling forth new and successful exertions of labour and skill, and has led to very important discoveries in arts and manufactures. It was when the Piedmontese were oppressed by the taxes and exactions of the SFORZAS, who for some years persisted in heavy assessments of their harvests, and their markets, that they first carried their fabrics of silk to a degree of refinement and expedition, by the introduction of mechanism into some parts of the process, that no European country was able to enter into competition with them †. It is not difficult in short to conceive, that in a state where the balance between the prices of labour and of wages is left to regulate itself, and is never made the object of civil policy, the rate of common subsistence and of the conveniences of life may be so low as to prevent any improvement in manufactures, if not

* I will not suppose so little virtue to be in that part of England, as the author of *Propositions for improving the manufactories, &c. of Great Britain*, in 1763, would insinuate, when he says, "this gentleman was almost ruined, because he thought it his duty to vote against the present representatives of the borough of Penryn, at the last general election," p. 32.

† MURATORI, Dissert. VII. Tom. III. It is through them we are indebted to this circumstance, perhaps, for LOMBE's stupendous Machine, on the river Derwent, near Derby. He procured a model of it in Piedmont, by working under the disguise of a common weaver. —By 5 Geo. II. c. viii. Sir T. LOMBE obtained 14,000*l.* as a reward for this service to the silk manufactory. The machine contains 26,586 wheels, and 97,746 movements, which work 73,726 yards of organzine silk thread every time the water wheel goes round, which it does thrice in a minute. Its erection in this country was considered as such an injury to Piedmont, that an Italian artist, it is said, was sent over to England to assassinate the proprietor.

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entirely to exclude them. In opulent countries ſuperior ſkill may often countervail the effect of high wages. This is obvious in all thoſe articles where labour and materials are the leaſt part of the value, and may be exemplified in moſt of the articles in the warehouſes of Mancheſter and Birmingham.'

As the general merit of this treaty, and the various objects of it, are now under national conſideration, where all intereſts, all hopes, and all apprehenſions, will unite in ſo important a diſcuſſion, we leave the ſubject, after giving our opinion that this Writer offers many hints neceſſary to prepare his readers for forming an unbiaſſed idea of the expediency of cultivating a good commercial underſtanding with our neighbours.

Art. 28. *Helps to a right Deciſion on the Merits of the late Treaty,* &c. 8vo. 1s. Debrett. 1787.

This writer is an advocate for the treaty, and offers ſome points of conſideration that are totally overlooked by thoſe who view the meaſure through the medium of popular prejudice. If it be only as matter of curioſity, let us ſee what he has to ſay on the ſubject of our antipathy to our next-door neighbour.

'Thoſe who are ſo fond of giving Great Britain a *natural enemy* in the Houſe of Bourbon, ought, one would think, to find her ſome *natural friends* among the other powers of Europe; and it is much to be regretted, that none thought fit to diſcover themſelves when ſhe ſtood ſo much in need of them in the courſe of the laſt war: Where was the *grateful* Houſe of Auſtria? our *firm allies* the Dutch? and the *moſt faithful* King of Portugal, in the hour of our diſtreſs? The truth is, we have been too long the dupes of our own prejudices, and of the artifices of ſuch as called themſelves our friends, and it is high time we recovered our ſenſes.

'If France has been hoſtile to us in her negociations ſince the peace of Utrecht, it was we who made her ſo, by treating her as our enemy: when we were allying with Auſtria againſt her, and ſubſidizing every little prince in Germany, to hold troops in readineſs to attack her; was ſhe to blame for ſtirring us up enemies in Aſia and America, or finding us work at home? What but the moſt determined prejudices could have hurried us into the war of 1739 with Spain, which was the forerunner of the French war in 1744; at the merchants cry of *no ſearch of* their illicit traders, and the patriots yell for the loſs of Jenkins's ears which were never taken from him? And who will now be hardy enough to aſſert, that it was the intereſt of Great Britain, to make ſettlements beyond the Allegany Mountains in America; or that we had any buſineſs to interrupt the French in eſtabliſhing a communication by water between their provinces of Canada and Louiſiana? Yet what other grounds were there for the war of 1755?'

He thus extenuates the ſupport given by France to the Americans during the late revolt:

'France certainly entered into the laſt war without the ſhadow of juſtice on her ſide; but while we admire and applaud the wiſdom of our Elizabeth, in abetting the Dutch in their revolt from Spain, becauſe that power was deemed then her natural enemy; ought we not to allow it equally wiſe in France to avail herſelf of a like opportu-

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nity to weaken Great Britain, who had held herſelf out to her in the ſame character? I mean not to palliate, much leſs to juſtify the breach of faith and unprovoked hoſtility in either inſtance; but I wiſh my countrymen to reflect, that however France may merit the epithet of *faithleſs*, plain honeſt John Bull is not perfectly immaculate.'

On the ſubject of the commercial regulations at Utrecht, he obſerves, that 'the Utrecht treaty made no ſtipulation for the admiſſion of our woollens into France; but that important article of our exports was left to the chance of a future negociation, which is not the caſe in the late treaty, as their admiſſion is effectually provided for in the tariff.—And our trade with Portugal, which was ſacrificed by the Utrecht treaty, will probably be revived by the proviſions in the preſent, reſpecting that kingdom; for we have moſt wiſely reſerved the power of giving her wines the full benefit of the Methuen treaty, on the condition of her reſtoring to us the advantages it ſtipulated in favour of our manufactures; and which ſhe in ſo many inſtances has moſt flagrantly contravened.

'Theſe are eſſential differences between the two treaties, and intitle the latter to the fulleſt approbation of Parliament, although the former was juſtly reprobated.'

The particular merits of this treaty he deems it needleſs to enter into further, as it is now taken up by the Chamber of Manufacturers, in whoſe hands he leaves it, with a wiſh that they may confine their publications to their reſolutions.

Art. 29. *The Neceſſity and Policy of the Commercial Treaty*, &c. conſidered. By Anglicanus. 8vo. 1s. 6d. Richardſon.

This appears to be the production of a ſenſible, well informed writer, as far as we can judge from the internal evidence of an anonymous publication. After a retroſpective view of the American war, and the loſs of the excluſive trade with our late colonies, the writer pleads the neceſſity of opening new channels for our manufactures, and ſhews that France offered one into which they now actually force themſelves, even under all prohibitions. Among other clandeſtine tranſactions, he inſtances our trade in cambrics. 'An attempt,' ſays he, 'has been made to excite a clamour againſt that article which allows of the importation of cambrics into England under certain reſtrictions;—an article which merely legalizes what is every day committed with impunity, and which cannot be prevented. Every linen-draper's ſhop in England abounds with this commodity, imported in defiance of law; and ſurely much praiſe is due to the miniſter, who converts an unavoidable evil into a public benefit. Thoſe who imagine that a yard of cambric will be imported, more than what has been hitherto annually ſmuggled, muſt have but a very ſlender knowledge of this branch of trade, and have paid very little attention to the conſtant and enormous demand of this article among all ranks of people.—The poor deception which the cunning of trade employs to evade the vigilance of the revenue, is too groſs to impoſe even upon the moſt illiterate tide-waiter—we all know that long-lawn means cambric; but call it by what name you pleaſe, the fact of its having been a commodity prohibited by the laws, will always exiſt.

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'Its importation being authorized, will neither injure the revenue nor the manufacturer: no more of it will be imported than what would have been, had the prohibition continued; conſequently the revenue becomes benefited, at all events, by the reſtriction being taken off. But if the manufacturer at home wiſhes, for the encouragement of his own, to have the prohibition of foreign cambrics continued, let his ingenuity and induſtry be ſeriouſly directed to render it as fine as thoſe from Cambray; and this will operate more forcibly in his favour, and diſcredit foreign cambrics more effectually, than all the penal laws that intereſt and reſentment can deviſe.'

With regard to the woollen trade, he relates an anecdote very flattering to our ſuperiority in that article:

'The King of Sardinia, a very ſhort time ſince, directed his miniſter at the Court of Verſailles to beſpeak a piece of the beſt ſuperfine blue cloth that could poſſibly be made in France for his own wear; and no pains were neglected to render it worthy of his royal approbation; but, as every thing is known in that country, it could not remain a ſecret at court: and his moſt Chriſtian Majeſty deſiring to ſee it, he found it of ſuch exquiſite fineneſs, that he had not only a coat cut off from it for himſelf, but alſo for the Count d'Artois and Monſieur; after which the remainder was diſpatched to Turin, with an apology for the toll that had been taken. The cloth, on its arrival at the Sardinian court, was univerſally admired, and acknowledged to be the very perfection of human art by every body to whom his Majeſty ſhewed it, except a nobleman, high in his confidence, and who had reſided ſome time in England. He declared, without ceremony, that Engliſh cloth ſurpaſſed it in point of colour, fineneſs, and ſtrength of texture; and that he would engage to produce a piece of ſuperior quality, and without ſaying for whom it was intended, or ordering it expreſsly to be made. This was declared to be prejudice, and he was commanded to put his aſſertions to the proof.

'A piece of broad-cloth was accordingly ſent for from London, and its ſuperiority was ſo evident, that his Majeſty deſired to have part of it; and what added to his aſtoniſhment was, that after the duty on importation was paid, the freight to Nice, and land-carriage afterwards to Turin, it coſt one-third leſs than the French cloth, which came free of all expences.

'This anecdote, ſo flattering to our woollen trade, was communicated to me by the Sardinian nobleman, whoſe love of truth, and affectionate attachment to this country, induced him to contraſt the manufactures of England and France, and convince his ſovereign of the ſuperiority of thoſe of the former over thoſe of the latter.'

A table is ſubjoined of the annual imports of Engliſh goods into the Auſtrian Netherlands, and alſo of what paſſes through the Low Countries into other foreign ſtates, with the duties exacted on each article; leading to an idea of what we may expect when the intire kingdom of France is opened to us.

Anglicanus is a lively writer, and indulges himſelf freely at the expence of Meſſrs. North, Fox, and Sheridan.

Art. 30. *A View of the Treaty*, &c. 8vo. 2s. Debrett.

In a great national queſtion, which has for its object the converſion of hereditary feud into amicable intercourſe, it may be hoped the

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the liberality of the age that dictated the negociation, will not allow ſow popular prejudices to have the leaſt weight in the determination. If the ruling powers on each ſide begin to think it better to cultivate a friendly underſtanding, than to maintain perpetual hoſtility, ſhould the trial be over-ruled by the vulgar cry of *No, No! Damn the French? Cut away; we are natural enemies, and Great Britain will be ruined, if we venture even to ſhake hands with them!* The only queſtion then that remains, is the eſtabliſhment of equitable and prudent terms to regulate the intercourſe; and this is referred to the only parties competent to the truſt, the repreſentative body of the whole nation. As to political caution againſt a powerful neighbour, that will remain to operate as uſual againſt all the powers of Europe, without requiring the bitterneſs of unmanly ſpite againſt any one.

The ſpirit with which the preſent Writer views the treaty in queſtion, may be conceived by his declaring, that a ſenſible Briton would do noble juſtice to the French. 'Penetrated with their conſequence, he would reſpect their virtue—but while he revered their merit, he muſt regret their power. A Frenchman in private life would have his eſteem and love; but the French nation *he would perſecute in every quarter of the globe!* Any benefit France gained, though it were in Lapland, he would deem an evil to Great Britain; and any direption of ſtrength or influence from that nation, as ſo much acquiſition to his own.'

To all readers who adopt this ſentiment we may venture to recommend the pamphlet in which it is avowed; and the Author will agree with us in thinking the view he takes of the treaty will be amply ſufficient, without looking any farther. But as ſome may incline to pauſe a while before they ſubſcribe to ſuch doctrine, we ſhall proceed a little for their farther ſatisfaction.

After premiſing the maxim, that trade will find its own proper channel, he reviews the attempts of Charles II. and James II. to open a trade with France; and he decides upon the events that the market of France does not appear to be the proper channel for the trade of Great Britain:—and yet, is it not known that there is a channel ſufficiently wide, occupied by ſmugglers on both ſides *?

The tranſitory poſſeſſion of ſuperiority in manufactures forms another objection to the treaty:—but are we then not to avail ourſelves of preſent advantages, becauſe they may not be permanent? The treaty is not like a law of the Medes and Perſians, never to be altered.

In brief, according to the preſent writer, the French are to drive us out of every branch of our trade! And, in ſober truth, this may be done, if they furniſh us with other commodities at the ſame rate as, according to him, they do cabinet ware. 'Our cabinet ware has but little proſpect indeed of a market in France; but runs in reality no ſlight riſk of being itſelf conſiderably injured at home, by the importation of theirs; which look ſo beautiful, and are perhaps one hundred *per cent.* cheaper †.' Aſſuredly there is no ſtanding a competition with a nation who, *perhaps*, can afford to give their goods away gratis!

* See pamphlet, p. 84. 116.

† Pamphlet, p. 62.

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To conclude, our Author might have ſaved himſelf the trouble of warning his countrymen to beware of this treaty, and us the trouble of reviewing it; for he declares—'There is not, there never was, a parliament that would paſs ſuch a treaty into a law.'

While we ſhew the futility of crude objections to this meaſure, we would not be underſtood to deny the exiſtence of valid reaſons againſt it, either in whole or in part: if any ſuch there be, they will appear in the courſe of the buſineſs.

Art. 31. *The Principles of Britiſh Policy*, contraſted with a French Alliance; in five Letters, from a Whig Member of Parliament to a Country Gentleman. 8vo. 1s. 6d. Debrett.

This M. P. is by far the moſt plauſible of the opponents to the French treaty, and the propoſition he ſets out with, declares, that 'our differences take their ſource from no cauſe which can admit of mutual accommodation; and are therefore unfit objects for a treaty of commerce, in which we cannot ſafely engage with France, until ſhe gives ſome ſolid ſecurity that ſhe will diſturb the peace of Europe no more.'

He gives up commercial objections. 'On this ground,' ſays he, 'I cannot admit the ſentiments, eſpecially when mixed with the wiſhes, of our manufacturers, as any deciſive authority. Nay, the more they like the treaty, the more jealous ſhould I be of its effects; for in that proportion it will engage their powerful intereſt on the ſide of France, whenever ſhe returns to the proſecution of her dangerous projects. And it is no new axiom in politics, that a ſtate may loſe its importance, conſiſtently with the preſervation, nay, the extenſion of its commerce.

'You aſk me,' ſays he, 'how I account for the profound ſilence of the manufacturers at preſent?—In the caſe of Ireland, the market of that country was ALREADY OPEN to our cotton, our iron, our potteries, and twenty other manufactures; in the caſe of France, it is the reverſe. In the caſe of Ireland, no proſpect of immediate gain was held out to the Britiſh manufacturer, whoſe home market was to be thrown open to the future ſpeculations of his Iriſh rival. In the caſe of France, an immenſe immediate gain *is* placed juſt within his reach, ſufficient to outweigh all alarms for the competition of his French rival in the home market, until he has made his fortune by the demand of a new market for his own goods. Here is the true ſecret of the popularity of this meaſure with ſome men: and we ſhall hear no more of the great principles to which they committed themſelves on the Iriſh propoſitions, until the improvement of France in the ſeveral manufactures which ſhe is to take from us under the treaty, enables her to ſupply her own conſumption.'

He ſtates the following compariſon between the two countries:

'Great Britain and France are both very great commercial countries: but mere commercial profits are in neither the ſole end of their local inſtitutions. There is a certain rank and dignity which every great empire muſt neceſſarily ſupport among its neighbours. The wealth of a nation is juſtly ſaid to conſiſt in the number of induſtrious poor that it employs; but the ſtrength of a nation is a different thing, and depends upon the nature of their employments. Holland is, beyond all proportion, the wealthieſt and the moſt induſtrious country in the world, conſiſting of an equal number of inhabit-

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ants,

ants, but their ſyſtem for theſe laſt fifty years, has rendered them juſt as indiſputably the weakeſt. Great Britain, however, is undoubtedly more a commercial country than France. Our inſular ſituation, our laws, our liberty, and religion, and many other cauſes, conſpire to make it ſo. But if this ſuperiority be to our advantage, it involves a conſequence that, puſhed to its extent, may be of the greateſt miſchief, by bringing us into preciſely the ſame ſituation as Holland. If commerce be more the genius of the people of England than of France, it will follow that, when once thoroughly immerſed, there will be an infinitely greater difficulty in drawing us away from its ſpeculations, whenever conſequences which are deſtructive to the national intereſts in another point of view, ſhall be diſcovered to reſult from the purſuit of them. Commerce and public credit are inſeparably connected. France is unfettered by the chains which bind us to the rigid obſervance of national faith. There have been times of diſtreſs, we know, in which ſhe has become bankrupt, and yet her public credit, which is nothing like ſo good as ours, has perfectly recovered it *. This is an effect of her conſtitution; for under deſpotic governments the ſecurity of property is precarious, and men who engage their capitals in trade, or lend it to the ſtate, know to what they truſt, and contrive to find ſome profit which they conceive adequate to the riſque.'

Under theſe apprehenſions he thus anticipates the operation of a commercial intercourſe with France: 'Let us ſuppoſe a commercial connection had been eſtabliſhed between the two countries ſome years ago. Let us ſuppoſe it ſtrengthened by the experience of its mutual benefits; by mutual debts, and other conſequences of mercantile intercourſe. Our miniſters abroad diſcover alarming projects of the Court of France, and confederacies againſt the peace of mankind, formed for the old purpoſes, and upon the old principles. In purſuance of our ancient policy, an Engliſh miniſter would endeavour to counteract her by other treaties, and other confederacies. A war breaks out, and he is called upon to fulfil his engagements. He comes to parliament for ſupplies. What follows? All the leading manufacturers in the country throng around the doors of the Houſe of Commons with petitions againſt the war. They ſtate the immenſe benefits of a French trade,—they ſtate the prodigious capital engaged in it,—they ſtate the number of hands employed in it,—they ſtate the amount of taxes and exciſe duties paid by them to the revenue;—in ſhort, they ſtate all that you may read already in their printed evidence, and ſum up with ſtating the menaces of France to cancel their debts on the one hand, and the additional taxes that they muſt pay on the other, to ſupport the very meaſure that deprives them of the means of living. I profeſs, I hardly know how ſuch an appeal as this could be reſiſted in reaſon: much leſs do I think, that there

* 'How far it may enter into her views, in any moment of national calamity, to repeat the experiment, may be worth the attention of our manufacturers; eſpecially when we conſider, that the only meaſure by which ſhe can make peace with thoſe of her own ſubjects whom ſhe would involve in the common diſtreſs, would be their relief from debts to foreign nations.'

ever

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ever yet was a minister bold enough to hazard the prosecution of a measure opposed in the manner I have described. Even the rashness of the present day would be checked, I think, by the dread of a rebellion; and to this calamitous extremity, an alliance entered into for the common safety might lead. I say to *rebellion*; unnatural enough at all times, but monstrous when raised in favour of a French trade.'

In this style, our Author, on Antigallican principles, combats the motives on which the treaty is urged forward: he professes an attachment to old systems, confesses himself of the Rockingham party, and considers the present ministry as pursuing a train of experiments to strengthen the power of the crown. How far his reasoning may be influenced by party opinion we will not now stop to examine; in parliament he may urge his objections in his proper character; he has prepared the Public for them in time, and we have no wish but that the *true* interests of the nation may govern the decision.

MISCELLANEOUS.

Art. 32. *A Fragment on Shakespeare*, extracted from Advice to a young Poet. By the Rev. Martin Sherlock; and translated from the French. 8vo. 1s. Robinsons.

Mr. Sherlock's work, called Advice to a young Poet, was written in Italian, and published with intent to give foreigners a more just idea of *Shakespeare* than could be collected from the strictures of the partial and the jealous *Voltaire*. A French writer selected the fragment now before us, and translated it for the use of his countrymen. It has since gone through another metamorphosis, and now appears in an English dress. The French translator tells us in his preface, 'that English literature has been for some years much esteemed in France, and the name of Shakespeare is now grown familiar on the Continent. *Voltaire*, by writing against him, has contributed, without design, to extend the reputation of a dramatic author, who, notwithstanding great faults, has captivated, for two centuries, an enlightened nation.' So far the French translator. the plan of the Rev. Mr. *Sherlock* is as follows: he tells his young Italian poet, that *Dante* is a great genius, and *Ariosto* an enchanting poet; but neither the one nor the other can serve to form a just taste. For this purpose the Greek, Latin, and French poets must be studied. Homer, Virgil, Racine, Horace, Longinus, and Boileau, are the models he recommends. Racine, he says, has done honour to *France*, and would have been honoured at Athens. A good taste, good sense, truth, a knowledge of the human heart, the pathetic carried to the utmost height; these are his merits, and these entitle him to a place between Sophocles and Euripides. Among the models of good taste he does not name Corneille. The taste, he says, must be formed before he is read. He then puts the question, must Shakespeare be studied as a model of good taste? Here, he tells us, he must sacrifice his darling poet to truth, and he answers, NO CORNEILLE, the great poet of France, and SHAKESPEARE, the pride of England, are both excluded from the models that are to form the young poet's taste; but Shakespeare is a superior being, possessing all the excellences of all the eminent writers of antiquity: he displays more knowledge of life, more morality, more poetic energy, and more eloquence

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eloquence than can be found in any other author. Voltaire, to depreciate Shakeſpeare, has given a vile tranſlation of Julius Cæſar, and compares it with the Cinna of Corneille. Mr. Sherlock quotes at length the ſpeeches of Marc Antony, and oppoſes them to all that can be found in Homer or Virgil. He adds, Demoſthenes and Cicero were orators by profeſſion; is there any one of their orations ſuperior to Antony's? If the reader will take Mr. Sherlock's advice, and read Shakeſpeare's ſcene attentively, he will moſt probably agree that nothing can exceed it. Racine and Shakeſpeare are not to be compared: Racine made regular tragedies, Shakeſpeare did not; but he *made dramatic pieces, which will intereſt all claſſes of mankind, as long as mankind ſhall exiſt*, Voltaire has talked of *monſtrous farces* and *grave-diggers*; but that writer was not more famous for his talents than for his practice of pillaging, and then calumniating the perſon whom he has robbed: read Zara and Othello, and then judge of the two poets. Mr. Sherlock ſays, Nature made SHAKESPEARE, and *broke the mould*. Upon the whole, the admirers of Shakeſpeare are much obliged to Mr. Sherlock for removing the prejudices ſo widely diffuſed by Voltaire. As the Author wrote in Italian, he has caught much of the ſtyle and manner of the country. He writes with enthuſiaſm, but his obſervations are not the leſs founded in truth.

LAW.

Art. 33. *A ſhort Enquiry into the Fees claimed and taken by the Clerk of Aſſize on the Home Circuit*, &c. 8vo. 1s. Debrett. 1786.

To this Enquiry is prefixed a ſet of reſolutions paſſed by the Grand Jury for the county of Hertford, Summer aſſizes 1786, in which it is ſtated that conſiderable ſums were received by the clerk of aſſize, his clerks, and others, under pretence of cuſtomary fees and perquiſites of office, unwarranted by law, and in many inſtances contrary to various acts of parliament.

It is further ſtated, that the ſaid fees and perquiſites were taken from perſons preferring bills of indictment, proſecuting felons to conviction, or attending as witneſſes, to the injury of ſuch perſons, the diſcouragement of public juſtice, and the great increaſe of the levies of the county. The Grand Jury conclude with recommending to the juſtices of the county, at quarter ſeſſions, to caution all parties attending the aſſizes againſt ſuch exactions for the future. The pamphlet now before us is addreſſed to the juſtices, and proceeds minutely to aſcertain the fees taken by the clerk of aſſize, ſetting forth the ſeveral clauſes in various acts of parliament which prohibit the ſame, or ſettle the ſpecific fee which ought to be taken. Without ſeeing the anſwer of the clerk of aſſize, it were improper for us to give a deciſive opinion upon the ſubject. Men of the law have, no doubt, been aſtute in all ages for their own emolument. Abuſes, which have been tolerated, become traditional, and are too frequently turned into precedents to eſtabliſh a right. All we can ſay is, that exactions, ſuch as are ſtated in this pamphlet, call for ſome preventive remedy. That which the Grand Jury have adopted ſeems feeble and inadequate. The judge of aſſize, it is well known, cannot ſit in court to hear complaints of this nature, and make a table of fees. All he can ſay, when applied to, is, that the officer muſt be

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be paid his fees, and if he takes too much, he is anſwerable for extortion. The conſequence is, that the party complaining is left to purſue his legal remedy, but, inſtead of doing it, he prefers the money in his pocket to a troubleſome and expenſive litigation. To go at once to the root of the evil, application ſhould be made to parliament, and in an act for the purpoſe a table of fees might be ſet forth, with directions that the ſame ſhall be hung up in the office of the clerk of aſſize, for the inſpection of all perſons whatever, and the exacting or receiving of more ſhould be prohibited under proper penalties.

Art. 34. *Obſervations on the Uſe and Abuſe of the Practice of the Law.* By a Friend to the Profeſſion. 8vo. 1s. 6d. Anderſon, &c.

This pamphlet has for its object the various miſchiefs ariſing to mankind from low attorneys, and men deſtitute of all knowledge as well as morals, who, by undue means, force themſelves into that branch of the profeſſion, and prove the moſt pernicious locuſts that ever infeſted human ſociety. This race of men is repreſented in proper colours, drawing the unwary into ſuits, and when they ſucceed, ruining their clients by the bill of coſts. Of this ſpecies of impoſition ſeveral inſtances are given, and one in particular, told with ſome humour, of a blind fidler, whoſe inſtrument was broken by one of the company for whom he played at a hop near Plymouth. The poor man had ſaved 30*l.*: the attorney got that money into his hands, went to aſſizes with his witneſſes, tried his cauſe, and recovered a verdict for two guineas. The defendant fled the country: the poor plaintiff ſpent all his money, and is ſtill in debt to the worthy attorney. The Author gives us a curious advertiſement from the Daily Advertiſer, in which an attorney makes profeſſion of his knowledge, and is ſo diſintereſted as to offer his advice *in Crown and Common Law caſes, Chancery, and Conveyancing*, for the moderate fee of 1s. in Prujean Square, Old Bailey, any day, except Sunday. On the laſt mentioned day this worthy lawyer is ſuppoſed to *go out of his way* to church. What a moral and exemplary man! The means by which this ſpecies of vermin encreaſe and multiply are painted forth with a true pencil. One is a footman to a lawyer: he cleans ſhoes and knives for five years, and having in that time learned to write, gets a certificate from his maſter, and is admitted an attorney. A noted alehouſe-keeper at the weſt-end of the town, having been formerly ſworn an attorney, has an office in the city, where three or four Jew clerks attend every day, and will in time be ſworn attorneys. We are preſented with the hiſtory of a man well known by the name of the *Little Lawyer*, who from baſe beginnings has riſen to eminence. A noted undertaker, who formerly contracted for funerals in Newgate, and after many years became a bankrupt, has put himſelf clerk to an attorney, and is now, with the ſtock of knowledge which he acquired in that learned ſeminary, in the high road to be an eminent attorney. The intent of this pamphlet is to lay open the groſs impoſition of ſuch wretches, the villanies which they practiſe, and, by a ſalutary caution, to put the unwary upon their guard. The deſign is truly laudable. We think it may be purſued to a wider extent; and ſhould the Author enlarge his plan, he will at leaſt have the merit of attempting to do a benefit to mankind.

Art.

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Art. 35. *The Parish Officer's Companion*; or a new and complete Library of Parish Law. By Somerville Dingley, Esq. Author of the Appendix to Burn's Justice. 12mo. 2s. 6d. Lister. 1786.

Though the laws relative to parish affairs are pretty generally known, yet the many new acts that are passed, and the cases that are adjudged in the different courts, render new editions of works of this kind necessary for instructing church-wardens and overseers in their duty. We have not at hand the last edition of SHAW's *Parish Law*, for the purpose of comparison.

Art. 36. *Observations on the Statutes relating to the Stamp Duties*, particularly on professional and mercantile Proceedings, &c. By John Rayner, of the Middle Temple. 8vo. 2s. 6d. Flexney. 1786.

These Observations tend to shew the difficulties and inaccuracies, and sometimes the partiality with which, in Mr. R.'s opinion, the statutes relative to the stamp-duties abound. He thinks 'that other modes of increasing the revenue might have been adopted, which would have answered the purpose of the state as well, and, at the same time, have convinced mankind, that the legislature had much more at heart the ease than the burthen of the subject.' The tax on attorneys is particularly disliked by this experienced observer, on account of its obvious inequality and oppressive partiality.

EDUCATION, SCHOOL BOOKS, &c.

Art. 37. *Reading made most Easy*; consisting of a Variety of useful Lessons. By W. Rusher, Master of the Charity School at Banbury. 12mo. 6d. Gough. 1786.

Those who know the difficulties and trouble of teaching children the rudiments of reading, will find this little composition not ill calculated for rendering that laborious task more simple and easy.

Art. 38. *A Vocabulary of the most difficult Words in the English Language*, teaching to pronounce them with Ease and Propriety; shewing their various Significations; and, where necessary, are spelled so as to indicate the true Articulation; also, Names of Persons and Places, more particularly those in the New Testament: together with several common Phrases from the Latin and French, translated into English, &c. &c. By William Fry, Teacher of Languages and Mathematical Sciences. 12mo. 2s. 6d. Boards. Buckland, &c.

That this is a whimsical medley, the reader will easily conclude from the title. Of the Editor's qualifications to write a dictionary, he may form some judgment from the following specimens:

Abandoned, given up to, &c. Authority *Juvenal*.
Ab hoc et ab hac, at random.
Ad patres, the abode of the just; death.
Alma mater, chaste mother.
Argumentum ad hominem, a convincing argument.
Argumentum ad ignorantiam, a foolish argument.
En bon point, pronounce ang bung poing.
Locum tenens, one officiating for the Lord Mayor,
QUI *pro quo*, a mistake of an apothecary in giving or mixing medicines, &c. &c.

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Art. 39. *An Essay on pronouncing and reading French:* to shew, that by Study and Application the English may acquire, with Certainty, and in a short Time, the true French Accent. By Mr. Des Carrieres. 8vo. 3s. 6d. Boards. Elmsly. 1787.

This Essay seems to be better calculated for instructing Englishmen in the French pronunciation than any of those numerous publications, for that purpose, which we have seen. There is a great difficulty in giving definitions of such ideas as are the objects of sense alone; sounds therefore, like colours, are but ill defined by words. To persons entirely ignorant of the French pronunciation, the present performance can be of little service; but to those who have acquired some knowledge of that language, it will afford very considerable assistance. The Author appears to be a man of taste and ingenuity; his observations are founded on just grounds, and are the result of an extensive knowledge of language in general, and an intimate acquaintance with the best authors on the subject. L'Abbé d'Olivet and M. Bouillette have afforded him great assistance; he acknowledges, indeed, to have freely used the latter's *Traité des sons de la langue Françoise*, a book of considerable reputation among the French.

EAST INDIES.

Art. 40. *Observations* on the Defence made by Warren Hastings, Esq. Part I. 8vo. 2s. Debrett. 1787.

Contains many severe animadversions on the Defence, and on the conduct, of Mr. Hastings, particularly in regard to the Rohilla war. —This is the tract concerning which an unavailing complaint was made, in the House of Commons, by Major S. (the active friend of Mr. H.) on account of its "malignant principle and tendency."— The pamphlet is well-written: its author unknown, though shrewdly guessed at.

POETRY.

Art. 41. *Blenheim*, a Poem. By the Rev. W. Mavor. 4to. 3s. Cadell. 1787.

We cannot apply to this poem, on Blenheim House, what Mr. Pope said of his *Windsor Forest*—

"Where pure description holds the place of sense"—

for there is much good sense and laudable sentiment in this descriptive poem; and both are agreeably arrayed in easy and (in general) harmonious numbers. The whole is introduced to the reader by a very modest Preface, in which he is informed that 'The Poem was not written amid philosophic ease and literary conversation. It originated,' says the writer, 'from local attachments, and was prosecuted at those intervals when ill health gave a necessary relaxation from professional avocations, or when the cares of life drove the Author to the innocent alleviations of verse. Under such circumstances, had he possessed real poetic genius, it must have been depressed; and as he lays claim to little more than poetic inclination, he is too sensible his production is much unequal to the subject.'

Such becoming diffidence never fails to interest the reader in an author's behalf: whatever merit may appear in his production, ample credit is given him for it; and candour throws her friendly veil over

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thoſe imperfections which, from the pen of Arrogance, might have been judged worthy of the ſevereſt criticiſm.

Art. 42. *The New Roſciad:* A Poem. 4to. 1s. 6d. Hookham. 1787.

From the "Seſſion of the Poets," written by Sir John Suckling, in the reign of Charles the Second, down to *The Diaboliad*, in the reign of George the Third, we have had ſeveral poems on the ſame plan:—a vacant laureatſhip, or a vacant throne in the infernal ſhades, or, &c. &c.

This new work is to be conſidered as a vehicle, to convey, to the Public, the Author's ſentiments relative to the merits of the preſent ſet of actors on the London *boards*,—as the cant of the times has it.

"GARRICK deceas'd, each high-aſpiring play'r
Aſſerts pretenſions to the vacant chair—"

COLMAN is, very properly, appointed judge; and the ſeveral performers are characteriſed, in advancing their ſeveral claims. Mrs. Siddons obtains the preference,

"—— you, great Siddons! muſt poſſeſs the chair,
Nor quit it till thou'ſt plac'd an equal there."

The Author appears to have formed a tolerably juſt conception of the reſpective talents and merits of all the candidates; but his Muſe hobbles, if poſſible, a thouſand times worſe than Suckling's: and ſhe was but a ſorry Trapes.

Art. 43. *The Maniacs:* a Tragi-comic Tale. By Nicholas Nobody. 4to. 1s. Ridgway. 1786.

Mr. Nobody, viewing Margaret Nicholſon's attempt on the life of his Majeſty in a ludicrous light, has made it the ſubject of a ballad, to the tune of *Catharine Hayes*; but the ſtory being rather barren of incident, the Author ſupplies that deficiency by his invention. He introduces the Lords in Council, at the examination of the *Maniac*; who, in a ſcuffle with the Chancellor, deprives him of his wig, and provokes him to a plentiful diſplay of his ſkill in the vulgar tongue: and the humour of all this is aſſiſted by a copper-plate frontiſpiece.

Art. 44. *The Caſſina*, a Poem. 4to. 1s. Becket.

In a happy imitation of the eaſy ſtyle of Anſty's Bath Guide, this [to us] unknown author deſcribes the agreeable company which he met with, laſt ſummer, at Weybridge: not over-looking the pretty ſcenery of the place from which this very pleaſing poem takes its name.

Art. 45. *The Fallen Cottage.* A Poem. By T. C. Rickman. 4to. 2s. 6d. Kearſley. 1787.

Ruſtic ſcenery, and ruſtic life, not unnaturally deſcribed, in ruſtic verſe. Mr. R. though bleſſed with no extraordinary powers of poetry, ſeems to feel, and to enjoy, the ſimplicity of his ſubject: we hope, too, that he enjoys the goods effects of his numerous and reſpectable liſt of ſubſcribers.

DRAMATIC.

Art. 46. *The Firſt Floor*; a Farce. In two Acts. As repreſented at the Theatre Royal in Drury Lane. 8vo. 1s. Dilly. 1787.

This piece is inſcribed to Mr. King, as an acknowledgment of the utility derived to the Author (Mr. COBB) from that gentleman's theatrical

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theatrical experience, and knowledge of dramatic effect. Mr. King has been so long in the service of the comic muse, with credit to himself, and the general esteem of the Public, that a better adviser, in all that regards the *cunning of the scene*, could not be found upon any theatre. The advantage of having such a critic, contributed, most probably, to the great propriety, and, indeed, brilliancy, with which the piece appeared in the representation. The same effect cannot be expected in the closet. To judge of *a First Floor*, it must be seen; and so it is with the piece before us. It does not aim at success by the production of those foibles, or humours, which constitute character. Mrs. PATTYPAN's love for TIM TARTLET is not distinguished by any kind of peculiarity. Mr. *Baddely*, by the happiness of his close and natural style of acting, gave distinctive features to OLD WHIMSEY, but his countenance and tone of voice cannot be printed. The Author intended to divert by incident, and frequent turns and counterturns of the business. In this he has succeeded so well, that we shall not object to him the want of probability, with which many circumstances are brought forward. OLD WHIMSEY brings his daughter to town, to keep her safe from MONFORD: he is to have the use of his son's lodging. YOUNG WHIMSEY is turned out of his lodging, and this does not seem to be well managed. MONFORD happens to take that very lodging, and OLD WHIMSEY goes thither with his daughter. This premises well; but the very man, whom the father wishes to avoid, is too soon discovered; and, for the sake of carrying on the plot, OLD WHIMSEY is made to believe that a match will be concluded between MONFORD and Mrs. PATTYPAN. In this notion he is confirmed by listening to a conversation, every word of which he misunderstands, and turns his own way, Mr. COBB has a fertile invention, and has had the address to make a number of incidents grow out of one another. That an upholsterer should furnish apartments for a man he never saw, is not within the strict rule of probability; it seems, however, to make room for the whimsical adventure of the father's being supposed to be the son in the disguise of an old man. Under that mistake he is arrested, and the scene is carried on with pleasantry. A good use is made of the window curtain, and the doors that lead to different apartments. From the agreeable jumble of all together, the result is a pleasant farce, of that kind, which is called by the critics *Comedy of Intrigue*. Mirth is excited, and, as *Horace* says, *est quædam tamen hæc quoque virtus*. But we prognosticate from the vivacity and natural turn of the dialogue, that Mr. COBB will, at a future period, give the Public something of higher value. In the mean time, *every friend who takes a peep at the First Floor, will honour it with his approbation*.

THEOLOGY.

Art. 47. *Sermons on Religious and Practical Subjects.* By the Rev. A. Blackstone Rudd, M. A. late of University College, Oxford, Vicar of Diddlebury, in the County of Salop, and Reader at Ludlow. 8vo. Ludlow, printed. 1786. No Price mentioned, nor London Bookseller.

The subjects of these discourses are the following: I. The design and object of Christianity, Prov. iii. 17. II. The divinity of Christ

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asserted by the evidence of the Centurion and his attendants at the crucifixion, Matth. xxvii. 54. III. A fixed belief in the divine attributes the true support of man in the present life, Psal. lviii. 10. IV. End and design of baptism, Colos. ii. 11, 12. V. Christian warfare, Matth. xxiv. 42, 43. VI. Divine justice appeased by contrite guilt, Luke xv. 10. VII. Importance of an early virtuous education, Prov. xxii. 6. VIII. Benefits of general infirmaries, Prov. xiv. 31. IX. John, i. 17. The law came by Moses, &c. X. Funeral sermon, from 1 Thess. iv. 13, 14. XI. Sacrifices of the law figurative of the death of Christ, John, i. 45. XII. Double sense of prophecy, Psal. ii. 8. XIII. Caution of Christ, in not declaring himself to be the Messiah, stated and accounted for, Mark, xv. 2, 3, 4, 5. XIV. Elijah triumphant, 1 Kings, xviii. 21. XV. Day of judgment, 1 Cor. xv. 24. The eighth of these discourses has been before published, and is taken notice of in the 67th volume of the Review, p. 160. The second seems to assert the *divinity* of Christ's *doctrine*, rather than what has been generally understood by the phrase, the *divinity of Christ*. The twelfth sermon, *On the double sense of prophecy*, is followed by some pages of notes, giving a short account of the most considerable authors who have written on the subject, together with 'an abstract of some of the Psalms which chiefly refer to our blessed Saviour.'

The Author of these sermons has shewn, in their composition, much good sense and ingenuity. His style is generally correct; but what is most important, his discourses are all directed to practical and useful purposes. Sometimes, perhaps, while attentive to his language, he may not so thoroughly investigate the sentiment. One instance of haste, however, candour will not allow us wholly to pass without notice; it is in the last sermon, when the preacher is discoursing on the resurrection and future life,—here he breaks out into an apostrophe—'what then shall we say — — to a *fellow* who calls himself a philosopher, and tells us that he is convinced that the soul of man is material.'—This is a kind of language unworthy of the pulpit, and unsuitable to the scholar and the Christian; beside which it is to be considered, that the Author to whom most readers will suppose a reference is made in the above passage, is as firm an advocate for Christianity, and a life to come, as Mr. Rudd, and though he may be mistaken in his opinions, is not destitute of ability to maintain them. This remark we think due to justice, and we are persuaded it will be fairly and candidly interpreted, by every moderate and impartial reader. As to the opinions or censures of zealots and bigots, of whatever denomination, we give ourselves no concern about them.

Art. 48. *Sacra Privata:* or private Meditations and Prayers of Bishop Wilson, accommodated to general Use. 12mo. 2s. 6d. Bound. Dilly. 1786.

The motive assigned by the Editor, for this publication, is to render this part of Bishop Wilson's works more extensively useful. Locked up in the large voluminous edition, they can have, comparatively, but a limited circuit. In the present size they may fall into many other hands. Those meditations and prayers, which are more peculiar to the Bishop's station and office, are here omitted. It is well

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well known that the Author, although somewhat confined in his religious sentiments, was exemplary for piety and charity; and this part of his writings may contribute to assist and strengthen the same excellent dispositions in others.

Art. 49. *A Discourse upon Repentance.* By Thomas Scott, Morning Preacher at the Lock Hospital. 12mo. 1s. Johnson. 1786.

This is one of those useful tracts, which, without entering into learned disquisitions, apply acknowledged and important truths to the heart, in the way of plain and affectionate address. It is written in a style adapted to the understandings of the common people, and is a very proper book to be distributed among them.

Art. 50. *Strictures on Two Discourses*, by S****l C****r, D. D. occasioned by the Death of his Eldest Daughter. 12mo. 1s. Kearsly, &c. 1787.

Our brother Reviewer is too personal. Whatever may be the merit of his criticisms on Dr. C****r's Sermons, it is absorbed and lost, in the sarcasms and severity of his strictures on their *Author*. Surely there must have been some private *pique* in the case!—But be that as it may, the manner of attack, from whatever motive, is certainly *illiberal*.

Art. 51. *A Discourse on the Nature and Design of the Lord's Supper*, with the Advantages which may be reasonably expected from a regular and serious Attendance on it. By Robert Gentleman. 12mo. 4d. Shrewsbury, printed, and sold by Buckland, &c. in London. 1786.

A plain and practical treatise on the subject proposed, intended principally for the poor and the young, but adapted also to the service of all others.

Art. 52 *Six Letters* to a Friend, on the Establishment of Sunday Schools. By Philip Parsons, A. M. Minister of Wye, in Kent: Author of Dialogues betwixt the Dead and the Living. 12mo. 1s. 6d. Becket. 1786.

The nature and design of Sunday schools is now pretty generally understood. This gentleman is a warm advocate in their favour; a rational advocate, who considers them as justified and recommended on every principle of piety, humanity, justice, and even interest. He has succeeded in his endeavours of establishing one in his own parish; and he labours, in these letters, to promote an attention to the scheme, in all other parishes, and to answer the objections which are sometimes raised. To the letters is added, a short and suitable address to the parents and children at *Wye*, who do, or may reap the benefit of this institution. As this publication is properly adapted to the purpose, we are glad to find that it has been dispersed among the families in that parish. The letters are well written; and we have been much pleased with the perusal of them. The Author appears to be one of those worthy patriots who are zealous to promote the plan of Sunday schools from principle, and who have exerted themselves, doubtless, with heart-felt satisfaction, in their laudable endeavours to carry it into execution.

SERMONS.

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SERMONS.

I. Preached at St. Thomas's, Jan. 1, 1787, for the Benefit of the Charity School in Gravel-Lane, Southwark. By Abraham Rees, D. D. F. R. S. 8vo. 6d. Longman. 1787.

Dr. Rees conſiders the teſtimony recorded in the text, '*O God, thou haſt taught me from my youth; and hitherto have I declared thy wondrous works,*' as the declaration of a perſon who, in the review of his life, valued himſelf on account of the many advantages he enjoyed, and who, in his addreſs to God, recognizes it, as the higheſt privilege conferred on him, *that he had been taught from his youth.* Our Author, availing himſelf of this evidence, given by a perſon in advanced life, enumerates, with great propriety, the principal circumſtances that ſerve to evince the benefit of early inſtruction in religion.

II. *Preached,* Sept. 20, 1786, *at the Meeting of the* THREE CHOIRS, of Hereford, Glouceſter, and Worceſter. By Hugh Morgan, M.A. Canon Reſidentiary of the Cathedral Church of Hereford. 4to. 1s. Evans.

An elegant compoſition, well adapted to the occaſion.

III. Preached at the Lock Chapel, April 30, 1786, on the Death of the Rev. Dr. Conyers of Deptford. By Thomas Scott, Morning Preacher at the Lock Chapel. 8vo. 6d. Johnſon.

The earneſtneſs and ardour with which Mr. Scott has recommended, to his hearers and readers, a due preparation for death and judgment, are very ſuitable to ſubjects of ſuch great ſolemnity; and ſince the preacher's deſign is evidently to do good, we cannot but wiſh him ſucceſs.

IV. Preached at St. Mary, Whitechapel, on the Sunday following the Funeral of the Rev. Robert Markham, D. D. late Rector of Whitechapel, and Chaplain to his Majeſty; containing a Summary of his Character. By the Rev. Edward Robſon, Curate. 4to. 1s. Bayley. 1786.

An excellent character is here given of the deceaſed, and we have no reaſon to queſtion its being a juſt one. The preacher particularly remarks, that Dr. M. did not 'live on the revenues of a church whoſe tenets he could not approve.' The ſubject of the diſcourſe is PATIENCE, a virtue which, on Chriſtian principles, is here very properly and forcibly recommended. The text is, James, i. 4. *Let patience have its perfect work*; words, we are told, frequently uſed by Dr. Markham in his laſt illneſs. This ſermon is printed at the requeſt of the pariſhioners.

V. In the Pariſh-church of Hardingſtone, in the County of Northampton, Oct. 8, 1786. Supplemental to a Sermon preached there on the Eſtabliſhment of a Sunday School. By the Rev. Robert Lucas. 4to. 1s. Robſon.

An excellent diſcourſe, recommending, from *Epheſians,* vi. 1, 2, 3, 4, the mutual duties of parents and children; and well adapted to promote the great end propoſed by a *Sunday School,* by rendering the inſtitution not merely a *matter of form,* but productive of effects likely to be permanent, and really beneficial to the community at large, as well as to the more immediate objects of the charity.

VI. At

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VI. At the Chapel in Stonehouſe, near Plymouth, Devon, on the 22d of October 1786, before the Subſcribers to a Sunday School, lately eſtabliſhed in that Place. By John Bidlake, A. B. Maſter of the Grammar School, Plymouth. 4to. 1s. Law.

Another good ſermon, on a ſubject which at preſent ſeems ſo laudably to occupy the public attention. Whatever profits may ariſe from the ſale of it are to be applied to the fund of the charity which it immediately recommends. The text of this diſcourſe is Matthew, xxv. 40. From which inſtructive paſſage this philanthropic preacher conſiders, and enforces in a judicious and eloquent ſtrain, the duties and pleaſures of benevolence; particularly that moſt uſeful exerciſe of it on which the preſent diſcourſe is founded.

VII. *Sunday Schools recommended*, before the aſſociated Diſſenting Miniſters in the Northern Counties, at their Annual Meeting at Morpeth, June 13, 1786. To which is added, an Appendix concerning the Formation, Conduct, and Expence of theſe Schools. By the Rev. William Turner, jun. 8vo. 1s. Newcaſtle printed, London, ſold by Johnſon.

This diſcourſe muſt take place among the beſt of thoſe which have appeared on the ſubject of the Sunday charity. The Author rejects, with juſt diſpleaſure, the *Mandevillian* and tyrannical argument againſt the inſtruction of the Poor, and urges, with ſenſe, reaſon, and piety, an attention to the practice which has happily ſo much prevailed in many parts of this country; and at the ſame time he anſwers objections that may be raiſed againſt it. The little hiſtory of theſe ſchools, and the conduct of them, added to the diſcourſe, may be ſerviceable to thoſe who are engaged in the ſame deſign. The benevolent Mr. Raikes of Glouceſter, the firſt mover of theſe inſtitutions, is mentioned with deſerved reſpect; and, among other things, a letter of his concerning them is inſerted.

CORRESPONDENCE.

To the AUTHORS *of the* MONTHLY REVIEW.

IN your Review for November laſt, you notice two publications by William Matthews, and inform your Readers the Author is a Quaker.

Without at all entering into the merits of his publications, or the peculiar tenets with which you ſay they are tinctured, I wiſh to inform you and your readers, that William Matthews, in conſequence of differing from the Quakers in ſome points deemed by them eſſentials, is diſowned by them, and as ſuch cannot properly be called a Quaker.—This is a circumſtance that I wonder did not occur to your recollection *, as it is not very long ſince you reviewed his explanatory appeal to his brethren, wrote in conſequence of their diſowning him.

Your candour will perceive the neceſſity of ſtating this matter truly, that the ſociety of which he was once a member may not be held anſwerable for any peculiar opinions in theſe, or in any future publications from the ſame pen. Before I conclude, I would ob-

* The circumſtance had, indeed, eſcaped our recollection.

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ſerve that the Quakers have ever eſteemed ſuch as are approved *ſpeakers* amongſt them to be miniſters of the Goſpel; being firmly perſuaded that without a Goſpel-call, and ordination, they cannot miniſter to profit.

I am your Friend,

G. B.

*** An anonymous letter, bearing the Bridgnorth poſt-mark, propoſes an alteration, with reſpect to the manner of printing, on our blue covers, the liſt of the articles in each number of the Review; but the method recommended by this unknown Correſpondent cannot be regularly adopted, for want of room, as it is ſometimes very difficult to comprize the numerous liſt of Contents within the limits of the page. When the number of articles is ſhorter than uſual, the letter-writer's method might be followed: but in thoſe caſes, the neceſſity of the alteration is alſo leſſened.—The other parts of our nameleſs correſpondent's letter cannot with propriety receive a *public* anſwer.

‡§‡ *Homo Medicus* is received; but the intelligence it contains cannot otherwiſe be communicated to the Public than in the form of an advertiſement. If the ſubject of his letter be reduced to that form, it may be inſerted on the cover of our Review, on the uſual terms.

‡§‡ We ſhall anſwer CESTRIENSIS more fully when we are ſatisfied as to the fact of ſlates being *ſtained*. We could have wiſhed that *Ceſtrienſis* had been more ſpecific in his accuſation of the work to which he alludes, and that he had referred us to ſatisfactory authority for the fact which he aſſerts.

☞ Mr. M. A. R. will be ſo good as to remit the poſtage of his letter, to Mr. Becket. When that is done, we ſhall more particularly attend to the ſubjects on which he writes.

‖‡‖ The "Poetical Tranſlations," of which J. C. has given us information, being now in our Collector's liſt, will, probably, be further mentioned. We had not, before, heard of this publication.

ERRATA *in the Appendix to* Vol. lxxv.

P. 552, l. 8, for 'wrongs,' read *wrong*.
— 554, l. 5, for 'that general,' r. *that in general*.
— 556, l. 22, for 'the original,' r. *their original*.
— 562, par. 2, l. 3, for 'ſpread,' r. *ſpred*.
— 566, l. 8, for 'diſcoveries,' r. *diſcourſes*.

ERRATA *in the Index to* Vol. lxxv.

For '*Doucet*,' read *Doulcet*.
— '*Marot*,' —— *Maret*.

ERRATA *in the Review for* January.

P. 58, l. 8 from the bottom, for 'inconſiſtent,' r. *conſiſtent*.
— 62, l. 8. dele the comma at '*would*,' and put it after the preceding word *them*.

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THE MONTHLY REVIEW,

For MARCH, 1787.

ART. I. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London.* Vol. LXXVI. For the Year 1786. Parts I. and II. Concluded: See our laſt, p. 121.

PHILOSOPHICAL *and* CHEMICAL *Papers.*

Experiments on Hepatic Air. By Richard Kirwan, Eſq. F. R. S.

HEPATIC air is that ſpecies of permanently elaſtic fluid, which is obtained from combinations of ſulphur with alcalies and other ſubſtances, as particularly in the decompoſition of *hepar ſulphuris* by marine acid. Its moſt obvious characteriſtics are, a peculiar fetid ſmell; inflammability, when mixed with a certain proportion of common or nitrous air; miſcibility with water in a certain quantity; and a power of diſcolouring metals, particularly ſilver and mercury.

This air acts an important part in the œconomy of Nature. It is frequently found in coal-pits; and Bergman has ſhewn it to be the principle on which the ſulphureous properties of mineral waters depend. There is alſo reaſon to think, that it is the peculiar product of the putrefaction of animal ſubſtances: rotten eggs, and corrupt water, are known to emit the ſmell peculiar to this ſpecies of air, and to diſcolour metallic ſubſtances in the ſame manner: and ſeveral other indications of this air have lately been diſcovered in putrified blood.

Though this ſubſtance appears to deſerve a thorough examination, it hath as yet been very little attended to. Dr. Prieſtley has almoſt entirely overlooked it; and the experiments made by others, have either not been ſufficiently extenſive, or the air was collected over water, by which it is in a great meaſure abſorbed; from both which ſources ſome material errors have ariſen.

Mr. Kirwan's examination of this intereſting fluid is accurate and complete; and we recommend it as a model for other experimenters in the ſame line. He firſt delivers the ſimple facts, aſcertained by repeated trials, and diſengaged from all theory and conjecture; under the heads of—the ſubſtances that yield the he-

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patic air, and the manner of obtaining it; the general characters of this air; the action of the hepatic and other aereal fluids upon one another; the action of hepatic air, and of acid, alcaline, and inflammable liquids upon each other; the properties of water ſaturated with this air; and the properties of alcaline liquors impregnated with it. Whoever peruſes theſe experiments with moderate attention, cannot fail to agree with, or rather to anticipate the Author, in his concluſion from them, reſpecting the *conſtitution* of hepatic air,—that it is no other than actual ſulphur, kept in an aereal ſtate by union with the matter of heat.

Such a multiplicity of diſtinct facts, deſcribed with as much brevity as is conſiſtent with the neceſſary preciſion, can admit of no abridgment. We ſhall juſt mention a few of them, to give our Readers ſome idea of the grounds on which the above-mentioned concluſion is built.

The moſt delicate teſt of hepatic air, is a ſolution of ſilver in nitrous acid, which becomes black, brown, or reddiſh brown, from contact with this air, however mixed with any other air or ſubſtance. The precipitate is found to be *ſulphurated* ſilver; and the ſame general effect happens in other metallic ſolutions, though with ſome differences in particular phenomena.

When this air is mixed with common, phlogiſticated, dephlogiſticated, inflammable, or marine-acid airs, no diminution of bulk is obſerved, nor do the fluids appear to have any action on one another. But with vitriolic or nitrous air, the caſe is different; on mixing the hepatic air with either of theſe, a great diminution happens, and the containing jar becomes lined with ſulphur.

During the combuſtion of the hepatic air, a little ſulphur is conſtantly depoſited.

Though ſoluble in water, it does not remain permanently diſſolved; it renders the water turbid on ſtanding for a few days, and at length is depoſited in the form of ſulphur. Spirit of wine abſorbs more of it than water, about three times its own bulk; the liquor, in colour brown, is a true ſolution of ſulphur; and this is the eaſieſt method known of combining ſulphur with vinous ſpirits.

One of the readieſt methods of obtaining the hepatic air is, by precipitating a ſolution of *hepar ſulphuris*, that is, ſulphurated alcali, with marine acid. Acids contain the *matter of heat*, in a latent or combined ſtate; and in uniting with earths or alcalies, they emit that principle, which then acts as ſenſible heat. Now, in the union of the acid with the ſulphurated alcali, the ſenſible heat produced is much leſs than in its union with the alcali alone; and the quantity of heat by which the one falls ſhort of the other, muſt be preſumed to enter into the compoſition of the hepatic air that is formed at the ſame time.

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And conversely, when the acid is previously combined with a soluble earth, though it still decomposes the hepar, no hepatic air is produced, for want of the matter of heat, which had before been expelled from it by the earth. The first of these curious facts is from Mr. Scheele, the other is Mr. Kirwan's.

The Paper concludes with some experiments on *phosphoric hepatic air*; from which it appears, that 'this air is nothing else but phosphorus itself in an aereal state; differing from sulphur in this, among other points, that it requires much less latent heat to throw it into an aereal form, and hence may be disengaged from fixed alcalies without the assistance of an acid.'

Observations on the Sulphur Wells at Harrowgate, made in July and August, 1785. By the Right Reverend Richard Lord Bishop of Landaff, F. R. S.

His Lordship gives an account of the late discovery of some new springs in this neighbourhood, similar to the old; of the nature and strata of the adjacent ground; of the temperature of the waters, which is found to differ in the different wells at the same time, and in the same well at different times, following the variations of the external heat or cold; whence it should seem that the springs do not lie deep, or that the water runs for a considerable distance in a channel so near the surface of the earth, as to be affected by the temperature of the atmosphere. Their only mineral impregnation, besides the sulphur, is common salt, and of this also the quantity is very different even in the four wells at the village, though so near to one another, that they might all be inclosed in a circle of seven or eight yards in diameter: the strongest appears to contain one ounce of the salt in about four pints and a half, and the weakest not quite one third so much.

That these waters are impregnated with actual sulphur, his Lordship has established beyond a possibility of doubt; for it appears from his observations, that sulphur is found sticking to the bason into which the water springs,—sublimed upon the stones which compose the edifice surrounding the well,—adhering to the sides of the tubs in which the water stands,—subsiding to the bottom of the channel in which the water runs,—and covering the surface of the earth, and the blades of grass over which it flows.

With regard to the nature or medium of the impregnation, his Lordship suspected it to be an aereal fluid, before he became acquainted with Bergman's observations on that subject, to whom he readily gives up both the priority of the discovery, and the merit of prosecuting it. He observes, that the air separable from Derbyshire lead ore, and from black-jack, by solution in vitriolic acid, impregnates common water with the sulphureous smell of Harrowgate water;—that sea-wreck, calcined

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cined to a certain point, does the same;—that on breaking into an old coal-work, in which some wood had long been left rotting, a great quantity of water issued out, smelling like the Harrowgate, and leaving, as that water does, a white scum on the earth which it passed over;—that on opening a well of common water, in which a log of rotten wood was found, a strong and distinct smell of Harrowgate water was perceived;—and that sulphureous waters found in some bogs or morasses seem to arise from rotten wood;—that shale, of which there is a stratum extended all over the country about Harrowgate, and from which the sulphur wells spring out, contains both vitriolic acid and phlogiston, which are the constituent parts of sulphur; and that some pieces of the shale, when calcined to a certain degree, have been found to communicate the sulphureous impregnation to water.

Additional Observations on making a Thermometer for measuring the higher Degrees of Heat. By Mr. Josiah Wedgwood, F. R. S.

Of the Author's first Paper concerning this excellent thermometer, we gave a pretty full account in a former volume *. In that Paper he communicated every thing that experience had then taught him, respecting both the construction and use of this thermometer; but more extensive practice has since convinced him, that other managements and precautions are necessary, in order to bring it to the perfection it is capable of receiving; for pieces made of the same clay, and exactly of the same dimensions, have been found to *differ* in the degree of their diminution by fire, in consequence of some circumstances in the mode of their formation, at that time unheeded, and very difficult to be developed.

These circumstances are here investigated and ascertained in a manner which does equal honour to the sagacity of the philosopher, and the ingenuity of the artist; and we regret that we cannot give our Readers a satisfactory account of them, in any compass that can be allowed in our work for a single article in such a volume. The Paper itself is manifestly a condensed abstract (if we may be allowed the expression) of the results of experiments, which must have been amazingly numerous and embarrassing.

When a method had at length been ascertained, of forming any given quantity of clay into pieces that shall correspond with sufficient accuracy, a more formidable difficulty presented itself, respecting the quality of the clay; for, contrary to all expectation, clays taken even from contiguous spots in the same stratum, though alike in all other sensible properties, were found to differ from one another in their degree of diminution; and

* See Rev. vol. lxix. p. 386.

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none could now be procured that diminished *so much* as the parcel originally made use of. After various researches and experiments, dictated by a thorough knowledge of the subject, and which have discovered many curious particulars respecting the properties of this class of earths, he has recourse to an admixture of the earth of alum, the ingredient on which the diminution by fire and all the argillaceous properties depend; and by a due proportion of which the common porcelain clays of Cornwall are made to correspond in all degrees of heat with the original clay, receiving from it at the same time some other important advantages. 'Coincidence with the original,' he observes, 'was not indeed essential; but as many degrees of heat were already before the public, measured by thermometer-pieces made of the first clay, and as the correspondence of the first with Fahrenheit's scale, had likewise been in some measure ascertained *, it was desirable that the same degrees of heat should continue to be expressed by the same numbers.'

Of the embarrassing properties of some of the natural clays, we shall mention one, on account of what appears to us a very important consequence resulting from it. 'Though they continued diminishing with tolerable regularity, up to a certain period of heat, about that in which cast iron melts, yet many of the pieces, urged with a heat known to be greater than that, were found not to be diminished so much as those which had suffered only that lower heat. Further experiments shewed, that after diminishing to a certain point, they begin, upon an increase of the heat beyond that point, to swell again: and as this effect is constant in certain clays, and begins earliest in those which are most vitrifcible, and as clays are found to swell upon the approach of vitrification, I look upon this enlargement of bulk, however inconsiderable, as a sure indication of the clay having gone beyond the true porcelain state, and of a disposition taking place towards vitrification.—The degree of heat, therefore, at which this enlargement begins, may be considered as a criterion of the degree of vitrifcibility of the composition; which points out a new use of this thermometer, enabling us to ascertain the *degree of vitrifcibility* of bodies that cannot actually be vitrified by any fires which our furnaces are capable of producing.'

Observations on the Affinities of Substances in Spirit of Wine. By John Elliot, M. D.

This Paper, in the form of a letter to Mr. Kirwan, contains some experiments in confirmation of a position which the Author had advanced in a former publication, 'that certain decompositions will take place in spirit of wine, which will not at

* See Rev. vol. lxxii. p. 250.

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all in water, nor in the dry way.' The particular decomposition here treated of, is that of diachylum plaster (a compound of litharge and oil) with sea-salt, by boiling them in spirit of wine: the acid of the sea-salt unites with the litharge, and its alcali with the oil, the two latter forming together a true soap, which dissolves in the spirit, and may be obtained in its proper form by evaporation. As no separation takes place in water, it follows, that the *apparent* affinities depend, not solely upon the attractions of the ingredients to one another, but in part upon their attractions to the liquid employed as an intermedium. In spirit of turpentine, the affinities were still further diversified; the diachylum dissolved, and the common salt remained at the bottom.

New Experiments upon Heat. By Colonel Sir Benjamin Thompson, Knt. F. R. S.

From the striking analogy between the electric fluid and heat, in respect to their conductors and non-conductors (bodies which are good conductors of the one being generally so of the other also), it was natural to imagine that the Torricellian vacuum, which affords so ready a passage to the electric fluid *, would do the same to heat. But a series of curious, and admirably well-contrived experiments, detailed in this Paper, prove, without leaving a shadow of doubt, that the vacuum conducts heat far more sluggishly than air;—that, nevertheless, air of different densities differs little in this respect;—but that the conducting power of air is very greatly increased by humidity. On this remarkable effect of moisture in the air, the Author remarks, with what infinite wisdom and goodness Providence appears to have guarded us against the ill-consequences of excessive heat and cold in the atmosphere: for were it possible for the air to be as damp during the severe colds of the winter months, as it sometimes is in summer, its power of conducting the heat from our bodies, and of course its apparent coldness to us, would be intolerable; but happily its power of holding water in solution, and therewith its power of robbing us of our animal heat, diminishes in proportion as its coldness is increased. If colds or catarrhs are occasioned by our bodies being robbed of heat, the reason is plain why those disorders prevail most during the cold autumnal rains, and on the breaking up of the frost in spring. It is hence also plain, why damp houses, and damp beds, are

* Though it has lately been discovered, that the *perfect* vacuum does not conduct electricity, this does not affect the Author's comparisons; for the vacuum, in his experiments, was such as may be presumed to have been a conductor; and in either case, the difference, in that respect, between the electric fluid and heat is equally striking.

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ſo dangerous; and why the evening air is ſo pernicious in ſummer and autumn, and not ſo in the hard froſts of winter. Phyſicians have been puzzled to account for the generation of the extraordinary quantity of heat ſuppoſed to be carried off from animal bodies by the cold air in winter, above what they communicate to the warmer atmoſphere in ſummer; but it is more than probable, that the difference in the quantities of heat ſo loſt or communicated, is infinitely leſs than they have imagined.

The Author examines alſo the conducting power of mercury, and finds it to be greater than that of water, in the proportion of about 100 to 31. Hence it is plain why mercury appears ſo much hotter or colder to the touch than water does, though really of the ſame temperature; for the intenſity of thoſe ſenſations does not depend entirely upon the *degree* of heat in the body exciting them, but on the *quantity* of heat which it can communicate to or from us in a given ſhort period, or the intenſity of the communication.

Sir Benjamin propoſes continuing his experiments on heat; and experiments ſo accurately and judiciouſly conducted, on ſo intereſting and obſcure a ſubject, cannot fail to afford important reſults.

An Account of Experiments made by Mr. John M'Nab, at Henley-Houſe, Hudſon's Bay, relating to freezing Mixtures. By Henry Cavendiſh, Eſq; F. R. S. and A. S.

Theſe experiments were made at Mr. Cavendiſh's deſire, with materials provided and adjuſted by him, in order to aſcertain ſome particulars in his remarks ſubjoined to Mr. Hutchins's Paper in the 73d volume of the Tranſactions. As heat is generated * in the congelation of fluids, and cold in the liquefaction of ſolids; and as the cold produced by mixing ſnow with ſpirit of nitre is ſuppoſed to be owing merely to the liquefaction of the ſnow, it ſhould follow, that there may be a degree of cold, in which the nitrous ſpirit, ſo far from diſſolving ſnow, will ſuffer part of its own water to freeze; and in that caſe no additional cold ſhould be produced by the mixture of ſnow with it. As ſtrong ſpirit of nitre generates heat with water, it does the ſame with the water that is formed on the firſt addition of ſnow to it, and no cold is produced till the ſnow amounts to about one fourth of the weight of the acid: it ſhould follow, that if the acid be diluted at firſt with one fourth of water, no heat will be ge-

* Mr. Cavendiſh adopts Sir Iſaac Newton's idea, that heat is not a diſtinct body, but a *quality*, produced by the inteſtine action of the parts of bodies. So far as relates to the explication of theſe experiments, the theory affects only the *mode* of expreſſion; inſtead of ſaying that heat is *generated*, it is now more cuſtomary to ſay that it is *diſengaged*, or *let looſe*.

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nerated, and the cold will of course be greater. The experiments are perfectly satisfactory, and ascertain some other interesting particulars, in a region of science which philosophers have but few opportunities of exploring.

It appears from these experiments, that the nitrous acid is not only susceptible of an *aqueous* congelation, or freezing of the watery part, but of a *spirituous*, or freezing of the acid itself:—That when cooled to the point of aqueous congelation, it has no tendency to dissolve snow, and thereby produce cold, but on the contrary, is disposed to part with its own water:—That the tendency to dissolve snow, and produce cold, is by no means destroyed by its being cooled to the point of spirituous congelation, or even actually congealed:—That both the strong and diluted acids bear, like water, to be cooled very much below their freezing point before the congelation begins, and rise up to their freezing points as soon as it does begin:—That, contrary to water, they shrink in freezing, very much, the surface becoming depressed, and full of cracks, and the ice sinking freely in the unfrozen fluid:—And that their freezing point varies according to a very unexpected law, the acid of a certain degree of strength freezing much easier than that which is either stronger or weaker. The lowest heat in which any nitrous spirit was found to freeze, was $1\frac{1}{2}$ below 0 of Fahrenheit: the strength of this spirit was 411, that is, 1000 parts of it would dissolve 411 of marble; and when any stronger or weaker spirit was frozen in part, the frozen part approached nearer to that strength than the unfrozen.

The general results of the experiments on this head are expressed in the annexed table. The first column shews the strengths of the acids; and the second the degree below 0 at which they respectively froze.

540	$31\frac{1}{2}$	spirituous congelation.
411	$1\frac{1}{2}$	spirituous congelation.
380	$45\frac{1}{4}$	spirituous congelation.
243	$44\frac{1}{4}$	aqueous congelation.
210	17	aqueous congelation.

The vitriolic acid contracts in freezing, as the nitrous does, its ice sinking to the bottom of the unfrozen fluid; but it does not appear to have any point of easiest congelation, seeming rather to freeze easier and easier, the more concentrated it is, without limitation. It seems also, that certain parts are more congealable than the rest, and that the difference does not depend altogether on strength, but on some less obvious quality, probably on that, whatever it is, which forms the difference between glacial and common oil of vitriol.

Abstract

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Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon in Rutland, in 1785. By Tho. Barker, Esq. &c.

The depth of rain at Lyndon was about 20¼ inches; at South Lambeth it was only 19½, at Fyfield 24½, and at Selbourn 31½. From some observations subjoined to this register it appears, that the annual quantity of rain is very variable in the same place at different periods. At Lyndon, from 1740 to 1743 inclusive, the mean depth was only 16 inches in a year, and yet no complaint was made of dry summers in any of those years; the summers were showery, but the winters dry. From 1741 to 1750, the mean depth was 18½ inches; from 1751 to 1760 22⅓;—1761 to 1770, 23¼;—1770 to 1780, 26. In three of the years of this last period, 1773, 4, and 5, the mean annual depth was 32 inches; and in one of them, from October 1773 to September 1774, the depth was 39¼. It is plain from these observations, how little dependence can be had upon *average* quantities taken on periods of small extent.

Magnetical Experiments and Observations. By Mr. Tiberius Cavallo, F. R. S. (The Lecture founded by the late Henry Baker, Esq. F. R. S.)

These experiments relate chiefly to the magnetic property which has lately been observed in some kinds of brass. The general result of them is, That most brass becomes magnetic by hammering: That the magnetism is destroyed by annealing, or softening in the fire, restored again by hammering, and thus alternately, as often as the hammering and annealing have been repeated: That the magnetism is not owing to any particles of iron communicated by the tools, for it is producible by beating the brass between pieces of flint or copper; and that the destruction of the magnetism is not owing to the calcination of any iron particles, for it takes place though the brass be surrounded with charcoal powder in a close crucible. Mr. Cavallo is therefore of opinion, that the magnetism acquired by brass is not owing to any iron in it, but to some particular configuration of its component parts, occasioned by the hammering. There are indeed pieces of brass which have visible particles of iron in them, but these are magnetic in their soft as well as hard state; and there are others, which cannot, by any known means, be rendered magnetic at all.

A proposition so singular and important, as the existence of magnetism, or the power of attraction to the magnet, independent of iron, is certainly not to be admitted without rigorous examination. The Author himself, in a Postscript to the Lecture, starts an objection, and gives some experiments to obviate it. The brass may owe its magnetism to an irony matter intermixed, and this iron may be magnetic, or not magnetic, according as it

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is in a metallic or calcined state: by hammering, some phlogiston may be transferred from the brass to the iron; and in the fire, it may be absorbed again from the iron by the brass. To ascertain this point, he introduced some calx of iron into minute cavities in pieces of naturally unmagnetic brass, and found—that hammering did not produce magnetism in this case, but that fire did; the reverse of what happens to the magnetic brass. He therefore thinks it demonstrated, as far as the subject will admit of demonstration, that the magnetism acquired by brass is not owing to iron contained in it.

It must be observed, however, that the objection supposes the iron to be diffused through the brass, in a state of intimate, or chemical union; whereas, in the experiments, the iron was distinct, having no degree of union with the brass; circumstances obviously very different. This insufficiency of the above experiments seems to have been pointed out to the Author by Dr. Blagden; for the Postscript is followed by a letter to that gentleman, giving an account of an experiment made plainly in consequence of such a remark. A very small portion of iron was *united by fusion* with unmagnetic brass, which thereby became very weakly magnetic, every part of its surface just sensibly attracting one end of the needle; and this weak degree of magnetism was neither increased by hammering, nor annihilated by softening.

This experiment appears conclusive; and yet the conclusion drawn from it seems to be rather weakened by some observations which the Author has subjoined: he found that naturally magnetic brass lost its power of acquiring magnetism by being melted partially, and recovered it again by being fairly melted; and that a long continuance of a heat just below fusion generally diminishes, and sometimes quite destroys that property.

The needle employed in these experiments deserves notice, on account both of the simplicity of its construction, and its having been found much more sensible than the best of those now in use. It is suspended by a chain, consisting of five or six circular links of horse hair, each link about three quarters of an inch in diameter, and the ends of each of the pieces of hair joined by a knot and secured with a little sealing wax. The upper link is hung on a pin, and a piece of fine silver wire, about $1\frac{1}{2}$ inch long, hooked to the lower. The lower end of the wire goes round a small cylindrical bit of cork, through which a common sewing needle, made magnetic, is thrust horizontally. The links, on account of the smoothness and lightness of the hair, move freely on each other, and allow the needle more than a whole revolution round its center, with so small a degree of friction, that it may be considered as next to nothing.

NATURAL

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NATURAL HISTORY.

Particulars of the present State of Mount Vesuvius; with the Account of a Journey into the Province of Abruzzo, and a Voyage to the Island of Ponza. By Sir William Hamilton, K. B. F. R. S.

The many curious particulars contained in this paper will not admit of an abstract. The Author observes, upon the whole, that the more opportunities he has of examining this volcanic country, the more he is convinced, that volcanoes should be considered in a creative rather than a destructive light. Many new discoveries have been made of late, particularly in the South Seas, of islands, which owe their birth to volcanic explosions; and some, where the volcanic fire still operates. It is probable, that on further examination, most of the elevated islands at a considerable distance from continents would be found to have a volcanic origin; as the low and flat islands appear, in general, to have been formed of the spoils of marine productions.—Vesuvius, the Solfaterra, and the high volcanic ground on which great part of Naples is built, were once probably islands, and the Author conceives the islands of Procita, Ischia, Ventotiene, Palmarole, Ponza, and Zannone, to be the outline of a new portion of land, intended by nature to be added to the neighbouring continent: the Lipari islands, all of which are volcanic, are looked upon in the same light with respect to a future addition of territory to the island of Sicily.

This paper is accompanied with three plates; one, a plan of the island of Ponza; the other two, views of rocks of lava and basaltes upon the island.

An Account of a Subsidence of the Ground near Folkstone, on the Coast of Kent. In a Letter from the Rev. John Lyon, M. A. to Edward King, Esq. With Remarks by Mr. King.

In No. 349 of the *Phil. Transact.* (for the year 1716) there is an account, by the Rev. Mr. Sackétte, of an uncommon sinking of the earth in the same neighbourhood, which is there attributed to the hills or cliffs, which consist of great ragged sandstones, standing on a wet bottom of slippery clay, having slidden forwards, towards the sea, as a ship is launched upon tallowed planks. The subsidence described in the present Paper happened in September 1785, and is accounted for somewhat differently, *viz.* from the foundation being undermined by water-drains, which abound in the loose marley bottom: the ground now resembles an arch that has sunk down, and which has left its two abutments, a hill and a cliff, standing; and the pressure of the hill, being more than a counter-balance to that of the sinking ground, upon the stratum of wet marle, has forced upwards some rocks, at the distance of a few yards, and squeezed the wet marle in many places up with them. The situations of the parts in which the alteration has taken place, and of the adjacent country, are represented in two plates.

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Conjectures relative to the Petrifactions found in St. Peter's Mountain, near Maeſtricht. By Petrus Camper, M. D. F. R. S.

A great number of petrified bones of various kinds, particularly large jaw-bones with their teeth, were diſcovered in this mountain, about the year 1770. They were ſuppoſed by naturaliſts to be bones of the crocodile. Dr. Camper has here refuted that opinion, and ſhewn, from the great quantity of undoubted marine productions found along with them, that they belonged rather to marine than river animals, and from a compariſon of their ſtructure and conformation with the real bones of crocodiles, that they could not have belonged to that animal; but, on the contrary, have the eſſential characters of the Amphibia Nantes. The deſcriptions are illuſtrated by two plates.

Account of ſome minute Britiſh Shells, either not duly obſerved, or totally unnoticed by Authors. By the Rev. John Lightfoot, M. A. F. R. S.

A nautilus *lacuſtris*, a helix *fontana*, a helix *ſpinuloſa*, and turbo *helicinus*, two land ſhells, and a patella *oblonga*, found on the leaves of the water-flag, are deſcribed, and different views of them exhibited in three plates. They were all diſcovered, as the Author informs us, by Mr. Agnew, gardener to the late Ducheſs dowager of Portland, and by his faithful pencil they were drawn.

After the account of theſe ſhells, Mr. Lightfoot takes notice of an error which has been almoſt univerſally adopted by the collectors and dealers in ſhells, reſpecting certain ſubjects brought from the Weſt Indies, and commonly known by the name of *gold ſhells*. They are yellow gloſſy ſubſtances, of the ſize of tares or vetches, compoſed of brittle imbricated ſcales, like the foliaceous buds of a tree, generally with a perforation in ſome part. By macerating theſe ſuppoſed ſhells in hot water for a few minutes, and then carefully developing the ſcales, he found an inſect in the center, of a roundiſh figure, about the ſize of a ſmall bedbug, and in every inſtance except *one* (out of at leaſt fifty that were opened) without wings. The *ſingle* ſpecimen that had wings was oblong, and narrower than the reſt, as in the other inſects that are winged and unwinged in the different ſexes. From the whole of this curious examination it appears, that the *gold ſhells* are no other than the caſes or cells of an inſect in its pupa ſtate, and that the inſect is a ſpecies of cochineal or coccus, probably not hitherto deſcribed.

Account of a new electrical Fiſh. By Lieutenant William Paterſon of the 98th Regiment.

While the regiment was at the Iſland of Johanna, one of the Comora iſlands, in its way to the Eaſt Indies, the Lieutenant caught two of theſe fiſhes in a linen bag, and ſufficiently aſcertains their electric faculty. He gives a drawing (acknowledged to be but an imperfect one) and ſhort deſcription of the fiſh, ſuch as circumſtances would admit. It appears to be different

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in many respects from the electric ones hitherto described; about 7 inches long, $2\frac{1}{2}$ broad, with a long projecting mouth; the back dark brown, the belly sea-green, the sides yellow, the fins and tail of a sandy green; the body interspersed with red, green, and white spots. We mention these particulars, as our Review may come into the hands of those who may have opportunities of making further enquiries.

Particulars relative to the Nature and Customs of the Indians of North America. By Richard M'Causland, Surgeon to the King's, or eighth Regiment of Foot.

The Indians of America have been said to differ from other males of the human species, in the want of a beard; and as the Esquimaux are found to be furnished with that usual characteristic of the sex, they are supposed to have had an origin different from that of the other natives of America. Inferences have hence been drawn, respecting not only the origin, but the conformation, of Indians; and philosophers are obliged to Mr. M'Causland for undeceiving them in regard to the matter of fact. He has produced decisive evidence, that the Indians do not differ from the rest of men in this particular more than one European does from another; that they pluck out the hairs on their first appearance, and continue the same practice when any appear afterwards, having an instrument on purpose for that use; and that many of them allow tufts of hair to grow on particular parts of the face, resembling those we see in different nations of the old world. A few particulars are subjoined respecting the Six Nations; their division into tribes, the succession to the dignity of Sachem, and the institution of private *friendships:* when any one is killed, it is the duty of *every* surviving *friend* to replace him to the family, either by a scalp, a prisoner, or a belt of some thousands of wampum.

New Experiments on the ocular Spectra of Light and Colours. By Robert Waring Darwin, M. D.

When any bright object has been long and attentively looked at, an image, or resemblance of that object, remains some time visible after the eyes are turned away or shut. This appearance in the eye Dr. Darwin calls the ocular spectrum of that object. These *spectra* the Doctor divides into four distinct kinds: 1st, Such as are owing to a less sensibility of a defined part of the retina, which he terms *spectra from defect of sensibility.* 2dly, Such as are owing to a greater sensibility of a defined part of the retina, or *spectra from excess of sensibility.* 3dly, Such as resemble their object in colour as well as form, or *direct spectra*; and 4thly, Such as are of a colour contrary to that of their object, or *reverse spectra.*

From considering the first class our Author concludes, that 'the retina is not so easily excited into action by less irritation after having been lately subjected to greater.' Every nerve in the

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the human body obſerves the ſame law; and we know not any membrane, whoſe ſurface is ſenſible, that can be irritated by a leſs action immediately after having ſuffered a greater. The concluſion drawn from the ſecond claſs is the reverſe of the foregoing, namely, 'that the retina is more eaſily excited into action by greater irritation after having been lately ſubjected to a leſs.' The direct *ſpectra* prove, in Dr. D.'s opinion, that a 'quantity of ſtimulus, ſomewhat greater than natural, excites the retina into ſpaſmodic action.' The 4th claſs induces our Author to conclude, that 'the retina, after having been excited into action by a ſtimulus ſomewhat greater than the laſt, falls into oppoſite ſpaſmodic action.'

Such are the general inferences that the Doctor draws from the experiments here recorded; but the experiments themſelves, which are really curious, cannot be abridged without exceeding our bounds. We therefore refer our readers to the Tranſactions at large. The reader will, however, find ſome inconvenience from the plates being uncoloured; for which reaſon we would adviſe him to make coloured drawings of each figure on ſeparate papers, which will enable him to repeat theſe pleaſing experiments with greater accuracy.

We have always ſuppoſed that, during viſion, the eye, eſpecially the retina, was in a paſſive ſtate; but from theſe experiments of our ingenious Author, all viſion ſeems to be owing to the action of this organ: It is even probable that the retina is furniſhed with muſcular fibres.

An Inveſtigation of the Cauſe of that indiſtinctneſs of Viſion which has been aſcribed to the ſmallneſs of the optic Pencil. By Dr. Herſchel.

In this paper the Doctor relates a number of experiments which tend to prove, that the ſmallneſs of the optic pencil has not ſo great an effect in rendering viſion indiſtinct, as has been generally imagined. He concludes with wiſhing that, till he has repeated, extended, and varied theſe experimental inveſtigations, they may be conſidered as mere hints that may afford matter for future diſquiſitions to the theoretical optician. At preſent the Doctor's engagement in conſtructing a forty-feet reflecting teleſcope (amazing undertaking!) ſcarcely permits much leiſure for other purſuits.

ART. II. *The Bhagvat-Geeta, or Dialogues of Kreeſhna and Arjoon.* In eighteen Lectures, with Notes. Tranſlated from the Original, in the Sanſkreet, or ancient Language of the Brahmans. By Charles Wilkins, Senior Merchant in the Service of the Honourable the Eaſt India Company, on their Bengal Eſtabliſhment. 4to. 7s. 6d. Boards. Nourſe.

IN the various and intereſting hiſtory of the human mind, our curioſity is irreſiſtibly attracted by thoſe pages, which exhibit manners and opinions far removed from our own. To ſuch

deſcriptions we liſten with peculiar pleaſure: yet here, where we moſt wiſh for information, we are moſt likely to meet with error. We liſten not long before we are diſguſted by obſcure and contradictory accounts; and, deſpairing to extract truth from ſuch a maſs of diſcordant fiction, too frequently ſhun credulity by a ſullen acquieſcence in ignorance. This we readily confeſs to have been our own caſe, when we firſt compared the repreſentations of thoſe who have written on the religion and mythology of the Hindoos. Indeed, a kind of fatality has attended almoſt every attempt to illuſtrate the hiſtory, or explain the creed, of this extraordinary people; the accounts which have been given of them by modern travellers being no leſs inconſiſtent with each other than what has been variouſly related of their anceſtors by the Greek and Roman hiſtorians. If Diodorus, Strabo, and Arrian,—if Pliny, Clemens Alexandrinus, and Plutarch, ſpeak of the ancient Brahmans in terms of uncertainty and contradiction,—ſimilar, if not equal, inconſiſtencies obſcure the writings of Roger and of Philips, of Bernier and Baldæus, of Holwell and of Dow. We mean not to accuſe theſe writers of careleſs or wilful miſrepreſentation. The peculiar difficulty of the undertaking is a ſufficient apology for their failure. Where ſo many varieties of opinion abounded, the taſk of diſcrimination would have been difficult, even if each ſect had ſyſtematized its tenets, and ſubmitted them in writing to the inſpection of the enquirers. Even with this advantage they muſt have encountered innumerable obſtacles. They muſt have contended at once with the obſcurity of a foreign language, with the wild exuberance of imagination ſo conſpicuous in eaſtern compoſitions, with a profuſion of allegories the moſt licentious, and metaphors the moſt daring, which envelope the ſubtleties of metaphyſics in tenfold darkneſs.—But ſtill more arduous has been the undertaking of thoſe travellers, from whom the little that is recorded of the Indian learning and theology has been collected. It is ſeldom they have been able to procure a ſight of the Hindoo books, and ſtill leſs frequently have they been able to read them when procured, though, without an actual peruſal of them, nothing certain can be learnt of their contents. The prieſts, to whoſe care they are entruſted, have hitherto guarded them, with the moſt obſtinate jealouſy, from the eyes of ſtrangers; and the laity, who are ignorant of the language, are conſequently unable to explain them. We are happy, however, to find, from the publications of Mr. Halhed and Mr. Wilkins, that theſe prejudices have in ſome degree begun to give way, and, for the honour of our country, as well as for the honour of humanity, we heartily wiſh that, by the juſtice and liberality of its future conduct, our government in India may lay a foundation for the full and unlimited confidence of this hitherto oppreſſed and much injured people.

Indeed,

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Indeed, till all the ſacred books of the Hindoos are tranſlated from authentic copies into the weſtern languages, the ſubject muſt ſtill remain involved in error and contradiction: for till then we can neither diſtinguiſh the ancient Brahmanical doctrines from others which are of a later date, nor judge of the opinions of the different ſects by referring them to one common ſtandard. Nor are ſuch tranſlations to be wiſhed for only by the inquiſitive philoſopher. The genius and habits of a people, with whom Europe is ſo cloſely connected by commercial ties, might be contemplated by the merchant and the politician with equal pleaſure and advantage; and in our own country, where theſe characters are ſo cloſely connected by the territorial acquiſitions of the India Company, an acquaintance with Indian literature in general might have the moſt beneficial effects. It might even tend to redeem the national character, by teaching Engliſhmen to conſider the natives of India as Men, as Beings endued by Heaven with the ſame faculties, the ſame talents, and the ſame feelings with themſelves, and conſequently entitled to the ſame juſtice and the ſame compaſſion.

In ſaying this, we mean not to intrude our ſentiments on the ſubject of Indian politics. We pretend not to determine on the ſoundneſs or the equity of that policy, by which commerce is arrayed in all the horrors of war, by which the trader is ſuffered to aſſume the truncheon of the general, and the diſputes of the counting-houſe are decided in the field of battle. This is a myſtery in the art of government, which the experience of no very diſtant age may poſſibly unravel. It is ſufficient for us to bear our teſtimony to the beneficial tendency of every attempt, which, by throwing light on the opinions of the Hindoos, may promote the cauſe of learning and humanity. Such in general is the character of the work before us. It is publiſhed under the authority of the Court of Directors of the Eaſt India Company, at the particular deſire and recommendation of Mr. Haſtings, who, in a letter addreſſed to the Chairman of the Company, and now prefixed to the work, explains the motives for its publication, and bears moſt honourable teſtimony to the fidelity, accuracy, and merit of the tranſlator. Indeed, Mr. H.'s letter does not conſiſt merely of introductory remarks, but contains a ſort of critique on the work itſelf. He muſt, however, excuſe us if we have the preſumption to differ from him, not only in our eſtimate of the merits of the Geeta, conſidered as a compoſition, but alſo in the principles on which that eſtimate has been formed. Mr. H. ſays, that might he, an unlettered man, venture to preſcribe bounds to the latitude of criticiſm, he would exclude, in eſtimating the merit of ſuch a production, all rules drawn from the ancient or modern literature of Europe, all references to ſuch ſentiments or manners as are become the ſtandards of propriety

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propriety for opinion and action in our own modes of life, and equally all appeals to our revealed tenets of religion and moral duty. He would exact from every reader the allowance of obſcurity, abſurdity, barbarous habits, and a perverted morality. With theſe deductions he heſitates not to pronounce the Geeta a performance of great originality; of a ſublimity of conception, reaſoning, and diction, almoſt unequalled; and a ſingle inſtance, among all the known religions of mankind, of a theology accurately correſponding with that of the Chriſtian diſpenſation, and powerfully illuſtrating its fundamental doctrines.

It will not be fair, he ſays, to try its relative worth by a compariſon with the text of the firſt ſtandards of European compoſition; but let theſe be taken in the moſt eſteemed of their proſe tranſlations, and in that equal ſcale let their merits be weighed. On this ground he would not fear to place in oppoſition to the beſt French verſions of the Iliad or Odyſſey, or of the 1ſt and 6th Books of our own Milton, the Engliſh verſion of the Mahabharat.

We have ſearched the records of criticiſm for precedents, but can find none that can warrant a compliance with the requiſitions of Mr. H. The cuſtoms of our court are directly oppoſite to his propoſals, nor do we even wiſh to recollect a caſe which would juſtify us in conferring unmixed praiſe on a work, abounding, even by the confeſſion of its warmeſt advocate, with manifeſt and palpable abſurdities. If any thing could authorize ſuch a conceſſion, we might, indeed, diſmiſs theſe new canons of criticiſm, without further obſervations. At preſent we would ſubmit it to the candour of Mr. H. whether there be not ſome degree of inconſiſtency, we will not ſay of abſurdity, in his remarks. When he requires us *to exclude every rule drawn from the ancient or modern literature of Europe*, would he imply, that they are not what others have ſuppoſed them to be, the reſult of good ſenſe and experience? If this implication be not intended, it is ſurely a bad compliment to the Geeta, to deprecate the examination of it before the tribunal of reaſon. But Mr. Haſtings tells us, that the Geeta is a *performance of aſtoniſhing ſublimity of conception, reaſoning, and diction.* Why then does he plead ſo earneſtly for the allowance of obſcurity and abſurdity? Occaſional inſtances of both have ever been excuſed, even according to the ſtricteſt rules of European criticiſm. Mr. H. muſt therefore ſuppoſe them to be more than occaſional, when he would exact a particular indulgence in their favour. Beſide, if the Geeta be really, as he informs us, *a ſingle inſtance among all the known religions of mankind, of a theology accurately correſponding with the Chriſtian diſpenſation*, why are we forbidden to compare it with *our revealed tenets of religion?* If it ſo *powerfully illuſtrate the fundamental doctrines of Chriſtianity*, what need is there of

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conceſſions in favour of *barbarous habits and perverted morality?* We will not do Mr. H. the injuſtice to ſuppoſe, that he ſeriouſly means to draw a parallel between the Geeta and the ſacred records of Chriſtian faith. The futility, as well as the impiety, of ſuch a parallel will, we truſt, be ſufficiently evinced by the analyſis which we mean to give of the work, and by the remarks which it will be our duty to make on it. In the mean while, we beg leave to explain the principles on which our judgment will be formed.

In delivering our opinion of oriental compoſitions, we have ever thought it neceſſary to diſtinguiſh the merit of the writer from that of his work. The former will always depend on circumſtances, on the ſtate of learning and civilization in the age and country in which he wrote, and on the peculiar advantages of education which he himſelf enjoyed. The faireſt flowers of genius have too often been cramped by national ignorance and abſurd prejudices, by *barbarous habits and perverted morality*. In this caſe, we have only to admire thoſe tints, which, had they been the offspring of a more kindly ſoil, and been cultivated by the foſtering hand of art, might have glowed with tenfold luſtre, and triumphed in unrivalled beauty. But the merit of a compoſition ſhould be eſtimated without any reference to its author, or to the difficulties he encountered. It is to be tried, not indeed by arbitrary rules, which have no foundation in reaſon, but by thoſe founded in nature and the relation of things, thoſe, to the propriety of which, when they are fairly and explicitly propoſed, every rational mind will aſſent. Of this kind, we conceive, are thoſe general rules which nature dictated to the critics of Greece and Rome. If now, as we proceed in the examination of the Geeta, we take theſe critical axioms for our guides, they will oblige us to vindicate the cauſe of European literature from compariſons which tend to degrade it; but they will not diminiſh the value of the work, or prevent our beſtowing all due praiſe on it, when conſidered as a curious ſpecimen of the ancient Hindoo learning and mythology.

The Bhagvat Geeta is an epiſodical extract from the Mahabharat, a voluminous poem, affirmed to have been written above 4000 years ago, by Kreeſhna Dwypayen Veias, a learned Brahman, and ſtill venerated by the Hindoos as a work of divine inſpiration and authority.

'The Mahabharat contains the genealogy and general hiſtory of the houſe of Bhaurut, ſo called from Bhurrut its founder; the epithet Maha, or Great, being prefixed in token of diſtinction: but its more particular object is to relate the diſſentions and wars of the two great collateral branches of it, called Kooroos and Pandoos; both lineally deſcended in the ſecond degree from Veechectraveerya, their common anceſtor, by their reſpective fathers Dreetraraſhtra and Pandoo.

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'The Kooroos, which indeed is ſometimes uſed as a term comprehending the whole family, but moſt frequently applied as the patronymic of the elder branch alone, are ſaid to have been one hundred in number, of whom Dooryodun was eſteemed the head and repreſentative even during the life of his father, who was incapacitated by blindneſs. The ſons of Pandoo were five; Yoodhiſhteer, Bheem, Arjoon, Nekool, and Sehadeo; who, through the artifices of Dooryodun, were baniſhed, by their uncle and guardian Dreetraraſhtra, from Haſtenapoor, at that time the ſeat of government of Hindoſtan.

'The exiles, after a ſeries of adventures, worked up with a wonderful fertility of genius and pomp of langage into a thouſand ſublime deſcriptions, returned with a powerful army to avenge their wrongs, and aſſert their pretenſions to the empire in right of their father; by whom, though the younger brother, it had been held while he lived, on account of the diſqualification already mentioned of Dreetraraſhtra.'

At this period the epiſode opens, in the form of a dialogue, ſuppoſed to have paſſed between Kreeſhna, an incarnation of the Deity, and his pupil and favourite Arjoon, one of the five ſons of Pandoo above mentioned. It is divided into eighteen chapters, or, as the Tranſlator calls them, lectures.

The title of the firſt is, 'The grief of Arjoon.'—When the two armies of Kooroos and Pandoos are drawn up ready to engage, whilſt the clangour of innumerable ſhells is heard on all ſides, and the weapons of death begin to fly abroad; Arjoon, who is repreſented as ſtanding with Kreeſhna in a ſplendid chariot drawn by white horſes, requeſts that he may be driven into the mid ſpace in front of the two armies, to take a nearer view of the hoſtile ranks. And here, looking around him on all ſides, and beholding relations, and brethren, and friends, prepared for mutual deſtruction, he is ſeized with extreme horror and compunction, and at length his grief burſts forth into the following natural and pathetic expoſtulations:

'Having beheld, O Kreeſhna! my kindred thus ſtanding anxious for the fight, my members fail me, my countenance withereth, the hair ſtandeth on end upon my body, and all my frame trembleth with horror! Even Gandeev my bow eſcapeth from my hand, and my ſkin is parched and dried up. I am not able to ſtand; for my underſtanding, as it were, turneth round, and I behold inauſpicious omens on all ſides. When I ſhall have deſtroyed my kindred, ſhall I longer look for happineſs? I wiſh not for victory, Kreeſhna; I want not dominion; I want not pleaſure; for what is dominion, and the enjoyments of life, or even life itſelf, when thoſe, for whom dominion, pleaſure, and enjoyment were to be coveted, have abandoned life and fortune, and ſtand here in the field ready for the battle? Tutors, ſons and fathers, grandſires and grandſons, uncles and nephews, couſins, kindred, and friends! Although they would kill me, I wiſh not to fight them; no not even for the dominion of the three regions of the univerſe, much leſs for this little earth! Having killed the ſons of Dreetaraſhtra, what pleaſure, O Kreeſhna, can

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we enjoy? Should we destroy them, tyrants as they are, sin would take refuge with us. It therefore behoveth us not to kill such near relations as these. How, O Kreeshna, can we be happy hereafter, when we have been the murderers of our race? What if they, whose minds are depraved by the lust of power, see no sin in the extirpation of their race, no crime in the murder of their friends, is that a reason why we should not resolve to turn away from such a crime, we who abhor the sin of extirpating the kindred of our blood?—Woe is me! what a great crime are we prepared to commit! Alas! that for the lust of the enjoyments of dominion we stand here ready to murder the kindred of our own blood! I would rather patiently suffer that the sons of Dreetarashtra, with their weapons in their hands, should come upon me, and, unopposed, kill me unguarded in the field.'

'When Arjoon had ceased to speak, he sat down in the chariot between the two armies; and having put away his bow and arrows, his heart was overwhelmed with affliction.'

Lecture II. has for its title 'Of the Nature of the Soul and speculative Doctrines.'—Kreeshna here reproves the weakness of Arjoon, as despicable and unmanly. From a view of the nature of the soul, he teaches him to disregard the body, and by arguments drawn from its immortality, labours to inspire him with a contempt of death, and to convince him that his tenderness for the lives of others is mistaken and absurd:

'Thou grievest for those who are unworthy to be lamented, whilst thy sentiments are those of the wise men. The wise neither grieve for the dead nor for the living. I myself never *was not*, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease *to be*. As the soul in this mortal frame findeth infancy, youth, and old age, so, in some future frame, will it find the like. One who is confirmed in this belief is not disturbed by any thing that may come to pass. The sensibility of the faculties giveth heat and cold, pleasure and pain, which come and go, and are transient and inconstant. Bear them with patience, O son of Bharat: for the wise man, whom these disturb not, and to whom pain and pleasure are the same, is formed for immortality. A thing imaginary hath no existence, whilst that which is true is a stranger to non-entity. By those who look into the principles of things, the design of each is seen. Learn that he by whom all things were formed is incorruptible, and that no one is able to effect the destruction of this thing which is inexhaustible. These bodies, which envelop the souls which inhabit them, which are eternal, incorruptible, and surpassing all conception, are declared to be finite beings; wherefore, O Arjoon, resolve to fight. The man who believeth that it is the soul which killeth, and he who thinketh that the soul may be destroyed, are both alike deceived; for it neither killeth, nor is it killed. It is not a thing of which a man may say, it hath been, it is about to be, or is to be hereafter; for it is a thing without birth; it is ancient, constant, and eternal, and is not to be destroyed in this its mortal frame. How can the man, who believeth that this thing is incorruptible, eternal, inexhaustible, and without birth, think that he can either kill or cause it to be killed? As a man throweth away old garments, and putteth on new,

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even ſo the ſoul, having quitted its old mortal frames, entereth into others which are new. The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; for it is indiviſible, inconſumable, incorruptible, and is not to be dried away: it is eternal, univerſal, permanent, immoveable; it is inviſible, inconceivable, and unalterable; therefore, believing it to be thus, thou ſhouldſt not grieve. But whether thou believeſt it of eternal birth and duration, or that it dieth with the body, ſtill thou haſt no cauſe to lament it. Death is certain to all things which are ſubject to birth, and regeneration to all things which are mortal; wherefore it doth not behove thee to grieve about that which is inevitable. The former ſtate of beings is unknown; the middle ſtate is evident, and their future ſtate is not to be diſcovered. Why then ſhouldſt thou trouble thyſelf about ſuch things as theſe? Some regard the ſoul as a wonder, whilſt ſome ſpeak, and others hear of it with aſtoniſhment; but no one knoweth it, although he may have heard it deſcribed. This ſpirit being never to be deſtroyed in the mortal frame which it inhabiteth, it is unworthy for thee to be troubled for all theſe mortals.'

The doctrine of the metempſychoſis is here plainly inculcated.—It is indeed one of the leading doctrines of the Geeta.—But whether India may juſtly claim the honour of having given birth to this fantaſtical opinion, or whether it was originally introduced there from Egypt, or from ſome other country, are queſtions which (though they afford room for much curious ſpeculation) we preſume not to diſcuſs. That many of the Egyptian ſuperſtitions were tranſplanted into India by the prieſts who were expelled from Egypt after the conqueſt of that country by Cambyſes, is rendered highly probable by the arguments of the learned Kircher. The Indian idols accord in many reſpects with the hieroglyphic repreſentations of the Egyptian deities, and it has been ſaid, that ſome traces of the worſhip of Iſis and Oſiris, are ſtill viſible in India. But if we could with ſafety indulge the ſuppoſition, that the pretenſions of the Geeta to an antiquity of 4000 years are well founded, it would follow, that this opinion muſt have been adopted by the Hindoos long before the time of Cambyſes. However this may be, certain it is, that a belief of the tranſmigration of ſouls has prevailed in various countries from the moſt remote antiquity. From the Egyptians, whoſe ſentiments on this ſubject are recorded by * Herodotus, it paſſed through the medium of the Pythagorean philoſophy to the Greeks, among whom it ſeems to have been generally adopted by thoſe who held the ſoul's pre-exiſtence. The writings of

* Πρωτοι δε κ) τονδε τον λογον Αιγυπτιοι εισιν εικοτες, ως ανθρωπε ψυχη αθανατος εστ, τε σωματος δε καταφθινοντος ες αλλο ζωον αιει γινομενον εσδυεται· επειαν δε περιελθη πασα τα χερσαια, κ) τε θαλασσια, κ) τα πτηνα, αυτις ες ανθρωπε σωμα γινομενον εσδυνειν. Herodot. lib. i. c. 123.

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Plato *, who, like moſt of the ancient advocates for a future ſtate, inferred the poſt-exiſtence of the ſoul from its pre-exiſtence, abound with alluſions to this doctrine. Indeed, it has been ſuppoſed by ſome to have ariſen naturally from the principles of the old atomical philoſophy; and, accordingly, ſuch of the Greek atomiſts, who were not atheiſts, uſually maintained the μετενσωματωσις of the ſoul as cloſely connected with its προυπαρξις †. This doctrine, however, was differently received, not only by the different ſects of the Greek philoſophers, but alſo by different individuals of the ſame ſect. Thus Timæus Locrus, and ſeveral other Pythagoreans, rejected the notion of the ſoul's tranſmigration into the bodies of beaſts, reſolving it into a mere allegorical deſcription of the brutality of vice.

But the Hindoos admit the doctrine of the metempſychoſis in its literal meaning and its largeſt extent. They believe that the ſoul, which has been polluted by ſin, or failed in its endeavours to attain the neceſſary degree of perfection, is doomed to animate other bodies, till at length, by repeated regenerations, it has ſhaken off every impurity, and is become fit to be re-united to the nature of Brahm, the univerſal ſpirit, from whom all ſouls originally proceeded, and into whoſe all-comprehending eſſence they will be at length abſorbed again.

In the latter part of this lecture Kreeſhna glances at the ceremonies preſcribed in the Veds.—He warns Arjoon againſt placing

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* See Repub. lib. x. in fine. Phæd. p. 118. Edit. Cantab. 1683. Ενδενται δε, ωσπερ εικος, εις τα τοιαυτα ηθη οποια ατ' αν κ' μεμελετηκυιαι τυχωσιν εν τω βιω — οιον τας μεν γαστριμαργιας τε κ' ὑβρεις, κ' φιλοπτοσιας μεμελετηκοτας, κ' μη διεπλαβομενας, εις τα των ονων γενη κ' των τοιουτων θηριων εικος ενδυισθαι, &c.—There is a ſtriking ſimilarity between the whole of this paſſage of Plato and the following lines of Claudian, who deſcribes Rhadamanthus himſelf as aſſigning their reſpective ſtations to the ſouls of the wicked according to the nature of their crimes:

Exæquat damnum meritis, et muta ferarum
Cogit vincla pati: truculentos ingerit urſis,
Prædoneſque lupis: fallaces vulpibus addit.
At qui deſidia ſemper, vinoque gravatus
Indulgens Veneri, voluit torpeſcere luxu,
Hunc ſuis immundi pingues detrudit in artus.
Qui juſto plus eſſe loquax, arcanaque ſuevit
Prodere, viſcoſas fertur victutus in undas,
Ut nimiam penſent æterna ſilentia vocem.
Quos ubi per varios annos, per mille figuras,
Egit Lethæo purgatos flumine, tandem
Rurſus ad humanæ revocat primordia formæ.
Claud. in Rufin. lib. ii. ver. 482.

† Ηδη γαρ ποτ' εγω γενομην κουρος τε κορη τε,
Θαμνος τ' οιωνις τε, κ' εξ αλος αμφορος ιχθυς.
Empedocles, quoted by Olympiodorus in his Scholia on the Phædon of Plato.

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any confidence in the observance of them—He assures him that they will entitle him only to an inferior and transient reward, and exhorts him rather to seek an asylum in wisdom.

In the portrait of his wise man the *nil admirari* seems to be the most prominent feature.—'A man is said to be confirmed in wisdom, when he forsaketh every desire which entereth into his heart, and of himself is happy and contented in himself. His mind is undisturbed in adversity, he is happy and contented in prosperity, and he is a stranger to anxiety, fear, and anger. He is in all things without affection; and having received good or evil, neither rejoiceth at the one, nor is cast down by the other.' His wisdom is then said to be most firmly established, when, *totus teres atque rotundus*, 'like the tortoise, he can draw in all his members, and restrain them from their wonted purposes.'

Lecture III. treats 'of Works.'—Kreeshna here seems to exhort Arjoon to the performance of works on political rather than moral motives; rather with a view to the influence of his example on the vulgar, than to any real merit or efficacy in the works themselves.

'The man of low degree followeth the example of him who is above him, and doeth that which he doeth. I myself, Arjoon, have not, in the three regions of the universe, any thing which is necessary for me to perform, nor any thing to obtain which is not obtained; and yet I live in the exercise of the moral duties. If I were not vigilantly to attend to these duties, all men would presently follow my example. If I were not to perform the moral actions, this world would fail in their duty; I should be the cause of spurious births, and should drive the people from the right way. As the ignorant perform the duties of life from the hope of reward, so the wise man, out of respect to the opinions and prejudices of mankind, should perform the same without motives of interest. He should not create a division in the understandings of the ignorant, who are inclined to outward works. The learned man, by industriously performing all the duties of life, should induce the vulgar to attend to them.'

Lecture IV. 'Of the forsaking of Works.'—In the beginning of this lecture, the idea which the Hindoos entertain of the several incarnations of the Deity, and of the various revelations which they believe him to have made of himself in different ages, is clearly and distinctly stated. Kreeshna asserts the antiquity of the doctrine which he is now delivering to Arjoon, and says, that in former times he had communicated it to Eekshwakoo, and others, whom he mentions. Arjoon, staggered at the apparent impossibility of this, asks—'Seeing thy birth is posterior to the life of Eekshwakoo, how am I to understand that thou hast been formerly the teacher of this doctrine?' Kreeshna replies, 'Both I and thou have passed many births. Mine are known unto me; but thou knowest not of thine. Although I am not in my nature subject to birth or decay, and am the lord of all

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created beings; yet, having command over my own nature, I am made evident by my own power; and as often as there is a decline of virtue, and an insurrection of vice and injustice in the world, I make myself evident; and thus I appear, from age to age, for the preservation of the just, the destruction of the wicked, and the establishment of virtue.'—He then proceeds to explain what is meant by the forsaking of works. He exhorts Arjoon to 'behold, as it were, inaction in action'—to let 'every undertaking be free from the idea of desire'—to be 'always contented and independent,' and although he may be engaged in a work, 'to do, as it were, nothing.' He then asserts the superiority of wisdom. 'Know,' says he, 'that the worship of spiritual wisdom is far better than the worship with offerings of things. In wisdom is to be found every work without exception. Seek then this wisdom with prostrations, with questions, and with attention, that those learned men who see its principles may instruct thee in its rules; which having learnt, thou shalt not again, O son of Pandoo, fall into folly; by which thou shalt behold all nature in the spirit; that is, in me. Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin with the bark of wisdom. As the natural fire, O Arjoon, reduceth the wood to ashes, so may the fire of wisdom reduce all moral actions to ashes.'

Lecture V. treats 'Of forsaking the Fruits of Works.'—But as the same subject seems to be discussed more fully in the last lecture, we shall defer our account of the doctrine to that place.

Lecture VI. 'Of the Exercise of the Soul.'—Here, and indeed in almost every page of the Geeta, the great merit of total abstraction from sensible objects, and the supreme happiness of contemplation, is strongly insisted on. The following very curious descriptions will convey to our readers some idea of the means which the Hindoo devotees make use of to facilitate this separation of the mind from the notices of the senses: 'The man who keepeth the outward accidents from entering his mind, and his eyes fixed in contemplation between his brows; who maketh the breath to pass through both his nostrils alike in expiration and inspiration; who is of subdued faculties, mind, and understanding, and hath set his heart upon salvation; and who is free from lust, fear, and anger, is for ever blessed in this life; and, being convinced that I am the cherisher of religious zeal, the lord of all worlds, and the friend of all nature, he shall obtain me and be blessed.' Again, 'The Yogee constantly exerciseth the spirit in private. He is recluse, of a subdued mind and spirit; free from hope, and free from perception. He planteth his own seat firmly on a spot that is undefiled, neither too high nor too low, and sitteth upon the sacred grass which is called Koos, covered with a skin and a cloth. There he, whose busi-

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ness is the restraining of his passions, should sit, with his mind fixed on one object alone, in the exercise of his devotion for the purification of his soul, keeping his head, his neck, and body, steady without motion, his eyes fixed on the point of his nose, looking at no other place around. The peaceful soul, released from fear, who would keep in the path of one who followeth God, should restrain the mind, and, fixing it on me, depend on me alone. The Yogee of an humbled mind, who thus constantly exerciseth his soul, obtaineth happiness incorporeal and supreme in me.' Mr. Hastings, in his letter (page 8.), informs us that he was himself 'once a witness of a man employed in this species of devotion at the principal temple of Banaris. His right hand and arm were enclosed in a loose sleeve or bag of red cloth, within which he passed the beads of his rosary, one after another, through his fingers, repeating with the touch of each (as I was informed) one of the names of God, while his mind laboured to catch and dwell on the idea of the quality which appertained to it, and shewed the violence of its exertion to attain this purpose by the convulsive movements of all his features, his eyes being at the same time closed, doubtless to assist the abstraction.'

The great object of Plato's philosophy was to raise the mind to the contemplation of the divine nature. With this view he frequently recommends an abstraction from sensible objects, not altogether unlike that which the Geeta prescribes, though he is less ridiculous in the means by which he thinks this abstraction is to be attained. In the Phædon, Socrates is represented as speaking thus of the soul—λογιζεται δε γε που τοτε καλλιστα οταν αυτην τουτων μηδεν παραλυπη, μητε ακοη, μητε οψις, μητε αλγηδων, μητε τις ηδονη, αλλ' οτι μαλιστα αυτη καθ' αυτην γιγνηται, εωσα χαιρειν το σωμα, η καθ' οσον δυναται, μη κοινωνουσα αυτω, μηδ' απτομενη, ορεγηται τε ουσης. Phæd. p. 86. Edit. Cantab. Again, p. 89. Εν ω αν ζωμεν, ως εοικεν, εγγυτατω εσομεθα του ειδεναι, εαν οτι μαλιστα μηδεν ομιλωμεν τω σωματι, μηδε κοινωνωμεν (οτι μη πασα αναγκη) μηδε αναπιμπλωμεθα της τοιαυτης φυσεως, αλλα καθαρευωμεν απ' αυτου, εως αν ο Θεος αυτος απολυση ημας.

The method which Plato recommends, in order to arrive at this degree of abstraction, is this. He is every where careful to distinguish between *sensibles* and *intelligibles*. The latter only he thinks worthy to be denominated *real beings*; the former he considers merely as *shadows* of them. This position is elegantly illustrated in the beginning of the seventh book of the Republic, where Socrates compares those who mistake the objects of sense for *real beings*, to persons bound neck and heels in a cave, in such a situation as to see nothing but shadows. The great end of education, he says, is to turn the intellectual eye to the perception of its proper objects, to raise it by a gradual ascent

through

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through the various classes of *intelligibles*, till at length it be enabled to contemplate the supreme good. Of the various parts of learning, those which conduce most to this end are arithmetic, geometry, astronomy, and music. Even these, however, are to be considered only as the handmaids to the first and highest philosophy.

And here we would observe, by the way, that Plato has been often exposed to unmerited abuse for his notions on this subject. He never thought that this contemplative humour should be indulged so as to obstruct the duties of social or civil life. In the first Alcibiades the knowledge of God is considered as the means of knowing ourselves; and in the Republic the practical use of the same sublime theology is said to consist in regulating our conduct by a perfect model.

[*To be concluded in our next.*]

ART. III. *A New and General Biographical Dictionary*; containing an historical and critical Account of the Lives and Writings of the most eminent Persons in every Nation, particularly the British and Irish; from the earliest Account of Time to the present Period. A new Edition, greatly enlarged and improved. 8vo. 12 Vols. 3l. 12s. Boards. Payne, &c.

IN the 28th volume of our Review, we gave an account of the first impression of this useful and judicious compilation, which we then thought was as well executed as the plan would admit. It now comes to our hands in a very improved state, containing upwards of 600 new lives, chiefly of such illustrious men as have died since the year 1761, when the first edition * of this work was published; or of such as had been overlooked and omitted by the former editors. From the nature of the performance it must be acknowledged, that a state of perfection cannot be expected, especially in the lives of persons lately deceased. Want of proper information, the prejudices of friends or admirers, the calumnies of enemies, and the suggestions of envy, to which illustrious characters are peculiarly liable, all contribute to augment the difficulty under which the biographer labours. Time overcomes most of these impediments, except the first, which it evidently, in many cases at least, increases; and thus the more distant part of biography stands in frequent need of emendations and corrections, for retrenching superfluities, supplying deficiencies, and rectifying the mistakes which may unintentionally have been committed. Of this we have several proofs in the work before us. We may give an instance in the life of Calvin. Thinking it a great object of the biographer's attention, to select such actions as are most characteristic of the genius and disposi-

* It first appeared in 11 Vols. the 12th was afterwards added.

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tion of the man whose life he is writing, we * reprehended the compilers for having omitted the detail of a fact, which, considered in every point of view, hath been esteemed, by many, as the truest index to that famous *reformer*'s just character. We now find that the present editors have inserted, circumstantially, and properly, the history of *Calvin*'s cruelty and violence, in the persecution of *Servetus*.

A similar instance of omission we observed in the life of *Laud*, where we expected an account of the inhuman treatment of the Rev. Mr. (or Dr.) *Leighton*: but we are sorry to find the present edition totally silent with respect to the cruelties exercised on that zealous but unfortunate writer. *Leighton* was a remarkable character; and the persecution he suffered, exhibits a most striking picture of the times in which he lived, when cruelty, pride, and bigotry triumphed over humanity, meekness, and the rights of conscience. This Scottish divine wrote an *appeal to Parliament*, against the oppressions of the prelates of those days, in the *Spiritual Court* and *Star Chamber*; for which, at the instigation of *Laud*, he was sentenced to pay a fine of ten thousand pounds,—to be degraded from his ministry,—to be set on the pillory at Westminster, and there whipped, while the court was sitting,—to be pilloried a second time, and have one of his ears cut off, one side of his nose slit, and be branded on the face with S. S. (*sower of sedition*),—a few days after to be pilloried again in *Cheapside*, there to be whipped, have his other ear cut off, and the other side of his nose slit, and afterwards to be shut up in a close dungeon, for life. After this sentence was pronounced, the revengeful Archbishop pulled off his cap, and with fervent zeal thanked God for so just a judgment! a transaction, which gives us so remarkable trait of *Laud*'s disposition, ought surely to have been noticed by his biographer. We have been induced to mention this circumstance a second time, in hopes, that, as our former hints were in part regarded, when this publication goes through another edition, the compilers may, if they agree with us in sentiment, have an opportunity of supplying the omission.

The size and limits of this compilement, notwithstanding the number of volumes, must of necessity exclude many of the *minutiæ* that are to be met with in larger works of a like kind; which circumstance obliges the compilers to be cautious in selecting the materials for their biographical Dictionary; for these are so diffuse, dissimilar, and numerous, that they require great judgment in the choice, rejection, and advantageous arrangement.

With what success our authors have executed their task would best appear from a *variety* of specimens; but, for such ample evidence we have not sufficient room, though we want not in-

* See Review, Vol. xxviii. page 32.

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clination to do juſtice to the merit of the work, which is by no means inconſiderable. We ſhall, however, give our readers the brief account which we here meet with, of a perſon, who deſerves to be better known to the world than he has hitherto been, or, perhaps, ever might have been, had not a niche been provided for him in this temple of fame.

'DEMOIVRE (ABRAHAM) an illuſtrious Mathematician, of French origin, was born at Vitri in Champagne, May 1667. The revocation of the edict of Nantz, in 1685, determined him to fly into England, ſooner than abandon the religion of his fathers. He laid the foundation of his mathematical ſtudies in France, and perfected himſelf at London; where a mediocrity of fortune obliged him to employ his talent in this way, and read public lectures, for his better ſupport. The *Principia Mathematica* of Newton, which chance is ſaid to have thrown in his way, made him comprehend, at once, how little he had advanced in the ſcience he profeſſed. He fell hard to work: he ſucceeded as he went along; and he ſoon became connected with, and celebrated among, the firſt-rate mathematicians. His eminence and abilities ſoon opened to him an entrance into the Royal Society at London, and afterwards into the Academy of Sciences at Paris. His merit was ſo well known, and acknowledged, by the former, that they judged him a fit perſon to decide the famous conteſt between Newton and Leibnitz. The collection of the Academy at Paris contains no memoir of this Author; who died at London, in November 1754*, ſoon after his admiſſion into it; but the *philoſophical tranſactions* of London have ſeveral, and all of them intereſting †. He publiſhed alſo ſome capital works, ſuch as "Miſcellanea Analytica, de ſeriebus et quadraturis, in 1730. 4to." But perhaps he has been more generally known by his "Doctrine of Chances; or Method of calculating the Probabilities of Events at Play." This work was firſt printed in 1718, in quarto, and dedicated to Sir Iſaac Newton; it was reprinted in 1738 with great additions and improvements; a third edition with additions and a "Treatiſe on Annuities" was dedicated to Lord Carpenter.—Pope did not overlook this Mathematician;

"Sure as De Moivre."——

Of this very eminent man we know but little, except from his writings: his being appointed by the Royal Society to determine the conteſt between two of the greateſt men in the world, at that time, is a ſufficient proof of the eſteem in which he was held by

* We ſupply the Day: November 27.

† Our biographers might have obſerved, that his *firſt* paper in the Philoſophical Tranſactions, ſo early as March 1695, is a moſt learned production. It contains the method for the quadrature of curvilinear figures, the dimenſions of ſolids generated by them, and alſo the application of fluxions to many other important purpoſes. We always looked upon this paper as a remarkable effort of genius in (we believe) a ſelf-taught young mathematician, who had not yet filled his 28th year.

that

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that learned body; the particulars of that conteſt, with Demoivre's deciſion of it, might afford matter of ſatisfaction to the mathematicians of the preſent day: a future edition of the work before us, may, perhaps, ſupply this defect.

A uniform tenor, and conſiſtency, is eſſentially neceſſary in works of this kind, not only with reſpect to facts, but to ſentiments of things, and general principles. The reader who is anxious with regard to the abovementioned deciſion of Demoivre's, and who wiſhes to be informed how that great controverſy, which engaged the attention of all the mathematicians in Europe, was finally determined, might expect to find it here recorded, either in the life of Newton, or of Leibnitz, or of Demoivre: nothing, however, appears on the ſubject, in the preſent edition: unleſs it is to be found in ſome other article, which we have not peruſed.

We mean not, by the foregoing little exceptions, to depreciate the general merit of this uſeful publication; which may be conſidered as a ſtore-houſe of valuable materials for the information and entertainment of its readers,—many articles of which are not elſewhere, collectively, to be met with.—In a word we cannot but look on the work as a very acceptable addition to the public ſtock of biographical literature.

ART. IV. *An Eſtimate of the comparative Strength of Great Britain, during the preſent, and four preceeding Reigns*, and of the Loſſes of her Trade from every War ſince the Revolution. By George Chalmers. 8vo. 3s. 6d. Stockdale. 1786.

MR. Chalmers is well known by his laborious and accurate inveſtigations of hiſtorical, political, and commercial ſubjects. He here purſues the ſame line of inquiry, and maintains the ſame principles which he laid down in his former works. He combats the gloomy and deſponding notions [as he deems them] adopted by Dr. Price and his followers; and, by a chain of facts, corroborated by many collateral circumſtances, he proves, we think, in as clear a manner as the nature of the ſubject admits, that ever ſince the revolution, Great Britain has been in a continually progreſſive ſtate with regard to population and induſtry; and he adduces very probable reaſons to ſhew, that at the preſent moment, the manufactures and trade of this country are, perhaps, in a more flouriſhing ſtate, upon the whole, than at any former period.

The facts ſtated in this publication are ſo numerous and important, that we cannot attempt to do juſtice to the author by abridging them, but muſt refer the curious reader to the work itſelf, which will afford a rich fund of valuable materials to every political ſpeculator. We cannot, however, avoid taking notice, that

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that he has been at great pains to prove, by a variety of examples, that nothing deſerves to be ſo little relied upon as the opinions generally diſſeminated by political writers, concerning the proſperous or unproſperous ſtate of the manufactures and trade of the nation, at the time of the publication of their works, ſince it appears that many men of great character and eminent abilities have frequently repreſented the nation as being in an uncommonly declining ſtate at the very moment, when (as our author contends) it was enjoying an extraordinary degree of proſperity. Nor are they party writers only, who are ſaid thus to miſrepreſent the circumſtances of the preſent times, but men of unblemiſhed morals, totally unconnected with all parties. Even the ingenious *Herrenſchwand* whoſe work we had ſo lately occaſion to mention with applauſe *, may be adduced as an example of this kind of miſrepreſentation; for he ſtates it as a notorious fact, that ſince the loſs of America, our trade thither, and conſequently our manufactures, have greatly declined, ſo as to exhibit very unequivocal ſymptoms of the exiſtence of a political malady of the moſt dangerous tendency; yet our author ſhows that in the year 1771, 1772, 1773, our average exports to the American colonies amounted to the value of 3,064,843*l.* and in 1784 to 3,359,864. So eaſily may men believe what they have preconceived ſhould naturally come to paſs!

Although Mr. Chalmers has judiciouſly availed himſelf of every collateral circumſtance, that came within his reach, to eſtabliſh his poſitions, yet he has, in general, relied on cuſtom-houſe entries, as the ſource of his principal facts,—and notwithſtanding all that he has urged with a view to remove the objections brought againſt thoſe accounts; we cannot help thinking that theſe objections are ſuch, as do not authorize that confidence which he has all along placed in them. It is not enough to ſay, that the errors at one period ariſing from vanity, or fraudulent views, will be nearly counterbalanced by the ſimilar errors occaſioned by the ſame motives at another period: before this be admitted, it muſt be proved that no alteration has been made in the laws during theſe two periods, for if any alteration in the law has taken place, it may not only remove the whole exceſs, on one ſide, occaſioned by the circumſtances abovenamed, but may even throw the faulty exceſs to the oppoſite ſide of the account. Thus, if at one time no duties were charged on certain articles exported, vanity might naturally prompt the merchant to make entries far above the truth, ſo as to augment the value of the exports greatly beyond what they ſhould have been; but if, at another period, a high duty ſhould be demanded on exporting the ſame articles, care would not only

* Vid. Rev. Feb. 1787. Art. I.

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be taken not to over-rate them, but pains would be beſtowed to enter them as much under value as poſſible. From theſe, and other obvious conſiderations, we are ſatisfied that no reliance ſhould be had on cuſtomhouſe entries, &c. in matters of great conſequence, unleſs they are accompanied with an accurate account of the ſtate of the law at the time. Without this, theſe accounts are more likely to miſlead than to direct the judgment. We cannot, therefore, help wiſhing, that the ſtreſs laid upon them ſhould be leſs than has, of late, been the faſhion.

One other remark we ſhall beg leave to make on this ſubject: *viz.* that it were well if the internal commerce obtained a greater degree of attention, than it uſually receives. A *foreign* trade may ſometimes be augmented in conſequence of a deranged internal œconomy; where people emigrate, the food and neceſſaries they ought to have conſumed, muſt either be exported or ſuffered to periſh; but an encreaſe of foreign trade originating from this cauſe, is a great evil inſtead of a bleſſing. We might extend our remarks farther on this ſubject, but ſhall content ourſelves with recommending it to political ſpeculators, never to loſe ſight of this maxim—*that the internal traffic of any nation is of much higher value, and an object of much greater importance to preſerve undiminiſhed, than its external trade—and therefore ſhould ever be attended to as the firſt object.*

As we preſume the intention of our author's performance was merely to remove ſome prejudices that are ſuppoſed to have been imbibed from the peruſal of certain popular treatiſes, it was not to be ſuppoſed that he would chooſe to embarraſs the claſs of readers for whom it was intended, with ſubtle diſcuſſions which would have been neceſſary to diſcriminate, in all caſes, between truth and error, had he even been capable of theſe diſcuſſions, or diſpoſed to enter on them himſelf. It was enough to produce plauſible arguments, and it would have been improper to expreſs any diffidence himſelf, where he meant that his readers ſhould feel none.

We ſubjoin a few miſcellaneous facts that will prove intereſting to many of our readers:

In the 51ſt of Edward III. (1377) it was found that the population of England and Wales amounted to about 2,092,978 ſouls,—in 1483 to about 4,688,000; at the revolution (1688, about 6,500,000 or 7,000,000; and at preſent probably to near 8,000,000.

In the year 1377, the undermentioned towns were, by enumeration, found to contain inhabitants as follow:

London -	33,000 ſouls	Plymouth	6,500
Weſtminſter	10,000	Coventry	6,500
York -	10,000	Norwich	5,300
Briſtol -	9,000	Lincoln -	4,600

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Sarum -	4,400	St. Edmondſbury	3,500
Lynn -	4,200	Oxford -	3,200
Colcheſter -	4,000	Gloceſter -	3,000
Beverly -	3,600	Leiceſter -	3,000
Newcaſtle, Tyne,	3,600	Salop -	3,000
Canterbury -	3,500		

Poor's rates at the end of the reign of Charles II. amounted to 665,302*l.* at 1776 to 1,556,804*l.* Query, What do they amount to at preſent?

The Navy of England contained,

	Tons.	Mariners.
In 1588	31,385	15,272
In 1660	62,594	
In 1675	69,681	30,951
In 1688	101,032	
In 1695	112,400	45,000
In 1704	104,754	41,000
In 1715	167,596	
In 1721	158,233	
In 1727	170,862	
In 1741	198,383	
In 1749	228,215	17,000
In 1754	226,246	10,000
In 1760	300,416	70,000
In 1774	276,046	
In 1781	422,760	104,978

Nothing, we are told, gave foreigners a higher idea of the power of England than the ſudden force raiſed by Elizabeth to oppoſe the Spaniſh Armada; yet, our author adds, it is not too much to expect that Lancaſhire alone, conſidering its numerous manufactories, and extenſive commerce, is now able to make a more ſteady exertion, amidſt modern warfare, than the whole kingdom was in the time of Elizabeth. The traders of Liverpool alone, fitted out at the commencement of the late war with France, between the 26th of Auguſt 1778, and 17th April 1779, 120 privateers, armed each with ten to 30 guns, but moſtly with 14 to 20. From an accurate liſt containing the name and appointment of each, it appears that theſe privateers meaſured 30,787 tons, carrying 1,986 guns, and 8,754 men. The fleet ſent againſt the Armada in 1588, meaſured 31,685 tons, and was navigated by 15,272 ſeamen. From the efforts of a ſingle town, we may infer, that the private ſhips of war formed a greater force during the war with the colonies, than the nation, with all its unanimity and zeal, was able to equip under the potent government of Elizabeth.

We ſhall only add, that the revenue of the poſt-office, which perhaps gives a more accurate idea of the ſtate of commercial tranſaction

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transactions in Britain than any other fact whatever, which, during the four last years of King William's reign, amounted on an average to 83,319*l.* arose by a gradual progression till in the year 1784, it amounted to 452,404*l.*

ART. V. *Transactions of the American Philosophical Society* at Philadelphia. Vol. II. Continued from Page 144.

ASTRONOMICAL PAPERS.

A new Method of placing a meridian Mark. By David Rittenhouse, Esq.

THOUGH a fixed mark is not absolutely necessary where an observer is possessed of a good transit instrument, the position of which may be examined and accurately corrected by the passage of a known fixed star, yet it is convenient, saves much trouble, and sometimes prevents mistakes. The mark which Mr. R. here recommends is an easy one; but we fear that, from its being fixed on brick work, it may be apt to vary a little by the shrinking of the building; and, the distance of the mark from the transit instrument being only 36 feet, a very small inclination either to the east or west may be attended with great error in the instrument. The advantages of it, however, are material; it is perfectly free from parallax, it is not affected by the undulation of the air, and it can easily be illuminated in the night, should any accident happen that might render an adjustment of the transit instrument necessary.

In the appendix to this article, Mr. R. recommends the using spiders filaments instead of wires, or silk threads, in his transit telescope; the finest wire, or silk, he finds, obscures a fixed star, especially if it have a great declination, for several seconds.

Observations on a Comet. By the Same.

Mr. R.'s first observation on this comet was made January 1, 1784, when its longitude was 15° of Pisces, and latitude 6° 6′ south. By subsequent observations he found that it passed the ecliptic on the 31st in 25° of Pisces, and on the 17th it was in 29° of Pisces, with 13° 10′ north latitude. From the best observations our Author could make (for the comet appeared very faint, and was always involved in day-light, moon-light, or a thick atmosphere), he concludes that it passed its perihelion about January 20, its distance from the sun being nearly 0.7 of the earth's distance from the sun. The place of its ascending node in 25° of Taurus, and the inclination of its orbit to the ecliptic 53°.

Astronomical Observations. By Christian Mayer.

These observations were made for the purpose of determining the motion of the fixed stars between themselves. Our astronomical readers are, no doubt, acquainted with the observations

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of Halley, who, about the year 1719, by a careful comparison of Flamstead's observations with those of Ptolemy, respecting a few fixed stars, *viz.* Sirius, Arcturus, Aldebaran, &c. first discovered that these stars had a proper motion of their own. Other astronomers, posterior to Halley, in investigating the proper motion of the fixed stars, compared their own observations with those of the ancients. This method requires the labour of prolix and intricate calculations, and, after all, remains liable to doubts and uncertainty, on account of the inaccuracy of ancient observations, and the errors of instruments. Mr. Mayer justly concludes, that, when the difference of right ascension and declination between any two stars is very small (*i. e.* a few seconds), any variation arising from the precession of the equinoxes, the obliquity of the ecliptic, the aberration of light, or from any other cause depending on the mutable state of the air, must equally affect them both: he has therefore, in the space of two years, made about two hundred observations on some of the principal fixed stars, and other small ones near them, which he calls *comites*, or attendants. The difference of right ascension and of declinations between these stars and their attendants are accurately taken. Such of these differences as he has observed (of which corresponding observations have been recorded by Flamstead in his history of the heavens, or by other observers) are inserted in a table with Flamstead's and other observations in a collateral column. By which the variation of the difference of right ascension and declination now, and at other times, is readily seen. For instance, by this table it appears that the difference of right ascension between Arcturus and his attendant was, on February 14, 1690, 5″ of time, the attendant preceding; and their difference of declination 26′ 30″ of space, according to Flamstead: on May 20, 1765, their difference of right ascension 4″, the attendant following, and their difference of declination 23′ 58″.8, according to Maskelyne: on May 18, 1776, difference of right ascension 6″, attendant following, and difference of declination 23′ 37″.3, according to Mayer. Though this method is easy, yet it requires the assistance of other observations, in order to determine whether one or both stars move, and also to ascertain the quantity and direction of motion in each. Might not these circumstances be obtained by the observed distances between the stars in question and others in the neighbourhood?

This paper was sent to the Society in Latin; the original is printed, with the English; but we are at a loss to know the reason why the two last paragraphs should have been omitted in the translation: they contain a piece of very necessary information that ought always to accompany accounts of observations, namely, the situation of the observatory where they were made

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which

which is in 49° 27′ 50″ north latitude and 0ʰ 34′ 6″ east longitude from Greenwich.

Observations of a Solar and Lunar Eclipse. By M. M. De Grauchain.

An eclipse of the sun at Newport in the State of Rhode Island, Oct. 27, 1780.

Beginning	-	10ʰ 58′ 52″ A. M. True time.
End	-	1ʰ 40′. 41″

Latitude of the place of observation 41° 30′ 20″ N.

An eclipse of the moon at the same place, Nov. 11, 1780.

Beginning	-	10ʰ 24′ 39″ True time.
End	-	13ʰ 16′ 57″

Account of the Transit of Venus over the Sun, June 3, 1769, *observed at Newbury in Massachusetts.* By the Rev. Samuel Williams, A. M.

Ingress	External contact	2ʰ 30′ 14″	Apparent time.
	Internal contact	2 48 44	

Latitude of the place of observation 42° 37′ N.

Longitude——4ʰ 42′ 30″ West from Greenwich.

An Account of the Transit of Mercury over the Sun, Nov. 9, 1769, *at Salem in Massachusetts.* By the Same.

Ingress	External contact	2ʰ 54′ 40″	Apparent time.
	Internal contact	2 56 0	

No latitude and longitude of the place.

Observation of the Eclipse of the Sun, Nov. 6, 1771, *at Bradford in Massachusetts.* By the Same.

Beginning	-	1ʰ 36′ 42″ Apparent time.
End	-	3 47 2

Astronomical Observations. By D. Rittenhouse.

The first set of these observations is on the geocentric place of the new planet (Herschel's) through two retrogradations, *viz.* from its being stationary in 7° 21′ 18″ ♋ on October 15 *, 1782, to being stationary again 3° 15′ 0″ ♋ on March 10, 1783; and from its being stationary in 11° 53′ 10″ ♋ on October 15*, 1783, to its being stationary again March 14, 1784, in 7° 46′ 0′ ♋. The opposition in 1782, was in 5° 2′ 30″ ♋; that in 1783, in 9° 47′ 25″ ♋.

Then follows an observation of the transit of Mercury over the sun, Nov. 12, 1782, at Philadelphia.

Ingress	External contact	9ʰ 34′ 50″	Mean time.
	Internal contact	9 40 0	
Egress	Internal contact	10 51 30	
	External contact	10 57 35	

Greatest distance of ☿ from sun's limb 31′.

* We fear that there is a typographical error in one of these dates—perhaps in the former.

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The next series contains eighteen observations of the right ascension and declination of the new planet, which Mr. R. calls *Pluto*: the same number of the right ascension and declination of δ Geminorum; fourteen of the right ascension of the new planet, eight of the right ascension of δ Geminorum, two of the right ascension of γ, one of ε, 12 of ζ, and 4 of μ Geminorum, and four of the right ascension of Sirus.

These are a valuable collection, as they afford data for determining the theory of the new planet, which, though already established by several *foreign* * astronomers, may require a few corrections. The observations begin Jan. 29, 1784, and are continued to April 2, 1786.

* See the Appendix to the 68th volume of our Review, p. 630. and Appendix to volume 70. p. 519.

(To be continued in our next.)

ART. VI. *A Treatise upon Gout,* in which the primitive Cause of that Disease, and likewise of Gravel, is clearly ascertained; and an easy Method recommended by which both may be with Certainty prevented or radically cured. Small 8vo. 2s. 6d. Cadell. 1786.

NO malady, in the whole catalogue of diseases, has had more attention paid to it than the gout; nor has any subject been so variously treated by medical writers, in all ages and countries; scarce any two of them concurring in assigning to it the same cause, or prescribing the same method of cure.

We have here a new theory of the disease, established on *probable* grounds, and a method of cure recommended in consequence of it. The importance of the gout (for it is attended with both pain and danger, and great numbers are afflicted with it) demands attention; we shall, therefore, endeavour to lay before our readers a general view of this Author's opinions.

After a confutation of former theories, our Author affirms calcareous earth in the fluids to be the predisponent cause of Gout. What induced him to form this opinion, we learn from the following paragraph: 'the consent between gout and gravel, with the frequency of their concurring together, at first led *us* (he frequently speaks plurally) to imagine that they originated from the same cause. The remedies, which are of service in the one, proving beneficial in the other, gave strength to the suspicion. Farther investigation convinced us, that they depend upon the same circumstances, are capable of being prevented by the same means, and of being cured by the same remedies.'

Having determined that a preternatural quantity of calcareous earth is the cause of these two diseases, he proceeds to shew in what manner, a quantity of calcareous matter, sufficient to produce them, can be conveyed into the circulation.

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'The principal, or rather the only causes of calcareous earth being contained in the fluids, are ACIDS. This is an assertion which may at first appear extraordinary; but the more it is considered, the better it will be confirmed. That they are the source of a calcareous habit is certain; the manner in which they operate so as to produce it is doubtful. Perhaps the stomach and intestines are never free from a mixture of calcareous earth; it may be taken in by accident, with a variety of substances which we eat and drink, or it may be formed by the process of digestion; but this I do not take upon me to assert positively, having never made experiments to obtain the proof. Calcareous earth is a solid substance, and on that account little adapted for being absorbed by the lacteals: therefore it may exist in the *primæ viæ*, without getting into the blood-vessels. But if it meets with an acid, it will unite with it so as to form a salt which will be dissolved by the aqueous fluids in the alimentary canal, and carried with them into the blood-vessels. In the fluids of the body, there is always contained a quantity of volatile alkali, which is certainly produced by the operations of the animal œconomy; acids have a stronger attraction to calcareous earth, than to volatile alkali. If such earth pure and uncombined with fixed air, is applied to a compound of volatile alkali with an acid, it will unite with the acid and dislodge the alkali. But if fixed air is admitted, a very different effect will take place; the volatile alkali will take possession of the acid, and the calcareous earth will unite with the gas. This is a peculiar compound elective attraction, which is learnt from experience, but could not have been foreseen. The volatile alkali in the body is combined with fixed air; it will therefore be the means of precipitating the earth from its compounds with acids. This is the manner, perhaps, in which acids bring on the calcareous habit.'

The chemist must confess, that there is ingenuity in this theory, but the rational and scientific physician cannot admit of the *probable*, the *may be*, and the *perhaps*.

The prevention, and method of cure are contained under the following heads:

'1*st*, Abstinence from the use of acids.

'2*dly*, The prevention of acidity in the stomach and intestines.

'3*dly*, The refraining from water and other liquors, in which are contained any of the compounds of calcareous earth and acids.'

After particularly considering each of these heads, our Author speaks of the effects of alkalis, which he styles the *most fashionable remedies*, in overcoming and destroying acidity; and highly recommends the use of them: concluding, that—'By these means it is certain, that a cure may in every instance be effected; but we are not sanguine in expecting that many cures will take place. Although a greater latitude with respect to regimen is allowed, than was ever permitted in gout, and no part of the system can be attended with inconvenience, yet there are very few who will have resolution to persevere in it with an exactness that shall entitle them to success. The remedies are as certain as mercury

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in the venereal diſeaſe, or as bark in an intermittent: but like theſe, if improperly employed, they will fail in their effects.'

Were the Author's method of cure confirmed by experience, we ſhould be more ready to acknowledge its excellency; for though his theory is ingenious and *may be* a true one; yet, in the practice of medicine, many errors *are* daily committed, by a man's having a bigotted attachment to a favourite ſyſtem, unſupported by demonſtrative or experimental evidence: we wiſhed, therefore, that a few caſes, confirming the practice he recommends, had been laid before us.

ART. VII. *Advice to the Clergy* of every Denomination and Degree: with the Evulgation of the Reſolutions of a late Congreſs held in Germany, for the Purpoſe of aboliſhing Chriſtianity throughout Europe. 12mo. 3s. ſewed. Baldwin. 1786.

IN imitation of that excellent ſatiriſt, Dr. Swift, the Author of the preſent performance gives *ſerious* advice to the clergy; he takes up his young pupil at a very early period, conducts him gradually to the ſummit of eccleſiaſtical dignity, and then leaves him in poſſeſſion of Lambeth palace. He ſets out with inſtructing parents how they ought to perform the part of education which neceſſarily falls to their ſhare: he adviſes them to be very attentive to the genius and diſpoſition of their children, and to chuſe the moſt ſtupid for the church; for in any other profeſſion his want of underſtanding might prevent his fortune, in this it will be of no diſadvantage. The embryo divine having obtained his *ne plus ultra*, as to the Engliſh language, under the tuition of a ſpectacled dame, is placed on the foundation at a public ſchool, where the ſtudy of Latin and Greek is to ingroſs the whole of his attention. The Author, now ſuppoſing his pupil, who is about 8 or 10 years of age, to be capable of receiving advice himſelf, addreſſes him very affectionately, and endeavours to conſole him under his preſent afflictions of being a *fag*, and unmercifully flogged by the tyrant of the ſchool. Then follow miſcellaneous inſtructions for the ſchool-boy, in the ſeveral ſtages of his progreſs to the higheſt claſs.

The third Chapter is intitled, *Advice to a Student in Divinity.* We find here much ſevere ſatire; after making ſome remarks on the dignity and conſequence of a Student at one of our univerſities, the Author points out to his pupil the moſt proper method of proſecuting his ſtudies. He conceives the cultivation of what is called ſcience to be a mere waſte of time, ſince, in the opinion of many of the learned ſages, a competent knowledge of Greek and Latin, with the mechaniſm of ancient verſification, is the utmoſt extent of human erudition. As to attending lectures of any kind, it is a *bore*. He then recommends the ſort of company which

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the ſtudent ought to prefer, and gives ſome good directions for the enjoyment of life in every reſpect, and the attainment of ſuch qualifications as muſt reflect dignity on the clerical character.

The next Chapter contains *Advice to a young Divine.* After giving ſome general inſtructions on the nature and deſign of divinity, our Author proceeds to delineate the outlines of his pupil's conduct on his firſt appointment to a curacy. Dreſs makes a conſiderable article in this chapter, where our Author enters into the diſcuſſion of all the minutiæ that are to be obſerved on this head. He then conſiders other particulars which are of no leſs conſequence, and gives full inſtructions for the young curate's behaviour as a companion for the ſquire, a toaſt-maſter at a chriſtening, and other characters in which there is a probability of ſhining, or promoting his intereſt toward obtaining the higher ranks of clerical dignity. In this part of the work the Author's ſatire is ſometimes miſemployed in perſonal attacks; true ſatire always directs its weapons to the vices either of mankind in general, or of a certain claſs of men among whom particular vices or foibles are moſt apparent. In the concluſion of this chapter, the Author relates the ſuppoſed tranſactions of a Congreſs of deputies from the ſeveral ſtates of Europe, met for the purpoſe of abandoning Chriſtianity, and eſtabliſhing paganiſm in its ſtead. Here we are reminded of Swift's ironies; but Swift is not excelled by his imitator.

In conſequence of a proper attention to the admonitions contained in the preceding chapters, the clerical monitor ſuppoſes his pupil a canon of Windſor, or a prebendary of Durham, Canterbury, Wincheſter, or ſome other opulent cathedral; his objects and wiſhes are not however yet ſatisfied; much inſtruction is neceſſary, in order, not only to fill his preſent ſtation properly, but to direct him in the road to a biſhopric.

'Give me leave,' ſays the Author in the beginning of his 6th Chapter, 'to congratulate your Lordſhip on having, at once, ſtept over every commoner in the kingdom, and on being honourably ſeated among the Peers in the Upper Houſe.' He then recommends to his Lordſhip the urgent neceſſity of attempting the *great work*, viz. to aboliſh Chriſtianity. Proper ſubjects for ſermons are pointed out, and excellent directions are given for compoſing them. The line of political conduct which every biſhop ought to purſue, is next marked out; by a ſteady obſervation of which, his Lordſhip is tranſlated to the ſee of Canterbury. Our Author having thus ſeated his pupil on the higheſt pinnacle of eccleſiaſtical eminence, puts a final period to his admonitions, with recommending ſuch meaſures as may tend to convert the king to paganiſm.

Such is the outline of this performance, which undoubtedly contains many original thoughts: the ſatire is ſevere, and, in

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general, expressed with humour; but how far the clergy, considered as a body of men (for individuals must be thrown out of the question), may deserve so much ridicule, is a point which we will not contest with our waggish Author. For, were we to contradict him, he would only laugh at us; and if we seriously sided with him, he would, probably, cry out "*a bite!*" To the *public*, therefore, we leave this singular genius, who comes to them in rather a 'questionable shape:'—let *them* try what they can make of him.

ART. VIII. *Discourses on Prophecy*: read in the Chapel of Lincoln's-Inn, at the Lecture founded by the Right Reverend William Warburton, late Lord Bishop of Gloucester. By East Apthorp, D.D. Rector of St. Mary le Bow. 2 Vols. 8vo. 10s. Boards. Rivingtons. 1786.

OUR readers will find an account of the institution of this lecture, and of the elegant introductory discourses of Bishop Hurd, who first preached on this occasion, in the Reviews for April and May 1772 *. To Bishop Hurd succeeded Dr. Hallifax, now Bishop of Gloucester, of whose sermons an account was given in the Review for July 1776 †. The third lecturer was Dr. Bagot, now Bishop of Norwich, whose discourses we noticed, and censured, in our Review for June 1781 ‡.

We find ourselves under a difficulty with respect to the present publication. We are Christians, and would not willingly cast a slight on any well-meant endeavour to ascertain the divine original of our holy religion; but these discourses, both as to composition and matter, are so contrary to our taste and judgment, that we cannot speak of them with approbation. Their language is tumid, their style declamatory, and their reasoning loose and inconclusive. They abound with bold, unfounded assertions. The application and interpretation of the prophecies, which they purposely explain, or to which they incidentally refer, are for the most part fanciful and arbitrary; and the doctrines which they hold up as essential articles of Christianity, and the immediate subject of prophecy, are, in our opinion, without foundation in scripture, inconsistent with the natural and moral perfections of the Deity, and repugnant to common sense. We refer, in particular, to the doctrines of *the Trinity*, and of *a vicarious sacrifice*, by way of *satisfaction to divine justice*. And we cannot but express our concern, upon this occasion, that this lecture should be so soon perverted, from its original design of proving the truth of Revelation and Christianity in general, to a

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* Vol. xlvi. p. 391, 484.
† Vol. lv. p. 33.
‡ Vol. lxiv. p. 413.

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defence of particular doctrines, concerning which Christians themselves are not agreed whether they are parts of revelation at all, and which some of the ablest advocates for revelation in general, and the Christian religion in particular *, have rejected as unscriptural and absurd.

The *first* discourse is entitled *History of Prophecy.* The text is, Is. xxix. 11, 12. This chapter Dr. Apthorp asserts, after St. Jerom, to have for its remote object, '*the fortunes of the Jewish nation under the Roman government.*' His proofs, if they may be so called, are a similarity of expression, ver. 3. to our Saviour's prediction, Luke xix. 43, 44. and the use of the singular number ver. 21. 'This indeed,' says he, 'is applicable to their treatment of All the prophets: but the emphatic use of the singular so often repeated, seems to point out One eminently, if not exclusively.'

Having asserted, p. 11. that 'the Jewish prophets were trained and educated to a fitness and predisposition for the divine light, by a long previous culture of the memory, the imagination, the heart, and judgment,' he goes on—

'The schools of the prophets were the most amiable and perfect models of liberal education, simplicity of manners, and sublime devotion. The principal of those schools were in the capital city, which is therefore elegantly styled The Valley of Vision †, and from thence colleges were transplanted into more sequestered and rural situations. The literature taught in those seminaries was fixed and permanent, not subject to those revolutions of barbarism and refinement, which have constantly prevailed in other nations. The Hebrew poetry, for instance, came to its perfection at once by the genius of Moses: and it continued supremely elegant, even beyond the times of the Captivity. Their language has all the characters of originality, pure and energetic, with few polysyllables, or epithets; not copious, and of consequence, highly figurative, and, as such, best adapted to the purposes of prophecy. All their science, unborrowed and indigenous, was deeply tinctured, and indeed interwoven, and of a piece with their religion. The literature chiefly studied in the prophetic schools, was the law of God; the arts of sacred poetry and music; the sciences, whether curious or necessary, which were subservient to the splendour and magnificence of the public worship; the scope and mystic intention of the Mosaic ritual, and of the Temple service; such Prophecies as had been in preceding times committed either to memory or writing; and the moral and religious means, by a strict and holy life, of obtaining or augmenting the gift of inspiration. The prophets were also the historians of the national annals; and the noble and simple narrative in our Bibles is extracted from the records of inspired men; who, as such, are styled the Former prophets ‡. The result of these useful and exalted

* Locke, Newton, Clarke, Benson, Lardner, &c.

† Isaiah, xxii. 1. ‡ See 1 Chron. xxix. 9, 30. 2 Chron. xx. 29. *N.B.* There is no such appellation as, *Former Prophets,* in either of these passages. REV.

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studies, was to qualify them on all occasions to assert the true religion, to check and restrain the national apostacy of the kings and people, and to make gradual discoveries, less or more luminous, of the approaching redemption of mankind.

'Prophecy, thus taught as a sacred science by a moral discipline and religious education, was effectually guarded from imposture and fanaticism; it was regulated by the experience of sage preceptors, themselves inspired men; and its most daring and impetuous flights were controuled by sober reason and by the written law.'

If Dr. Apthorp were called upon to prove the truth of this account of the schools of the prophets, or even to reconcile it to probability, we believe that he would be much at a loss. And as to the latter part of the quotation, what idea must he have of prophetic inspiration, to think that its flights needed to be restrained and *controlled* by sober reason?

In the sequel of this discourse he points out four periods in which prophecy 'was imparted with signal lustre; namely, in the age of Moses, in the age of David, during the Babylonian and Persian empires, and in the evangelic age, or first century of the Christian church;' and makes several observations, some more, some less judicious, on the wisdom of God in distinguishing these four periods by written and recorded prophecies. As a specimen, we shall present our readers with the following extract from his remarks on the third period:

'Amidst this ample scope and immense variety of divine prescience, we discern it ever attentive to one primary object, THE ESTABLISHMENT OF A DIVINE RELIGION BY A DIVINE SAVIOUR: this Saviour the central point, to whom all the rays of inspiration converge; the Hero, if I may so express him, of this celestial epopée; influencing and actuating the whole scheme of Providence; personally the Author as well as Subject of Prophecy; for whom all the incidents are prepared, in whom they all terminate. And that nothing might be wanting to illustrate and discriminate his character, the obstacles that should oppose his great atchievement are proleptically placed in such a point of view, as admits of no other solution than from great events long subsequent to the origin and establishment of Christianity, and still visibly influencing the world, and the age we live in.'

The *second* discourse is entitled *Canons of Interpretation.* The text is the same with that of the preceding: 'From the very nature of prophecy,' says he, 'as flowing from the divine prescience, obscurity is essential to it.' Surely not, *as flowing from the divine prescience.* A better, indeed the only plausible reason for the obscurity of prophecy, is given by our Author himself in the next sentence. 'A prophecy divested of its mystic and recondite character,' that is, of its obscurity, 'would be a direction rather than a presage.' The first rule of interpretation which Dr. A. lays down is thus expressed: 'I begin with laying the greatest stress on a principle, which may seem to militate with

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the confessed Obscurity of the Prophetic Word: that the Argument from Prophecy is CLEAR and LUMINOUS, not only in its general result, but in the obvious and certain sense of the most essential predictions.' But this, whether just or not, is an observation respecting prophecy, and not a rule for interpreting it. His second rule is, 'In interpreting the prophecies we cannot err in following the guidance of the New Testament.' But this is taking for granted the very point, which it was the professed design of these lectures to prove, *viz.* the truth of the Christian revelation. The third and fourth rules are professedly taken from Bishop Warburton's Divine Legation, and refer to 'the use of Significant or Expressive ACTIONS in the expression of prophetic ideas,' and to The Logical Fitness of the DOUBLE SENSE; for which Dr. A. is a strenuous advocate.

At the close of this discourse the Doctor has given us a translation of Vitringa's rules of interpretation; of which our readers may form a general idea from the method of interpretation which our Author has followed: but we have not room for particular extracts or remarks. It may not be amiss to take notice in this place, that at the end of each of the other discourses are added notes, under the title of '*Proofs and Illustrations*,' consisting chiefly of extracts from Vitringa, Gassetius, Michaelis, Fabricius, Daubuz, and other writers.

The *third* discourse is entitled *Prophecies of the Birth of Christ.* The passages which Dr. A. professes to illustrate are, Is. vii. 14. which the reader will naturally expect him to refer to our Saviour, ch. viii. 18. ix. 1—9. and ch. xi. We shall lay before our Readers the following extracts from his illustration of ch. ix 6. and appeal to their judgment whether the character that we have given in the beginning of this article, of the language, and spirit of these discourses, be not just:

'*For unto us a child is born, unto us a son is given.* From predicting the place of Christ's teaching; and the scene of his miracles, He [*the prophet*] proceeds in the most luminous and emphatic terms, to assign the Cause of this great Deliverance, and to describe the august Person and Character of the Deliverer. This divine person is described by Six distinct titles and attributes; none of which can with any symmetry be applied to any Character merely human, and which agree to no other than that of the Messiah.'——

'In the first clause the diversity of expression is not merely parallel or synonimous, but intimates distinct ideas of Christ's humanity. Unto Us, for us men and for our salvation, is repeated with a graceful emphasis. The birth of Christ in his HUMAN nature is expressed in the proper and usual manner: a Child is Born. His DIVINE nature, and the clemency of God, are expressed with exact precision: a Son is Given.'—According to this mode of interpretation our Saviour spoke of himself in his *divine nature*, Mark, xiii. 32. where he styles himself, *the Son* absolutely. REV.

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'The MIGHTY GOD. Mysterious appellation! yet so explicit, as to overcome the Resistance of Reason to a Revealed article of Faith; *casting down imaginations, and every high thing that exalteth itself against the Knowledge of God, and bringing into captivity every thought to the obedience of Christ* *. In the texts we are considering, Jesus is styled Immanuel, and the Mighty God; with the consent of all the ancient Versions, that of the Jewish nation especially, which expresses their faith, at the very time when the Messiah was expected. "The prophet saith to the house of David, that a Child is born to "us, a Son is given to us; and he hath taken the law upon him- "self that he might keep it; and his name shall be called, God "before the face [or, from the face] of the Admirable Counsel; the "Man that abideth for ever; the Messiah, whose peace shall be "multiplied upon us in his days." Such is the ancient Chaldee or Jewish paraphrase on these divine titles; and it is a clear proof, among innumerable, of the sincere and genuine doctrine of the Ancient Jews concerning the Person and Deity of the Messiah. Our LORD himself and his Apostles so confirm that doctrine, as scarcely to have given a New Revelation concerning the Three Divine Persons; who are clearly distinguished in One Deity, throughout the Hebrew Scriptures of the Old Testament, in the best of the apocryphal writings, in the most ancient Targums, and in the invaluable works of Philo. The Christian revelation gave the stamp of divine authority to the received doctrine of the Jewish church, concerning the Trinity of Persons: and it asserted, what was less explicitly known by the Jews, the equal honours, and eternity of the divine Persons, giving distinct ideas of the gracious offices which each sustains in the salvation of mankind. This is not the proper occasion to enlarge on this illustrious doctrine: and we need not go beyond our evangelic prophet, for the most certain proofs of Our Lord's divinity. In that celestial Vision †, when the Seraphims *cried one to another, Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory*; besides the angelic Testimony, we are assured on the highest authority, that *These things said Esaias, when he saw* HIS *glory, and spake of* HIM ‡. To mark his pre-existence, he is styled not only *the Branch*, but *the* ROOT *of Jesse* §: and Judea is named, HIS *land*, seven centuries before the birth of Immanuel ||. In another place, all the divine Persons are specified: where the Messiah says, *The Lord* GOD, *and his* SPIRIT *hath sent* ME. *Thus saith the* LORD *thy Redeemer, the Holy One of Israel* ¶. How convincing are those charming passages of the 40th chapter, whose application to Christ is unanimously admitted! *Comfort ye, comfort ye my people, saith your God. The voice of him that crieth in the wilderness, Prepare ye the Way of the* LORD: *make straight in the desart a highway for our* GOD. *Say unto the cities of Judah, behold your* GOD. *Behold, the* LORD *God will come with a strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd. Who hath directed the* SPIRIT *of the* LORD, *or being his Counsellor hath taught him?* In the text we are commenting, the

* 2 Cor. x. 5. † Chap. vi. ‡ John, xii. 41.
§ Isa. xi. 10. || viii. 8. ¶ xlviii. 16, 17.

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epithet of MIGHTY GOD is proper to the ſubject; the conquering, the victorious, the triumphant. 'What is this victory, but that ſignal conqueſt, when *having ſpoiled principalities and powers, he made a ſhew of them openly, triumphing over them by his croſs* *? In this conqueſt is included that of the hoſtile powers on earth, who have attempted by perſecution, hereſy, or other arts, to ſuppreſs the truth of the Goſpel.'

After this ample ſpecimen of Dr. Apthorp's language and ſentiments, we ſhall be very conciſe in our account of the following diſcourſes.

The title of the *fourth* diſcourſe is, *Chronological Characters of the Meſſiah.* The text, Dan. ix. 24—27. It contains an explanation of Daniel's famous prophecy of the *ſeventy weeks*, which Dr. A. dates from the decree of Artaxerxes Longimanus in the ſeventh year of his reign, and conſequently looks upon the latter part of the 26th verſe, and the whole of the 27th, in which the fate of the Jewiſh nation is predicted, as referring to events 'BEYOND the limits of the ſeventy weeks, but aptly annexed to them, as an illuſtrious demonſtration of the divine foreknowledge, of the authority of Chriſt, and of the truth of the goſpel.' This diſcourſe is, in our opinion, the beſt in the whole collection, though far from being unexceptionable.

The *fifth* is entitled *Theological Characters of the Meſſiah.* The text, Dan. ix. 24.

Our readers may judge of the ſtrain of this diſcourſe by the following extract:

'Under the univerſal conſciouſneſs of ſin, what way is there to obtain acceptance with God? The ſole dependence of natural reaſon is on the juſtice of God; a juſtice, certainly tempered with equity; and which perfectly coincides with his wiſdom and goodneſs; a juſtice, which will certainly reward what ever can *deſerve* reward. But on this principle, who can conſcientiouſly claim acceptance with the Deity? Is there any man, ſo blameleſs, ſo pure, ſo holy, and ſo juſt, as to ſtand his trial at the tribunal of divine juſtice? Yet this he muſt do, if he rejects the mediation of Chriſt: and we might almoſt infer the reaſonableneſs and exiſtence of that mediation, from its neceſſity in order to render God propitious to ſinners.'

The divine juſtice, according to the idea here given of it, appears to us to be ſo far from coinciding with wiſdom and goodneſs, that it militates againſt both, and totally excludes the latter. A few pages after we have the following wild ſuppoſition: 'Perhaps he,' that is, God, 'would ſcarce have Created the world, but to Redeem it by the Satisfaction of His beloved Son.'

The title of the *ſixth* is, *The Chain of Prophecies relating to the Meſſiah.* The text is, Dan. ix. 24. *To ſeal up the viſion and prophecy, and to anoint the Moſt Holy.* In this diſcourſe we have an ample liſt of Pſalms, which our Author conſiders as prophetic

* Coloſſ. ii. 15.

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of the *virgin-birth*, *passion*, *atonement*, *resurrection*, *kingdom*, &c. of the Messiah, and even expressive of his *pre-existence and coëqual* DEITY: to which the Doctor has added an illustration of some detached passages of the prophets, which refer, as he thinks, to the evangelical history and doctrine.

The *seventh* discourse, under the title of *Prophecies of the Death of Christ*, is a commentary on the 53d chapter of Isaiah. Here we have a repetition of the ideas and sentiments contained in the *fifth*, respecting the necessity of the death of Christ as a vicarious sacrifice, &c. For instance, 'When God determined to save reformed sinners, it was not agreeable to the eternal laws of his moral government, to save them without a satisfaction to his Justice. Such a Satisfaction was indispensably necessary. Otherwise, the menaces of God against Sin would be of no avail, if he should wave his own prohibition; and it would render our Disobedience an indifferent thing, and even a subject of Approbation and reward, if he should Save us in our own demerits. To avoid so impious and absurd a consequence, we must discern, that there is no other way to make our pardon reconcileable with the Divine Rectitude, than by an infinite Satisfaction:' And a great deal more in the same strain, equally repugnant to reason, and inconsistent with the many representations which the Scriptures give us of the Supreme Being, as *the Lord God, merciful and gracious, long-suffering, abundant in goodness, slow to anger, and plenteous in mercy; forgiving iniquity, transgression, and sin.*

The *eighth* and *ninth* discourses are entitled *Prophecies of the Kingdom of Christ.* The former is a commentary on the second psalm, which Dr. A. applies throughout, in a secondary sense, to the Messiah. The latter more particularly illustrates the 8th and 9th verses of that psalm, the greater part of the 72d, and some passages of the prophet Isaiah, as predicting the prevalence of the Christian religion, till it was established by Constantine, its gradual progress and extension to the present day, and its future universality. In this discourse Dr. A. has introduced the following remarks on Ps. ii. ver. 7, 11, 12.

'In the primary and historical sense, the tributary princes are injoined to pay their homage to the theocracy, administered in the person of King David as God's Viceroy; their service being claimed by Jehovah as paramount. *Serve the* LORD *with fear*—But the singularity of the subsequent expression, *Kiss* THE SON, is an argument that the secondary or religious sense was principal in the ideas of Inspiration. In the 7th verse *, *thou art my son*, is no otherwise applicable to David, than as God's Viceroy: but in its theological sense, it is so apposite to the Son of God, as to be a proof of his deity. In the 12th verse, the expression is still more appropriate †; *Kiss the Son.* The peculiar use of a Chaldaic word intimates a sin-

* בני אתה † נשקו בר

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gular and exclusive idea of filiation.'—We leave the discerning reader to his own reflections on this curious passage!

The *tenth* discourse is entitled *Characters of Antichrist.* The text, Isaiah lvii. 10. In our opinion it requires a very strong imagination to perceive that Isaiah had any reference in this chapter, and particularly in the 10th verse, to the Bishop of Rome. But fancy is equal to any thing. We need go no further for a proof of this than our Author's comment on ver. 6. *Slaying the children in the vallies, under the clifts of the rocks.* 'This passage,' says he, 'is inexplicable, but by applying it to the events of the long persecutions in the vallies of Piedmont, and among the rocks of the Alps.'

The *eleventh* has for its title *The Mystic Tyre.* The text is Ezekiel, xxviii. 1—10. This and the other predictions of Ezekiel against the king and city of Tyre, Dr. A. upon very slight grounds, supposes to be 'mystic allegories,' pre-signifying the corruption and ruin of the church and city of Rome. He suffers his imagination to carry him so far, as to conclude, from some expressions of the prophet, that the city of Rome and its adjacent territory will fall into the ocean 'by the force of earthquakes, and of subterraneous fires. Italy,' says he, 'is a storehouse of fire. Vesuvius, Etna, and all the vulcanian isles, will burst forth into flames. By earthquakes new eruptions will probably be opened in the Apennines; and near to Rome, and in Rome itself; which will be absorbed into a lake of fire, and sink into the sea; as is more than intimated in the Apocalypse *.'

The last discourse is entitled *Prophecies of the Origin and Progress of the Reformation.* The text, Rev. x. 7. It points out, according to the Author's own account of it, 'the remedies of those corruptions,' *viz.* which subsist both in the Roman and Reformed churches. 'The declining power of Antichrist, and the moral means of advancing the promised purity, amplitude, and felicity of the Christian church, probably on earth, to be completed in the heavenly state.'

In reading these discourses we noticed, among many others, the following affected terms and expressions. Vol. I. p. 29. '*celestial epopée.*' P. 66. '*those who outrage the prophetic emblems to an excess of scenical representation.*' P. 87. '*Implement,*' for completion. P. 117. '*unique*' as an adjective. P. 208. '*The expiation of Christ's passion.*' P. 223. 'the famed ΑΛΩΣΙΣ, *or excision of Jerusalem.*' P. 265. 'Interminations' for threatenings. P. 284. '*Adaption.*' P. 289. '*transmissively disordered*' P. 297. '*evanid shadow.*' P. 340. '*evanescence of the old law.*' P. 341. '*they create a paradise, a tempe, or a panchæa, in the reader's imagination.*' Vol. II. p. 5. '*celestial panoply.*' P. 12.

* Rev. xviii. 21.

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and other places, '*faſtuous.*' P. 43. '*the Iſraelites were expiated.*' P. 46. '*attender,*' a new verb. P. 61. '*Devotements.*' P. 92. '*preluding.*' P. 218. '*conſectary.*' P. 256. '*epinicion.*' P. 261. '*leſſus or elegy.*' P. 270. '*diluteh,*' for looſely, we imagine. P. 274. '*Such a παναλεθρια is not applicable to the hiſtoric Tyre.*' P. 337. '*rules—of euchariſt.*' P. 342. '*averſe to aggreſſion.*'

We no longer wondered, however, at the falſe taſte which Dr. A. has diſcovered in regard to language or compoſition, when we had read the following paſſage, Vol. II. p. 338. 'A ſelection might be made from St. Luke and St. Paul; from Minucius, Lactantius, Prudentius, Jerome; Juſtin, Clement, Origen, Chryſoſtom, Baſil, Macarius; and the poems of Nazianzen, Nonnus, and Sineſius;' *(Hear him; ye men of Oxford and Cambridge!)* 'which might rival in elegance, and far exceed in utility, the very beſt claſſics.'

But that we may not be thought to have noticed only what is exceptionable in theſe volumes, we ſhall copy the following juſt repreſentation of Chriſtianity, which our Author has given, Vol. II. p. 344.

'By this *auguſt* name I mean that religion which is deſcribed and exemplified in the New Teſtament, a religion of perſonal, domeſtic, and public virtue: in which the paſſions are not extirpated, but governed: in which, God is adored through Jeſus Chriſt, with love, admiration, fear, and gratitude: by which ſociety is continually improved and meliorated; while the individual is daily renewed and prepared both by the bleſſings and adverſities of the preſent life for the endleſs felicity of the future.'

If Dr. A. had adhered, in the courſe of theſe lectures, to this idea of Chriſtianity, without introducing ſuch extraneous matter as party-opinions, inexplicable doctrines, and myſtic allegories, we ſhould have been happy to have recommended them to the peruſal of men of all parties and denominations. In their preſent form we cannot think that they do any credit to his judgment, whatever they may to his imagination; or that they can be of any ſervice to the cauſe which they are intended to ſupport, as, inſtead of convincing unbelievers, or confirming the doubtful, they have, in our opinion, a tendency to ſtrengthen their prejudices, by leading them to think that Chriſtianity conſiſts of doctrines at which reaſon muſt ever revolt, and that the argument from prophecy is obſcure, fanciful, and unſatisfactory.

ART. IX. *Letters to the Jews*; inviting them to an amicable Diſcuſſion of the Evidences of Chriſtianity. By Joſeph Prieſtley, LL.D. F.R.S. &c. 8vo. 1s. Johnſon. 1786.

CHRISTIAN benevolence, we muſt ſuppoſe, hath prompted Dr. Prieſtley, not merely to plead the cauſe of a neglected though very numerous part of the human race, but directly to addreſs

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addreſs, and reaſon with, them, on points of the moſt intereſting and important nature. No people, ſince the creation, that we have read or heard of, were ever ſo deſpiſed, and hated, by the reſt of mankind,—ſo cruelly oppreſſed, ſo ſingularly marked out by their ſufferings, as that nation to whom theſe extraordinary letters are written. Happily, however, the times in which we live are not chargeable with the oppreſſions and perſecutions here alluded to. Humanity, guided by Chriſtian principles, has taught us, in theſe later and better days, a wiſer and more equitable conduct. The hiſtory of the Jews, ancient and modern, preſents us with a curious ſubject of obſervation, in a philoſophical view, when it is conſidered that the deſcendants of Abraham once poſſeſſed, *for ages*, a country, where they lived in the full maintenance of cuſtoms and manners peculiar to themſelves, and in the enjoyment of ſome advantages, and particularly the moſt important branches of knowledge, to which the reſt of mankind were ſtrangers, or, at leaſt, concerning which, they were in a very great degree of uncertainty and darkneſs; and ſtill they are as much ſignalized as before, though in very different circumſtances; having been, *for ages* alſo, driven out of their own land, diſperſed over almoſt every habitable part of the globe; and yet, wherever they come, remaining wholly diſtinct from the reſt of mankind. Other nations have been totally vanquiſhed as well as the deſcendants of Abraham, but the remnants of them have intermingled with the different people among whom they ſat down, and their original hath been at length forgotten: but it hath not been ſo with the Jews!

Dr. Prieſtley, fully perſuaded that they have been, and *are*, the *peculiar people* of the one living and true God, and that their extraordinary ſufferings have been cauſed by their rejection of the Meſſiah, invites them to a fair, diſpaſſionate, and diligent conſideration of the ſubject. He addreſſes them with compaſſion, with affection, and with reſpect; at the ſame time that he appeals to their reaſon and judgment. He urges them, eſpecially the more learned among them, to a free diſcuſſion with reſpect to the Chriſtian faith. He wiſhes to hear the objections they may have to offer, and aſſures them they ſhall meet with the greateſt and moſt candid attention.

The Doctor ſeems to apprehend that ſome of his peculiar tenets and explications of ſcripture are favourable to his attempt; and, accordingly, he diſclaims the doctrines of the miraculous Conception, of the Divinity of Chriſt, and of the Trinity. Thoſe, however, who deem themſelves more *orthodox* Chriſtians, will certainly object to ſuch important conceſſions; and will conſider his relinquiſhment of thoſe great points, as *giving up all*. Be this as it may, our Author's main deſign is undoubtedly laudable; and the pious endeavour is well conducted, and

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ſupported, by arguments, urged in ſuch manner as ſeemed moſt likely to excite the attention of thoſe to whom the letters are addreſſed. The Doctor's principal aim is to engage the Jews to think duly on the ſubject:—'I am, ſays he, far from flattering myſelf that the little which I have advanced, ſhould of itſelf make any of you converts to Chriſtianity. My utmoſt hope is, that it may be the means of drawing your attention to the ſubject, and eſpecially to the ſtudy of your Scriptures and ours in conjunction; that you may judge for yourſelves, whether there be reaſon in what I have advanced or not.'—Again, he adds, 'Diligently compare the hiſtorical evidence of both religions. Both, you will find, are in reality but one. They are perfectly conſiſtent with, nay they imply each other, and muſt ſtand or fall together.'

We have only farther to obſerve, that ſhould there be a proſpect of obtaining, in any meaſure, the deſirable end propoſed, theſe letters will be tranſlated into *Hebrew*, for the uſe of learned Jews in all parts of the world.

ART. X. *Sylva:* or a Diſcourſe on Foreſt Trees, and the Propagation of Timber in his Majeſty's Dominions. By John Evelyn, Eſq. F. R. S. With Notes by A. Hunter, M. D. F. R. S. A new Edition. To which is added, *The Terra*, a Philoſophical Diſcourſe of Earth. Royal 4to. 2 Vols. 2l. 15s. Boards. On Imperial Writing-paper, 4l. 10s. Boards. Dodſley. 1786.

WE are happy to find that our opinion of this valuable work hath been confirmed by the public approbation. Dr. Hunter *, whoſe character for learning, ingenuity, knowledge, and perſeverance, is well known to the literary world, gave a beautiful and much improved edition of this excellent treatiſe, in 1776. And we have again the pleaſure of ſeeing it republiſhed, with additional notes to illuſtrate the obſervations of its great Author. Mr. Evelyn was a man who would have done honour to any age or country, and his memory will ever be reſpectable on account of thoſe valuable productions, which, in his lifetime, ſecured him the greateſt reputation from his contemporaries, and to which the ſucceeding age acknowledged his juſt title. The *Sylva* is one of his moſt important publications, and is written on a moſt intereſting ſubject; but, ſince its firſt appearance, ſo many improvements have taken place in natural knowledge, and ſuch great advances have been made in every department of it, as to call aloud for notice, and render another edition expedient. With a view of accompliſhing this deſign, Dr. Hunter undertook the laborious taſk of including all later improvements in the preſent edition; a taſk which he has per-

* Of York.

formed

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formed with great induſtry and fidelity. Added to this, there were many obſcurities in the language and ſtyle of our Author, which rendered him in a great meaſure unintelligible to the generality of readers. In this ſituation, it was neceſſary to remove the difficulties and to elucidate what was obſcure; in doing which, it was impoſſible to avoid making ſome alterations in the text; but the Doctor obſerves in his preface, 'that the liberties he has taken with it, in a variety of places, are warranted from a careful collation of the five editions with ſome original manuſcripts, without which he could not poſſibly have proceeded with any degree of ſatisfaction; for,' adds he, 'of all the books in the Engliſh language there are, perhaps, none ſo incorrect as the two laſt editions of the *Sylva:* the one printed in 1704, the other in 1729.'

In Mr. Evelyn's original *Introduction*, there is an inſtance of modeſty and humility, as pleaſing as it is rare:

'After what the frontiſpiece and porch of this wooden edifice preſents you, I ſhall need no farther to repeat the occaſion of this following diſcourſe: I am only to acquaint you [the reader] that as it was delivered to the Royal Society by an unworthy member thereof, in obedience to their commands; by the ſame it is now republiſhed without any farther proſpect: and the reader is to know, that if theſe dry ſticks afford him any ſap, it is one of the leaſt and meaneſt of thoſe pieces, which are every day produced by that illuſtrious aſſembly; and which enrich their collections, as ſo many monuments of their accurate experiments, and public endeavours, in order to the production of real and uſeful theories, the propagation and improvement of natural ſcience, and the honour of their inſtitution.'

What a contraſt to the vain-glorious declarations of ſome of the ancients, in their own favour; how different from the encomium which Horace paſſed on himſelf,

Exegi monumentum ære perennius, &c.

And ſurely if meritorious and ſucceſsful exertions entitle any writer to ſelf-approbation, no one can diſpute the right poſſeſſed by Mr. Evelyn.

Having, in the Review * of the former edition, given a circumſtantial account of all the improvements which the Doctor had then introduced, we refer our readers to that account, and ſhall now briefly mention ſome of the notes added to the preſent republication †.

We are preſented with an ingenious note, at p. 27, vol. i. on the analogy between the eggs of animals and the ſeeds of plants. In a note to p. 63, vol. ii. there is an intereſting account of the

* See vol. lvii. p. 428.

† We muſt obſerve that the *Terra*, another treatiſe of Mr. Evelyn's, is placed at the end of this edition; which work we ſhall notice in the next Article, as it has been ſeparately publiſhed.

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falſe Acacia; theſe we intended to tranſcribe at length, but the extract would be rather too much for our narrow limits. In a note to p. 192, vol. ii. the Editor has given us a learned account of the *Hyſſop* mentioned by St. John, which we muſt omit for the ſame reaſon.

We cannot conclude without acknowledging, that our Editor has in every particular ſhewn himſelf equal to the arduous and difficult taſk he had undertaken: in ſelecting from the information of others he is careful, candid, and judicious; his own remarks are well-founded,—propoſed with modeſty, and ſupported with knowledge.

ART. XI. *Terra*; a Philoſophical Diſcourſe of Earth, &c. By J. Evelyn, Eſq. F.R.S. With Notes by A. Hunter, M.D. F.R.S. 4to. Royal Paper, 5s. ſewed; or, on Imperial Paper, 7s. 6d. Boards. Dodſley, &c. 1787.

THE firſt edition of this valuable treatiſe, publiſhed by Dr. Hunter, appeared in 1778,—of which we gave an account in our 60th volume, p. 471. This work, which poſſeſſes a very conſiderable degree of merit, as, indeed, do all the productions of Mr. Evelyn, was read to the Royal Society in 1675, and added greatly to the reputation of that learned body, then in its infancy.—Dr. Hunter has improved this treatiſe with notes of an uſeful and practical nature, has enriched it with a neat engraving, and a ſhort account of the Tartarian Lamb*, and has guarded it from many inaccuracies which pervade all the former editions. The Doctor has alſo annexed moſt of the important notes which he had added to the new edition of the *Sylva*, for the accommodation of thoſe who had purchaſed the former impreſſion.—This is acting fairly and generouſly by the Public.

* Which, after all, is no more than the root of a certain ſpecies of fern.

ART. XII.
FOREIGN LITERATURE.

Hiſtoire de l'Academie Royale des Sciences, &c. *i. e.* The Hiſtory and Memoirs of the Royal Academy of Sciences at Paris for the Year 1783. 4to. Paris. 1786.

THE uſual method followed, with reſpect to the contents of this valuable work, in the preceding volumes, has undergone a change in the preſent, which is alſo to take place in the ſucceeding publications; and we apprehend that this change will prove very unacceptable to the greateſt part of thoſe who peruſe theſe Memoirs. In ſhort, we are to lament the ſuppreſſion of the elegant and judicious ſummaries, or abridgments of the

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the MEMOIRS, which the ſecretary was accuſtomed to compoſe, and arrange under the different claſſes of natural ſcience, according to their reſpective ſubjects; and this ſuppreſſion, the eminent genius and talents, the preciſion and perſpicuity of the Marquis DE CONDORCET muſt render a juſt matter of regret. It does not belong to us to pronounce concerning the reaſons alleged by the noble ſecretary for this alteration; we therefore confine ourſelves to the bare mention of the fact, which is, that henceforward, the *obſervations* that are addreſſed to, and the *Reports* that are read in the Academy, will be ſubſtituted for the omitted *Summaries*, and it is in this new form that the hiſtory of the Academy will appear for the future. This alteration will make no change in our method of reviewing this work, as we intend to go on, as we have hitherto done, exhibiting the Memoirs, not in the order in which they lie in the work, but in diſtinct claſſes, according to their reſpective ſubjects.

WORKS PRESENTED TO THE ACADEMY.

This Article is very meagre:—it contains no *work* properly ſo called. All that we find in it, is the notice of a diſſertation on a *Prize-queſtion*; but this we deem of ſufficient importance to be communicated to our readers, as being the firſt-fruits of a *Foundation*, in which chemical ſcience is immediately directed to the purpoſes of humanity and public utility. The caſe is as follows: A worthy citizen, who has concealed his name, obſerving the great number of trades, profeſſions, and uſeful arts, whoſe exerciſe, by the means with which they are carried on, is deſtructive to the health and often to the lives of the perſons employed in them, preſented to the Academy, in the year 1783, the ſum of 12,000 livres, to form a fund for an annual Prize-queſtion, relative to the beſt method of rendering the exerciſe and operations of theſe profeſſions and arts, leſs unhealthy and leſs dangerous. The Academy accepted, with zeal and applauſe, this humane propoſal. The ſum was, with royal conſent, converted into an annuity on the lives of the KING and the DAUPHIN, and the yearly product is deſtined to pay for a medal, which is to be adjudged, yearly, to the beſt *Memoir*, or the moſt ſatisfactory experiment, that ſhall be preſented to the Academy on the ſubject already mentioned.

The ſubject of the firſt Prize-queſtion, which the Academy propoſed was, *To aſcertain the nature and cauſes of the diſeaſes to which* GILDERS, *who* GILD BY *the* FIRE *and* ON METALS, *are expoſed; and to point out the ſureſt preſervatives, whether of a phyſical or mechanical kind, againſt ſuch diſeaſes.* The medal was adjudged to a Memoir, compoſed by M. HENRY ALBERT GOSSE, of Geneva.

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EULOGIES.

The deceaſed MEMBERS of the Academy, whoſe Eulogies are compoſed by the eloquent pen of the learned Secretary, are Meſſrs. *Hunter*, *Euler*, *Bezout*, *d'Alembert*, Count *de Treſſan*, and M. *Wargentin*.—The firſt of theſe is too well known at home to render neceſſary, to a Britiſh reader, any information that can be given of him from abroad. Of the ſecond, we have already given an ample account, from the excellent Eulogy of M. FUSS. Nothing material appears in M. CONDORCET's Eulogy, that may not be found there, though it be a maſterly production, and may have ſome peculiar merit in the eſteem of mathematical readers: but there are many intereſting lines in the perſonal character of the great and good EULER, which the Secretary has not deemed worthy of a deſcription ſo full, as that given of them by M. FUSS, and by us after him *.—The Eulogy of M. BEZOUT contains nothing remarkable.—M. WARGENTIN, Secretary to the Swediſh Academy, and member of all the principal literary ſocieties in Europe, was, indeed, a man of very conſiderable eminence in the learned world. He cultivated all the ſciences, but ſhone particularly in mathematics, and he acquired great reputation by the diſcovery of (what he called) the *empirical equations of the ſatellites of Jupiter*. Count TRESSAN, who wrote a little *Eſſay on Electricity*, and a book entitled, *Reflexions ſur l'Eſprit*, for the education of his children, was a man of wit and pleaſure. His chief praiſe, in his Eulogy here, is founded upon his intimate acquaintance with M. DE FONTENELLE, and he is principally known by his tranſlation of *Arioſto*, and the *Romances* he compoſed or abridged, in conſequence of a light, juvenile ſpirit, that never deſerted him, but ſtill ſpoſted even in his grey hairs, until death put a ſerious end to it in his 77th year. How he was thruſt into the Academy we know not; nor is it *our* buſineſs to inquire.

The Eulogy of the late M. D'ALEMBERT will occupy us longer, and more worthily. The Marquis de CONDORCET has compoſed it with head and heart, if we may ſo ſpeak. Friendſhip and illuſtrious merit united their impreſſions in the work; and it is, accordingly, worthy of the writer and the ſubject. The portrait of this great man is drawn, at full length, with reſpect to his philoſophical genius, his acquirements, and his moral character. The following ſketch of it, we truſt, will not be unacceptable to our readers:

JOHN LE ROND D'ALEMBERT was born at Paris, in November 1717. He derived the name of *John le Rond* from that of the church near which, after his birth, he was expoſed as a foundling. His father, informed of this circumſtance, liſtened to the voice of nature and duty, took meaſures for the proper

* See Rev. vol. lxxiii. p. 496.

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education

education of his child, and for his future subsistence in a state of ease and independence.

He received his first education in the *College of the Four Nations*, among the Jansenists, where he gave early marks of capacity and genius. In the first year of his philosophical studies, he composed a *Commentary* on the *Epistle of St. Paul to the Romans*, and thus began as *Newton* ended, as our Author *slyly* observes. The Jansenists considered this production as an omen that portended, to the party of Port-Royal, a restoration to some part of their ancient splendor, and hoped to find, one day, in M. *d'Alembert*, a second *Pascal*. To render this resemblance more complete, they engaged their rising pupil in the study of the mathematics; but they soon perceived that his growing attachment to this science was likely to disappoint the hopes they had formed with respect to his future destination: they, therefore, endeavoured to divert him from this line; but their endeavours were fruitless.

At his leaving college, he found himself alone and unconnected in the world; and sought an asylum in the house of his *nurse*. He comforted himself with the hope, that his fortune, though not ample, would better the condition and subsistence of that family, which was the only one that he could consider as his own. Here he lived, during the space of forty years, with the greatest simplicity, discovering the augmentation of his means only by increasing displays of his beneficence, concealing his growing reputation and celebrity from these honest people, and making their plain and uncouth manners the subject of good-natured pleasantry and philosophical observation. His good nurse perceived his ardent activity, heard him mentioned as the writer of many books; but never took it into her head that he was a great man, and rather beheld him with a kind of compassion. "*You will never*," said she to him, one day, "*be any thing but a philosopher—and what is a philosopher?—a fool, who toils and plagues himself during his life, that people may talk of him when* HE IS NO MORE." When we cast an eye upon a *certain* set, or sect, of *Philosophers*, we cannot help thinking that this woman was no fool.

In this peaceful and plain mansion M. D'ALEMBERT applied himself entirely to the study of geometry, and he soon proceeded so far as to enjoy the pleasure of making discoveries: but this pleasure was short; for, by consulting writers on that science, he quickly perceived, that the truths of which he looked upon himself as the first discoverer were already known. This disagreeable surprise led him to conclude (*we* know not why) that nature had refused him genius; and that nothing more remained for him, but to acquire the knowledge of what others had discovered. To this he willingly submitted, and was persuaded

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that the pleasure of study, even without the fame acquired by discoveries, would prove sufficient for his happiness. This anecdote our Author had from M. D'ALEMBERT himself, and he deems the morality of it precious. It is rare, *says he*, to observe the human heart, so near to its natural purity and simplicity, and before it has been corrupted by self-love.

As M. D'ALEMBERT's fortune did not far exceed the demands of necessity, his friends advised him to think of a profession that might enable him to augment it. He accordingly turned his views to the law, and took his degrees in that line; but soon abandoned this plan, and applied to the study of medicine. Geometry, however, was always drawing him back to his former pursuits, and, after many ineffectual efforts to resist its attractions, he renounced all views of a lucrative profession, and gave himself over entirely to mathematics and poverty.

In the year 1741 he was admitted member of the Academy of Sciences, for which distinguished literary promotion, at such an early age, he had prepared the way by correcting the errors of a celebrated Work *, which was deemed *classical*, in France, in the line of geometry. He afterwards set himself to examine, with deep attention and assiduity, what must be the motion of a body, which passes from one fluid into another more dense, in a direction not perpendicular to the surface separating the two fluids. Every one knows the phenomenon, which happens in this case, and which amuses children under the denomination of *Ducks and drakes*; but our Author observes, that M. d'Alembert was the first who explained it in a satisfactory and philosophical manner.

Two years after his election to a place in the Academy, he published his *Treatise on Dynamics*. — Our Author gives an elegant and ingenious account of the *new* principle, and the profound and accurate spirit of investigation that distinguish this celebrated work, which was published by M. D'ALEMBERT in his twenty-sixth year. This new principle consisted in establishing equality, at each instant, between the changes that the motion of a body has undergone, and the forces or powers which have been employed to produce them; or, to express the thing otherwise, in separating into *two parts* the action of the moving powers, and considering the *one* as producing alone the motion of the body, in the second instant, and the *other* as employed to destroy that which it had in the first. Our panegyrist considers the discovery of this principle, so remarkable for its simplicity, as the epocha of an important revolution in the physico-mathematical sciences. He acknowledges indeed, that several of the problems, solved in this treatise, had been previously solved by particular

* The *Analyse demontrée* of F. Reinau.

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methods, different in appearance, for each problem; but he maintains, that these methods differed only in appearance, that they were, in reality, but one and the same method, and that the principle above mentioned lay concealed in them, though none had been able to discover it before M. D'ALEMBERT.

So early as the year 1744, M. D'ALEMBERT had applied this principle to the theory of the equilibrium, and the motion of fluids; and all the problems before solved by geometricians became, in some measure, its corollaries. The discovery of this new principle was followed by that of a new calculus *; the first trials of which were published in a *Discourse on the general Theory of the Winds*, to which the prize-medal was adjudged, by the Academy of Berlin, in the year 1746, and which was a new and brilliant addition to the fame of M. D'ALEMBERT. This new calculus of partial differences he applied, the year following, to the problem of vibrating chords, whose solution, as well as the theory of the oscillations of the air and the propagation of sound, had been given but incompletely by the geometricians who preceded him, and these were his masters or his rivals.

In his discourse on the theory of the winds, he only considered the effect that may be produced by the combined action of the moon and of the sun upon the fluid which surrounds the earth. Here the objects of his inquiry were, the form that the atmosphere must assume, at each instant, in consequence of this action, the force and direction of the currents that must result from it, and the changes that must be produced, in their velocity and direction, by the form of the great valleys, which furrow the surface of the globe. In the year 1749 he furnished a method of applying his principle to the motion of any body of a given figure, and he solved the problem of the precession of the equinoxes, determined its *quantity*, explained the phenomenon of the nutation of the terrestrial axis †, and thus finished what Sir Isaac Newton had left incomplete.

In the year 1752, M. D'ALEMBERT published a treatise on the *Resistance of Fluids*, to which he gave the modest title of an *Essay*. It contains a multitude of original ideas and new observations, and by it the theory of the motion of fluids is, at length, really subjected to calculation.

About the same time he published, in the Memoirs of the Academy of Berlin, *Researches concerning the Integral Calculus*, which

* This discovery of a new calculus appeared necessary to the successful application of M. d'ALEMBERT's principle to the theory of the equilibrium and the motion of fluids; because in the theory of fluids, as in that of the motion of bodies susceptible of change in their form, this principle led to equations, which were not furnished by the methods before known.

† Discovered by Dr. *Bradley*.

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is greatly indebted to him for the rapid progreſs it has made in the preſent century.—Thus M. D'ALEMBERT ſhewed himſelf, at the age of 34, a worthy ſucceſſor of NEWTON, by ſolving the problem of the preceſſion of the equinoxes (a ſolution which has confirmed, by irreſiſtible proof, the theory of univerſal gravitation)—by purſuing, like him, the ſtudy of the mathematical laws of nature—by creating, like him, a new ſcience, and by inventing, alſo, a new *calculus*, the honour of which diſcovery no competitor has ever pretended either to conteſt or to ſhare with him.

While the ſtudies of M. D'ALEMBERT were confined to geometry, he was little known or celebrated in his native country. His connexions were limited to a ſmall ſociety of ſelect friends: he had never ſeen any man in high office, except Meſſrs. *d'Argenſon*. Satisfied with an income which furniſhed him with the neceſſaries of life, he did not aſpire after opulence or honours, nor had they been hitherto beſtowed upon him, as it is eaſier to confer them on thoſe who ſolicit them, than to look out for men who deſerve them. His cheerful converſation, his ſmart and lively ſallies, a happy knack at telling a ſtory, a ſingular mixture of malice of ſpeech with goodneſs of heart, and of delicacy of wit with ſimplicity of manners, rendered him a pleaſing and intereſting companion, and his company, conſequently, was much ſought after in the faſhionable circles. His reputation, at length, made its way to the throne, and rendered him the object of royal attention and beneficence. He received alſo a penſion from government, which he owed to the friendſhip of Count D'ARGENSON.

The tranquillity of M. D'ALEMBERT was abated when his fame grew more extenſive, and when it was known beyond the circle of his friends, that a fine and enlightened taſte for literature and philoſophy accompanied his mathematical genius. Our Panegyriſt is ſo gracious to his hero, and ſo uncivil to thoſe who did not embrace his *philoſophical* ideas in all their detail, as to aſcribe, to envy, detraction, and to other motives nearly as ungenerous, all the diſapprobation, oppoſition, and cenſure that M. D'ALEMBERT met with on account of the publication of the famous *Encyclopædical Dictionary* of Arts and Sciences, in conjunction with DIDEROT. This is not analyzing and deciding with the accuracy that diſtinguiſhes M. DE CONDORCET's inveſtigations of mathematical truth; and if we do not attribute his inaccuracy here to the prejudices of a party-ſpirit (for *infidelity* has its bigots as well as *credulity*), we muſt bear hard upon his candour. None, ſurely, will refuſe the well-deſerved tribute of applauſe to the eminent diſplays of genius, judgment, and true literary taſte, with which M. D'ALEMBERT has enriched the great work now mentioned. Among others, *the Preliminary Diſcourſe* he has affixed to it, concerning the riſe, progreſs, connexions, and affi-

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nities of all the branches of human knowledge, is, in our opinion, one of the moſt capital productions of which the philoſophy of the preſent age can boaſt. Nor will it be diſputed, that the maſter-builders of this new and ſtupendous *temple* of ſcience, for the worſhip of NATURE, had alſo really in view the advancement of human knowledge, and the improvement of the arts and ſciences. This, no *true*, no candid philoſopher will call in queſtion. But that, in the *inner court* of this temple, there was a confederacy formed againſt all thoſe who looked higher than *nature*, for the principal object of their veneration and confidence, is a fact too palpable, nay too boldly avowed, to ſtand in need of any proof; and if oppoſition was made by many good and learned men to the violent and *un*natural divorce that was attempted between religion and philoſophy, we think it rather unfair, that all oppoſition to ſuch an attempt, from whatever quarter it came, ſhould be indiſcriminately ſtigmatized with the odious appellations of detraction and ſlander.

Some time after this coloſſus of ſcience reared its head to the clouds, and beſtrode, with authority, the literary world, M. D'ALEMBERT publiſhed his *Philoſophical, Hiſtorical, and Philological Miſcellanies*. Theſe, ſays our Author, increaſed the number of his *detractors*; that is, of thoſe who did not think themſelves bound to ſubſcribe implicitly to his opinions. Here diſcuſſion is again identified with detraction. What then becomes of *toleration* and freedom of inquiry? Oh! they are the excluſive prerogatives of our philoſophers, who, like the learned ladies in *Moliere*, tell the world plainly, that the firſt law of their empire is,

Nul n'aura de l'eſprit que NOUS *et nos* AMIS,

The *Miſcellanies* were followed by the *Memoirs of Chriſtina* Queen of Sweden; in which M. D'ALEMBERT ſhewed that he was acquainted with the natural rights of mankind, and was bold enough to aſſert them. His *Eſſay on the Intercourſe of Men of Letters with Perſons high in Rank and Office*, wounded the former to the quick, as it expoſed to the eyes of the public the ignominy of thoſe ſervile chains, which they feared to ſhake off, or were proud to wear. A lady of the court hearing, one day, the Author accuſed of having exaggerated the deſpotiſm of the great, and the ſubmiſſion they require, anſwered ſlyly, *If he had conſulted me, I would have told him ſtill more of the matter.*

M. D'ALEMBERT gave very elegant ſpecimens of his literary abilities, in his *tranſlations* of ſome ſelect pieces of *Tacitus:* but theſe occupations did not divert him from his mathematical ſtudies; for, about the ſame time, he enriched the *Encyclopædie* with a multitude of excellent articles in that line, and compoſed his *Reſearches on ſeveral important Points of the Syſtem of the World*, in which he carried to a higher degree of perfection the ſolution of

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the *problem of the perturbations of the planets*, that had, several years before, been presented to the Academy.

In 1759, he published his *Elements of Philosophy*; a work remarkable for its precision and perspicuity; full of important truths, analyzed with such clearness and simplicity, that they are intelligible to those who are the least accustomed to abstract notions, and therefore adapted to general use. Such is the substance of our Panegyrist's opinion of this work; in which, however, *we* find some tenets, relative both to metaphysics and moral science, that are far from being admissible.

We should be wanting in the justice due to the Marquis DE CONDORCET, if we passed over in silence the succinct *view* he gives us of the principles of M. D'ALEMBERT's philosophy, and his discussion of some censures, to which the opinions of this eminent man seem more or less liable. This *view* is presented with uncommon sagacity and judgment, and the discussion is conducted with impartiality and candour; but the passage is too long for our insertion. We shall therefore confine ourselves to some lines of the philosophical picture, and refer our readers to the work before us for an idea of the *whole* of this excellent composition.

Our Eulogist observes, that, by a long and assiduous study of mathematical science, M. D'ALEMBERT had contracted a habit of being little affected by any truths that were not susceptible of a *rigorous* proof. He saw *certainty* diminishing in proportion as *accessory* ideas were added to the *simple* ones, on which pure geometry and rational mechanics are employed; and his taste for the other sciences was much affected by this habit: he esteemed them only in proportion to their approach to strict demonstration, or entire and full evidence; and he was, on this account, accused by some of paying little regard even to natural philosophy. Our Panegyrist finds this accusation unjust; but he confesses, that M. D'ALEMBERT carried too far his rigorous demands of evidence. He might have added, that there was a kind of pedantry in submitting every thing to strict calculation, because he was powerful in that line: he puts us in mind of an architect, who having heard that the face of a certain lady was expressive of fine moral feelings, pulled out his rule and compass, and begged leave to try the matter by taking its dimensions. In natural philosophy, as our Author confesses, it was a proceeding unfavourable to the advancement of knowledge to treat with contempt, hypotheses, conjectures, and probable explications; since these tend to multiply experiments and observations, to exhibit objects under different aspects, and thus often lead to important discoveries.

In metaphysics, morals, and political science, M. D'ALEMBERT has cramped genius and investigation with the same fet-

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ters. He has reduced to a ſmall number of general truths, or firſt principles, all that we *can* know with certainty in theſe important branches of human knowledge. Perhaps, ſays our Author, he has reduced here the human mind within too narrow limits. There is, indeed, no *perhaps* in the caſe; and we dare to *calculate* his demerit, in this reſpect, at a very conſiderable *quantum*; ſince he was led by *his* method, and would lead us, if we minded him, to partial views of *evidence*, and to treat with indifference, if not to reject, truths of a higher and more important order than thoſe that come under the juriſdiction of algebra; and *that*, forſooth, under the pretext that the terms, which expreſs metaphyſical and moral ideas, are borrowed from vulgar language, and have only a vague and indeterminate meaning. What then becomes of that moral evidence, that high and ſatisfactory *probability*, which is the only guide of man in the higheſt concerns of human life and moral conduct? What becomes of diſtinct, and even intuitive, notions, with the deductive evidence that flows from them? They are involved, by M. D'ALEMBERT's method of philoſophiſing, in doubt and uncertainty: the moſt important queſtions relative to the happineſs of mankind, according to his doctrine, depend for their ſolution upon vague and arbitrary principles; and corrupt men will readily avail themſelves of this pernicious doctrine to decide theſe queſtions according to their caprice, or their perſonal views. M. CONDORCET fairly and candidly avows all this; and we mention it to his honour, that he has not been blinded by the partiality of friendſhip in this matter, though he ſoftens the reproach as well as he can, conſiſtently with truth; and comforts himſelf by ſome keen and violent ſtrokes at the preſumptuous dogmatiſts that fall into the contrary extreme. With all our hearts. We profeſs nearly an equal diſpleaſure with thoſe who put out our candle, and thoſe who ſubſtitute a *Will with a wiſp* in its place.

We paſs over our Panegyriſt's account of the reſentment that was kindled (and of the diſputes that followed it) by the article *Geneva*, inſerted in the *Encyclopædie*. The ſtory is old and ſtale; its ſubject is local; yet, in the courſe of the controverſy, talents were diſplayed, and incidental objects were exhibited, which gave riſe to diſcuſſions more generally intereſting. We ſhall only obſerve, that M. D'ALEMBERT did not leave this field of controverſy with flying colours. The conteſt certainly was neither fair nor ſucceſsful on his ſide, though our Panegyriſt is at no ſmall pains to diſguiſe his defeat; a thing not unuſual with his ſuperiors in battles of another kind. *Voltaire* was an auxiliary in this conteſt; but as, in point of candour and decency, he had no reputation to loſe; and as he weakened the blows of his enemies, by throwing both them and the ſpectators into fits of laughter

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laughter, the iſſue of the war gave him little uneaſineſs. It fell more heavily on D'ALEMBERT, and expoſed him, even at home, to much contradiction and oppoſition.

It was on this occaſion that the (late) King of Pruſſia offered him an honourable aſylum at his court, and the place of preſident of his Academy; and was not offended at his refuſal of theſe diſtinctions, but cultivated an intimate friendſhip with him during the reſt of his life. He had refuſed, ſome time before this, a propoſal made by the Empreſs of Ruſſia, to entruſt him with the education of the Grand Duke;—a propoſal accompanied with all the flattering offers that could tempt a man, ambitious of titles, or deſirous of making an ample fortune: but the objects of *his* ambition were tranquillity and ſtudy.

In the year 1765, he publiſhed his *Diſſertation on the Deſtruction of the Jeſuits*. This piece drew upon him a ſwarm of adverſaries, who confirmed the merit and credit of his work by their manner of attacking it.

Beſide the works of this eminent man already mentioned, he publiſhed nine volumes of memoirs and treatiſes, under the title of *Opuſcules*; in which he has ſolved a multitude of problems relative to aſtronomy, mathematics, and natural philoſophy; of which our Panegyriſt gives a particular account, more eſpecially of thoſe which exhibit new ſubjects, or new methods of inveſtigation.

He publiſhed alſo *Elements of Muſic*, and rendered, at length, the ſyſtem of *Rameau* intelligible; but he did not think the mathematical theory of the ſonorous body ſufficient to account for the rules of that art. He was always fond of muſic; which, on the one hand, is connected with the moſt ſubtle and learned reſearches of rational mechanics; while, on the other, its power over the ſenſes, and the ſoul, exhibits, to philoſophers, phenomena no leſs ſingular, and ſtill more inexplicable.

In the year 1772, he was choſen ſecretary to the French Academy. He formed, ſoon after this preferment, the deſign of writing the lives of all the deceaſed Academicians, from 1700 to 1772; and, in the ſpace of three years, he executed this deſign, by compoſing ſeventy eulogies.

M. D'ALEMBERT died on the 29th of October 1783. There were many amiable lines of candour, modeſty, diſintereſtedneſs, and beneficence in his moral character; which are here deſcribed with a diffuſive detail, whoſe length and uniformity (as theſe lines exhibit nothing very ſtriking or extraordinary) make their impreſſion more faint than it would have been, if the deſcription had been reduced within a narrower compaſs. M. CONDORCET concludes this moral portrait in the following manner:

"M. D'ALEMBERT paſſed the laſt days of his life in a numerous company, liſtening to their converſation, and animating

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it frequently by witty jokes and pleaſant ſtories. He was the only perſon of the company who remained calm, and could occupy his mind about other objects than himſelf; the only one who had ſtrength of mind ſufficient to give himſelf up to merriment and frivolous amuſements."—(*This is ſomething like* DAVID *and* CHARON).

[*The* MEMOIRS *will be reviewed in another Article.*]

MONTHLY CATALOGUE,

For MARCH, 1787.

UNION *with* IRELAND.

Art. 13. *An Union of England and Ireland proved to be practicable and equally beneficial to each Kingdom.* With ſupplementary Obſervations relative to the Abſentees of Ireland, pointing out the conſtitutional Means of removing Complaints, ariſing from that and other Cauſes of Diſcontent. To which is added, a Reply to the Dean of Glouceſter's Advice to the Iriſh, to trade with Foreign in preference to the Britiſh Colonies. By John Williams, Eſq. late of Merton College, Oxon. 8vo. 1s. 6d. Kearſley. 1787.

THIS Writer is ſtrenuous in favour of an union between Britain and Ireland, as a general propoſition, without ſeeming to be aware of objections urged to its practicability; and he is equally zealous in diſſuading the Iriſh from any efforts toward independence.

When a man evidently intends well, it is diſagreeable to check his ardour, by telling him he had better leave the publication of ſentiments to thoſe who poſſeſs more addreſs in digeſting and expreſſing them. Every honeſt well-meaning man is an honour to his country, and cannot fail of doing public ſervice by inculcating good principles in his private capacity; but before a ſpeculator ventures to publiſh his thoughts, he ought to be well aſſured of having ſomething to communicate ſufficiently important to challenge public attention. When two acquaintances meet in the rain, it is very natural for one of them to tell the other that it is a wet day; a ſimple aſſent to ſo evident a poſition is given, without ſtopping to controvert it, and ſo the matter ends. But it is far otherwiſe when a man is charged eighteen pence, and required to read fifty pages, to be informed of matters that he knew before.

Art. 14. *Conſiderations on the Political and Commercial Circumſtances of Great Britain and Ireland,* as they are connected with each other; and on the moſt probable Means of effecting a Settlement between them; tending to promote the Intereſts of both. 8vo. 2s. Debrett. 1787.

This Writer enters largely into thoſe obſtacles that render a legiſlative union with Ireland impracticable, and ſhews the advantages of a commercial union on ſuch terms of liberal equality as, conſidering the two iſlands as one extended country, may 'produce from every part of it the moſt that its ſoil or ſituation is capable of affording.

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This can only be accomplished by a reciprocal interchange of commodities, which are either the natural growth of the several districts, or the artificial productions of industry, brought nearly to perfection there: any thing that tends to restrain this freedom of exchange, so far as it operates, counteracts the design of promoting the general cultivation of local advantages.' He confirms this doctrine by a simple illustration. 'If every yard of cloth manufactured in Yorkshire, should be taxed a shilling as soon as it entered Lancashire, it would produce a double effect prejudicial to both countries; it would diminish the demand for cloth in Lancashire, and therefore narrow the Yorkshire market, and so far as the remaining consumption of cloth in Lancashire became necessary to subsistence, it would lay a charge upon every work carried on in that county.'

But the fond idea of equality and independence, withstands a conformity with our navigation-act, and a contribution of revenue, until some expedient can be invented, to secure those indispensable objects and at the same time cheat the devil; which we never scruple when we have a good end in view, to cover a fraud upon one whose part is taken by nobody. Our Author, under the influence of a 'liberal policy,' would leave these grand points open to the discretion of the Irish legislature; in full confidence that their wisdom and generosity would operate with all the force of obligation. We honestly confess, we never saw cause to justify any reliance on political generosity, and least of all, to expect it from fluctuating bodies of men; if, therefore, any hazards are to be incurred, we are cordially disposed to leave them to the share of the personage before mentioned.

COMMERCIAL TREATY *with* FRANCE.

Art. 15. *Observations on the Agricultural and Political Tendency of the Commercial Treaty.* 8vo. 1s. Debrett.

The subject of this treaty is said to present itself in a threefold point of view, its commercial, agricultural, and political tendency. This Author directs his attention to the two latter considerations; premising, 'That if the treaty with France breaks in upon any approved principle of national policy, however great may be its commercial advantages, it ought not to be adopted. That it has such a tendency is all that its opponents have to demonstrate, while those who defend it, must, to entitle it to the public support, shew that it is conducive to the interests of commerce, without probable injury to our agriculture, and without violating any important principle of policy.' He soon after extends his condemnation of the treaty to all the three points without exception.

The result of his political examination is, 'that from the earliest ages there has subsisted on the part of France toward this country and its liberties, a disposition neither to be subdued by force, nor conciliated by kindness:' and, 'that the empire still exists, we owe to the defeated projects of her boundless ambition, by a tenacious adherence to the sound maxims of our ancestors.' These maxims then dictating a perpetual deadly feud, when was it that we vainly tried those conciliatory acts of kindness he reproaches the French with spurning? Our ancestors never tried them, by his own statement;

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and under a perſuaſion of the ſoundneſs of their maxims, our Author argues that they never ought to be tried: *delenda eſt Carthago*; but has he foreknowledge or confidence ſufficient to point out Carthage?

When he argues upon the ſuppoſition, that under this treaty it is 'agreed, that henceforth France ſhall be at liberty to export Britiſh manufactures upon the *ſame terms* with Britain herſelf;' and that America will be ſupplied through this medium, rather than by a direct intercourſe: it is imagined we need not enter farther into his commercial reaſoning againſt the meaſure. In brief, France is to become the general carrier of Britiſh manufactures; our arable land is to be converted to paſture for the raiſing of wool; our ploughmen and ſailors are to dwindle into manufacturers; our navigation-act, according to the faſhionable parliamentary phraſe, is *done away*; and the greatneſs of Britain is no more!

Art. 16. *An Appeal to the Landed Intereſt of Great Britain*, on the Operation of the Commercial Treaty with France. By a Country Gentleman. 8vo. 1s. 6d. Debrett.

Under the character aſſumed by the preſent Writer, he declares, that however liberal the principle may be, that ſuggeſts an union of intereſts between manufacturers and land-owners, it is an uncontrovertible fact that nature has ſet an inſuperable bound to ſuch a connection. 'For while commerce can flouriſh but by throwing the taxes on the landed intereſt, it is impoſing too ſevere a taſk on human frailty to expect that ſhe will willingly ſubmit to a fair participation of the public burdens.'

It paſſes current indeed in common diſcourſe, that all taxes fall ultimately on land. But we do not underſtand how the landlord, or raiſer of a raw material, is injured by a duty paid after it has aſſumed a new form under the creative hand of the artiſan. Manufacture is neceſſary to make it marketable, and provided the tax is not ſo heavy as to defeat its purpoſe by reducing conſumption, it is ultimately defrayed by the conſumer, with a profit to the dealer for the advance. Our Author complains, that beſide what land-owners contribute jointly with their fellow ſubjects [as conſumers], they labour under oppreſſions ſpecifically their own, 'ariſing nearly to the enormous amount of half the national revenue.' If then we accept his own calculation, and with him conſider the body of the people as compoſed of two claſſes, land-owners and manufacturers, it appears that, at leaſt, the latter 'ſubmit to a fair participation of the public burden:' and farther, that they raiſe it by the mere force of perſonal induſtry, and not as the indolent claimants of incomes growing from hereditary property. When our Author aſſerts that the firſt principle of commerce is monopoly*; it may be hinted, that there are not wanting philoſophical politicians, who contend that the monopoly moſt injurious to the intereſts of the community, is that of land. Leaving ſuch points however to be adjuſted between the country gentleman and the manufacturer, the tendency of this appeal is to ſhew, that the commercial treaty will be the deſtruction of the Britiſh corn diſtillery; and that the Hovering-act is defeated by 'a general invitation to the French cutters, luggers, and all thoſe

* Pamphlet, p. 13.

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other veſſels, which if Engliſh, would be immediately confiſcated, to come and exerciſe their trade on the Engliſh coaſt, without a fear of moleſtation.'

For his own eaſe, the Author adopts ſeveral ſtatements made by other opponents to this meaſure, to ſhew that it will operate materially to injure the revenue. He adds, 'It has been urged, that this deficiency will be made good by the increaſe of cuſtoms on French goods; but let it be recollected, that this increaſe of cuſtoms on French goods can only be obtained by a proportionable decreaſe of exciſes on our own.' It ſhould alſo be recollected, that unleſs we are ſupplied with French goods on the terms ſuggeſted by another writer on the ſame ſide of the queſtion *, we muſt give Engliſh goods in exchange for them; and money accruing from an extended foreign trade, will on all hands be allowed to be *at leaſt* as acceptable as if raiſed by exciſes on internal conſumption.

On the whole, the writer deems the permanent intereſts of proprietors of land ſacrificed to immediate commercial views, 'by this new-fangled treaty, this ill-begotten, undigeſted maſs of abſurdity and contradictions.'

Art. 17. *Sentiments on the Intereſts of Great Britain.* With Thoughts on the Politics of France, and on the Acceſſion of the Elector of Hanover to the German League. 8vo. 2s. Robſon, &c.

In pointing out what he deems the true intereſts of Britain, this Writer is, by his own account, only amuſing himſelf in vain efforts to twiſt a rope of ſand: for to what end do we oppoſe the aggrandiſement of the houſe of Bourbon, if all the ſceptres in Europe are inevitably doomed to fall into their hands? Under ſuch a fatality, there is nothing left for us but deſpair.

'Such indeed, he declares, *muſt ultimately* be the conſequence of their pretended *ſalique* law. This is a truth as clear and demonſtrable as any propoſition in Euclid. For in the firſt place, this law effectually prevents any foreign prince becoming intitled to their crown, though they never fail of availing themſelves of the laws of other nations reſpecting deſcents; conſequently their alliances with foreign powers muſt, one time or other (however diſtant it may be), make the *houſe of Bourbon heirs to all the crowns in Europe.* We have ſtrong proofs of this in their having already acquired the kingdoms of Spain and Naples, the duchies of Parma and Burgundy, &c. &c. There are but three different modes by which this growing political evil can be put a ſtop to; the firſt is (by a joint confederacy of all the powers in Europe) to oblige them to repeal the ſalic law; the ſecond to eſtabliſh it in all their kingdoms; and the third, for all the other royal houſes in Europe to refuſe forming any matrimonial alliances with that of Bourbon. The laſt would evidently be the *leaſt* effectual, in conſequence of the number of alliances already formed.'

But where once a general confederacy of all the other powers in Europe is formed on this grand occaſion, they will have no reaſon to ſtop at the *leaſt* effectual meaſure to relieve themſelves; while *more*

* See Rev. Jan. p. 170, laſt par.

effectual

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effectual operations may be ſuggeſted than are propoſed in the above recipe.

In this ſad ſituation, the only conſolation in *our* view is, to be the *laſt* ſwallowed up; and this indeed may be hoped from the little preſent danger of our ſceptre lapſing to France for want of a Britiſh hand to hold it. All meaſures of policy under ſuch an impending fate, can be only for temporary benefit; and we are told, 'that nature has been no leſs officious in implanting a kind of enmity in the mental organization of the inhabitants (*i. e.* of England and France) than in adapting their territories to be in a ſtate of warfare with each other.' We find alſo, that nature has been as officious in working up a mental antipathy in the Spaniards to their neighbours the French; for—'as to any extenſion of territory in *that* quarter, the diſcordant diſpoſitions of the people of the two countries ſeem to be an unſurmountable obſtacle to it.' As therefore like cauſes are uniform in their effects, we have the comfort of perceiving as unſurmountable an obſtacle to the French dominion ſtretching over the Britiſh Channel, as over the Pyrenees. No danger then can ariſe from merely trading with the French; for not to inſiſt on there being very little friendſhip in trade, a commercial intercourſe cannot ſurely unravel mental organization! If our Author diſlikes the natural inferences from his own principles, he might freely have enjoyed current notions as he found them, without endeavouring to form a ſyſtem on them.

The Emperor of Germany is the power with whom he recommends an alliance to balance the influence of the houſe of Bourbon. But if France is ſo powerful by ſea, if her commerce is ſo extenſive, and her manufactures in ſo improving a ſtate as is repreſented on this occaſion, will our refuſal to trade with them check the progreſs of their exiſting advantages, and depreſs her to our wiſhes in all points? If they will not, what are we to do? If, at the ſame time, France offers us her native produce in exchange for our manufactures; and whether we conſent to the exchange or not, a very intimate clandeſtine intercourſe of this nature is nevertheleſs carried on between the two countries; what are the dictates of common ſenſe on ſuch a view of the ſubject? This Author declares, 'that the preſent treaty (unleſs owing merely to want of intellect and information) bears the ſtrongeſt marks of having been adviſed more for the purpoſe of ſecuring a few venal voices in parliament, and the applauſe of the intereſted and inconſiderate, than for the real good of this country.' Such random aſſertions are eaſily thrown out upon any occaſion whatever, have no particular meaning, and require no anſwer. But the French are fortifying Cherburg, which would be unneceſſary if they intended perpetual peace: and what do we intend by ſtrengthening Portſmouth and Plymouth? No farther anſwer is neceſſary.

Our Author highly diſapproves the acceſſion of the Elector of Hanover to the German league; but without entering into the merits of this tranſaction, we cannot avoid remarking the poſition he advances as the teſt of its propriety. 'The ſame monarch is equally the ſovereign of Hanoverians and Britons; they are both his people; and as the latter greatly exceed the former in number, and their territory is proportionally more extenſive, it follows, that though the

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King should even sacrifice the immediate interests of Hanover, yet if it is beneficial to Britain, he would still be pursuing the conduct of a philanthropist and father of his people, because acting for the *general* benefit of his subjects.' If this be wholesome doctrine, it will apply equally to Scotland or Ireland. Will the Author follow it up in either case, and undertake to convince the sufferers?

Art. 18. *A Letter from a Manchester Manufacturer* to the Right Hon. Charles James Fox, on his Opposition to the Commercial Treaty with France. 8vo. 6d. Stockdale.

Merely a loose general approbation of the treaty, and an expostulation with Mr. Fox for deserting the manufacturers, whose cause he espoused during the agitation of the Irish treaty, yet now employs himself in unseasonably reviving national jealousies, and industriously circulating publications in opposition to their interests.

Art. 19. *An Answer to the complete Investigation of Mr. Eden's Treaty* *. 8vo. 1s. Stockdale.

This is a *brief*, but so far as can be judged from comparison, a *full* answer to the pamphlet referred to, including also some strictures on the "View of the Commercial Treaty †." The Author shews, by a contrast of our commercial circumstances at the respective times, that arguments drawn from the state of our trade above a century ago, must be in a great measure inapplicable to our present situation; and that the calculations formed to support such arguments, are grosly mis-stated. The Author of the latter of these two pamphlets having mentioned the attempts of Charles II. and his weak brother, to open a trade with France; it is replied—'that trade had been open from the earliest periods, and was so by specific treaties during the reigns of James I. and Charles I. and under the government of Cromwell. And yet it was at this very time, during the continuance of these commercial treaties, that the English trade acquired its first spring and vigour, and that the general wealth of the country gained a greater proportional increase, than perhaps it did in the same number of years at any other period of our history.' It is added, that there is little doubt but that 'under all those circumstances, the balance was against us; but I am equally persuaded on the other hand, that the amount of that balance in the Report of the Commissioners, was enormously over-rated.' He gives a table of the duties to which our woollens were subjected by the treaty of Utrecht, to shew how unfairly that treaty has been compared with the one now concluded; according to which it appears, that they were then liable to impositions varying from above 23 to 55 *per cent.*; and also states the objections made to the Utrecht treaty by the party writers of that time, to see how they apply to the present treaty; and the preference due to a free and unrestrained intercourse, which is now opened.

The article of low wages has been so often discussed, that little opportunity remains of throwing any new light on the subject: it is now, however, illustrated by well observing, that—'if the rate of wages did indeed regulate the comparative cheapness of manufactures, this kingdom, instead of her immense export to all quarters of

* See Rev. Feb. p. 162. † Idem, p. 169.

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the globe, would be underſold in every market by the pooreſt nations in Europe, and her ſuperiority would be overthrown by the leaſt formidable of her rivals.'

He concludes with a vindication of the manufacturers, who in their oppoſition to what are called the Iriſh propoſitions, were ſuppoſed to have attached themſelves to a party; but who are now miſtakenly charged with deſerting their former principles and declarations.

Art. 20. *A ſhort Vindication of the French Treaty*, from the Charges brought againſt it in a late Pamphlet, intitled, 'A View of the Treaty of Commerce with France, ſigned at Verſailles, Sept. 28, 1786, by Mr. Eden *. 8vo. 1s. 6d. Stockdale.

The pamphlet here animadverted on, bore no ſuch formidable appearance, as to lead us to expect, in anſwer to it, a ſpecial defence of the treaty. Having, however, attained that diſtinction, the taſk was proportionably eaſy, and the Short Vindicator encounters it ſucceſsfully, with the uſual and obvious replies to ſuch arguments as were maintained by the author of the *View*, &c.

Art. 21. *The Speech of the Right Honourable William Pitt*, in the Houſe of Commons, February 12, 1787, in a Committee of the whole Houſe, to conſider of ſo much of his Majeſty's moſt gracious Speech to both Houſes of Parliament, as relates to the Treaty of Navigation and Commerce between his Majeſty and the Moſt Chriſtian King. 8vo. 1s. 6d. Faulder.

The general points conſidered in this very able and ſatisfactory ſpeech, have been already circulated in every periodical vehicle of intelligence. Thoſe who wiſh to ſee it at large, will find all the popular objections brought againſt the treaty, in the ſeveral pamphlets publiſhed on the occaſion, here ſtated, and briefly yet fully anſwered: ſo that this ſpeech may be affirmed to comprehend a complete view of this great national undertaking.

Art. 22. *Preface to Poor Richard's Almanac for the Year* 1787. Printed at Philadelphia, and ſold as uſual at the appointed Places in the different United States: London reprinted, from a Copy juſt received from America; and ſold by Debrett. 8vo. 6d.

Not printed at Philadelphia, we may venture to pronounce.—The piece is manifeſtly of *home manufacture*; and is intended as an attack on the commercial treaty; by which, according to the Author of this anti-miniſterial ſquib, 'France will, in the firſt inſtance, *acquire*, and America in a ſecondary way, *regain*, what in all trade is very neceſſary, a *trading capital*;' and this at the expence of Great Britain, in conſequence of the long credits which ſhe will be drawn in to give,—'to the greater extent † the better.' Hence, ſays this pretended American, 'a trading fund may be created in France and America too,—which will enable both countries to rear their heads in foreign commerce, in proportion as old England, their common rival, muſt be depreſſed—' The Author enlarges, ſhrewdly

* See Rev. Feb. p. 169.

† He thinks it may amount to 192 millions for France alone, in the twelve years during which the treaty is to laſt.

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enough in some places, on this general idea. In style he affects to imitate the pointed simplicity of Dr. Franklin's "Poor Richard:" but the copy drops far short of the original.

EAST INDIES.

Art. 23. *An authentic Copy of the Correspondence in India*, between the Country Powers and the Hon. the East-India Company's Servants; containing, amongst many others, the Letters of Gov. Hastings, J. Macpherson, J. Stables, E. Wheler, Nath. Middleton, Francis Fowke, James Fraser, John Bristow, David Anderson, Esqrs. Sir John Cumming, General Stibbert, Colonel Morgan, Majors Palmer and Brown, &c. &c. together with the Minutes of the Supreme Council at Calcutta. The whole forming a Collection of the most interesting India Papers, which were laid before Parliament in the Session of 1786. 8vo. 6 vols. 1l. 16s. Boards. Debrett. 1787.

Those who, from interest or curiosity, may wish for information, with respect to our political and military *manœuvres* in the East Indies, will here meet with abundant gratification, from the literary correspondence of our leading people in that part of the world, from 1775 to 1786, including every thing relative to the charges against Mr. Hastings. To the 6th volume is added *an Indian Glossary*, explaining all the proper names of East-Indian titles, offices, matters of revenue, military terms, &c. &c. the utility of which is sufficiently evident.

IMPEACHMENT *of Mr.* HASTINGS.

Art. 24. *The Speech of Major Scott*, in the House of Commons, on the Fourth Charge against Mr. Hastings, February 8, 1787. 8vo. 1s. 6d. Debrett.

Major Scott, the able and vigilant advocate for Mr. Hastings, has again exerted himself with his usual zeal in the Governor's behalf, by stating every thing within the compass of his knowledge and abilities, in order to justify his friend's conduct respecting the Begums: a transaction that ought to be viewed with a mixed regard to British ideas of rectitude, and Indian maxims of conduct.

Art. 25. *Minutes of the Evidence taken before the House of Commons*, on the Charges against Warren Hastings, Esq. late Governor of Bengal. Being the Examinations of Nathaniel Middleton, Esq. and Sir Elijah Impey. 8vo. 1s. 6d. Debrett. 1787.

This pamphlet contains the particulars of Mr. Middleton's and Sir Elijah Impey's examinations on Feb. the 1st and 2d, with respect to some of the charges brought against Mr. Hastings. Several original letters, which were produced in the course of the examination, are printed with these Minutes. The subsequent examination of these gentlemen on the 20th of February is not here given.

Art. 26. *The genuine Speech of Mr. Sheridan*, delivered in the House of Commons, on a Charge of high Crimes and Misdemeanors against Warren Hastings, Esq. 8vo. 1s. 6d. Richardson. 1787.

The celebrated speech here printed is an excellent specimen of Mr. Sheridan's oratorical abilities. Perhaps we may be deceived as to its being altogether authentic: it exhibits, nevertheless, a good resemblance of that gentleman's manner. The substance of the speech

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speech we have seen in the newspapers, from which, with some little corrections, the present performance seems to have been compiled.

POLITICAL.

Art. 27. *A Retrospect of the Portraits* lately delineated in a "Short Review of the Political State, &c." 8vo. 1s. Stockdale.

A spirited, but fair and candid, commentary on the *Short Review*. The present writer's aim is, to do justice to those great characters which, he apprehends, have been injuriously treated by the *Reviewer*; particularly those of the P. of W. the Marquis of Carmarthen, and Mr. Hastings. With respect to the K—, our Retrospector promises to give us, hereafter, 'an original painting of him at full length, and taken from the life;—less gaudy, perhaps, in the colouring, than that of the vivid, but unsubstantial, delineator, whose pencil has recently attracted the public; but certainly less ambiguously shaded, less undefined, and more absolute in the characteristic features that mark the monarch and the man.'

As the Reviewer had held up, for our esteem and admiration, the extraordinary character of the late King of Prussia, our Retrospector hath drawn a different portrait of that prince; but such as will by no means attract the esteem of good men, nor excite the admiration of *any* man, who is not easily dazzled with the tinsel glitter of false greatness.

The commercial treaty with France is likewise an object of the present writer's attention; and had he been himself the parent, or the negociator of this measure, he could not have dwelt upon the subject with more rapturous fondness. He considers it as the source and 'reciprocation of benefits and blessings, that may be expanded from realm to realm, to a degree never supposed attainable by human dexterity, between nations hitherto invariably jealous, hostile, and almost inveterate, against each other.' 'That,' adds he, 'this new and untried channel *may* be opened, we all powerfully feel;—not only for commercial activity, enterprize, and industry, but for all the endearing charities of life; for cementing the too long divided bonds of peace, for planting the immortal olive, as the pledge of affection, instead of the sanguinary laurel, as the symbol of antipathy;—for preserving, through centuries, the spirit and act of good-will among *men*, who will lose all the low and miserable distinctions of different lands and languages, and smile and prosper in the interchange of good offices;—embracing the interests and happiness of Europe as in a zone—and perhaps of the civilized earth:—for who may presume to say how far the effects of this treaty of universal friendship and amity may extend? It may prove the true *social compact*, bounded only, in its softening influence, by savage life, and even *that* it may gradually humanize.'—All this is highly *desirable*, to say the least; and no part of it, we hope, is *impossible*. Do not, therefore, good reader, for humanity's sake, do not pronounce it altogether "*visionary*."

This publication, as our readers have seen, in the foregoing short extracts, is well written. In some places, the style seems rather turgid and laboured; but the language is generally nervous, animated, and eloquent.

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Art. 28. *The genuine Review of the Political State of an unhappy Country*, as originally written, before it was mutilated by a Right Rev. Prelate. 8vo. 1s. 6d. Ridgeway.

The celebrated "Short Review" [See our number for January] is here haſhed up again, and preſented to us as a new diſh. The alterations, which ſeem very unfair, are ſo managed, as to ſerve the purpoſes of the moſt inveterate malignity; the leading objects of which are, his M——, and the Prime Miniſter. On the other hand, the Heir-apparent is highly favoured; and ſome of his principal friends are diſtinguiſhed as the firſt characters of the age.

Art. 29. *The new Syſtem of Libelling illuſtrated*, in a critical Examination of a late *Short Review*, &c. 8vo. 1s. 6d. Debrett.

In this third anſwer to the "Short Review," that work is treated with great contempt. It is repreſented as an *ill-written*, and worſe-*intended* rhapſody; and the great attention that hath been paid to it, the preſent Anſwerer chiefly aſcribes to the aſtoniſhment with which the Public beheld a *hardy familiarity*, *under pretence of* "a ſpeculative freedom," play with topics which diſcretion avoids, or touches with timidity and awe: For, adds he,

"——Fools ruſh in, where angels fear to tread."

Art. 30. *The Monitor*; or, an Addreſs to the People of Great Britain, America, and Ireland, on the preſent Situation of Affairs. By M. Beaty, Teacher of the Claſſics, &c. 8vo. 3s. Debrett, &c. 1786.

It were to be wiſhed, that Mr. Beaty's attention were more cloſely engaged in teaching the claſſics, than we may ſuppoſe to be the caſe; for had he not too much time upon his hands, he would, we imagine, ſcarcely have ſuffered his thoughts to wander ſo much at large from their regular track, and have been ſo induſtrious to exhibit himſelf to a diſadvantage. His Monitor is a ſtrange jumble of piety and politics; hints on education, popery, proſtitution, war, the cultivation of waſte lands, impreſſing of ſeamen, impriſonment for debt, &c. Where a man ſeriouſly means well, circumſtances may ſometimes reſtrain us from laughing at a publication of weakneſſes; and we claim ſome merit in reſiſting the preſent temptation.

Art. 31. *Conſiderations on the annual Million Bill*, and on the real and imaginary Properties of a Sinking Fund. 8vo. 1s. Payne. 1787.

The ſenſible Author of this pamphlet argues againſt part of the late bill for reducing the national debt. He thinks the ſcheme a good one, provided the revenue of a peace eſtabliſhment affords a ſurplus of a million *per annum*; but the borrowing money, in caſe of a deficiency, is a meaſure he cannot approve. He attacks Dr. Price, and other political arithmeticians, who maintain the practicability of borrowing money at ſimple intereſt, while, by means of a ſinking fund, they can pay at compound intereſt.

The reſult of his arguments is, 1ſt, To endeavour, by every means not diſcreditable, to preſerve the continuance of peace. 2dly, Œconomy. 3dly, A ſinking fund, ſupported by a clear annual ſurplus, and not by loans. 4thly, To lower the intereſts of our debts, when

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it can with propriety be done. 5thly, To avoid new loans, if poſſible; but if they muſt be, to create new funds that ſhall be more than ſufficient to pay the intereſt. And laſtly, To give efficacy to the whole, *for a reaſonable equivalent*, RESTORE GIBRALTAR; which fortification has, according to the Author's opinion, increaſed the national debt at leaſt ſeventy millions, and ſtill requires a very large annuity for its ſupport.

AGRICULTURE.

Art. 32. *An Eſſay on Agriculture*, with a view to inform Gentlemen of landed Property, whether their Eſtates are managed to the greateſt Advantage. By Thomas Stone. 8vo. 6s. Boards. Robſon. 1785.

It would perhaps be happy for the republic of letters, if all didactic writers, were firſt to ſerve an apprenticeſhip as Reviewers; for in that caſe they would be obliged to *read* what had been previouſly written on a ſubject, before they commenced authors themſelves; and that they would then not only know what points required to be elucidated, but they would alſo be, in many caſes, fully inſtructed on ſome branches of knowledge, in which they might otherwiſe be little informed, and be thereby prevented from troubling the world with their own crude and indigeſted notions. Mr. Stone, though he ſeems not to be deficient in natural talents, appears to have given himſelf very little trouble to enquire what has been ſaid by others on the ſubjects he inveſtigates. And though we admit, that leſs reading is neceſſary to qualify a man to write on agriculture, than on moſt other ſubjects, if he has a ſufficient fund of *practical* knowledge; yet, without a moderate ſhare of reading, his notions will be ſo confined, and his expreſſions will be ſo local, that he will be underſtood only in the ſmall circle where ſuch words are current. Theſe defects are ſo obvious in Mr. Stone's book, that we fear it never can be of much general utility.

It does not appear that this Author has had either much reading, or much *practical* experience in agriculture; though he ſeems to poſſeſs a talent for obſervation, which, if cultivated, might be of uſe. In his remarks on ſoils, we have ſome pointing towards certain theories, that would have been better received a century ago. We were, in particular, greatly ſurpriſed to find, at the preſent time, long after the nature of calcareous manures had been very minutely explained in ſeveral well-known publications on agriculture, that Mr. Stone ſhould ſo invariably make uſe of the terms *marle*, and *clay*, as entirely ſynonymous.

We do not meet with any thing new in this treatiſe; but his obſervations on the advantages of a ſtock of cattle ſuitable to the farm are more out of the beaten track than the other parts of it. The practical directions are, in general, liable to no great exception, and may be of uſe to ſome farmers, whoſe ideas have never yet been enlarged. The Author's chief aim, however, in this performance, is to impreſs landed gentlemen with an idea of the great importance of employing a ſteward, who underſtands the proper management of an eſtate. To this theme he frequently returns, and inſiſts upon it with great zeal, *ab ovo uſque ad mala*. Whence

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we conclude, that Mr. Stone would have no objection to be himself employed in that capacity; and we doubt not but he is sufficiently qualified for discharging the duties of that office.

Though the style of this essay is rather too low for criticism; yet we cannot help expressing the disgust that we felt at meeting, *so very often*, with the intolerable vulgarism which we have so frequently had occasion to reprehend, *viz.* that of the verb to *lay*, instead of to *lie*. This occurs in almost every page; and we do not recollect to have met with these words in the proper sense, even *once*, in this performance. For the use of *such* authors as are unacquainted with the common principles of Grammar, we beg leave to repeat, what we have often before mentioned, that to *lay*, preterite *laid*, always means to put some object down, so as that it may remain where we have placed it;—to *lie*—preterite, *lay*—means to place one's self in a cumbent posture.

MEDICAL.

Art. 33. *An Experimental Enquiry into the Properties of Opium*, and its Effects on living Subjects: being the Disputation which gained the Harveian Prize for the Year 1785. By John Leigh, M. D. 8vo. 2s. 6d. sewed. Edinburgh, Elliot; London, Robinsons. 1786.

After describing the plant whence opium is extracted, and the manner in which it is prepared, our Author examines its constituent parts, and institutes a number of experiments to determine its effects on living animals. We do not find that he has made any new observations: his experiments indeed are numerous; but the conclusions drawn from them only serve to confirm the opinions concerning the properties and effects of this powerful medicine, which most writers on the *materia medica* have formerly delivered. Dr. Leigh very prudently declines giving any opinion about the operation of opium: it is a subject which, he says, has been much darkened by the shades of controversy.

Art. 34. *Physiological Conjectures* concerning certain Functions of the human Œconomy in the Fœtus and the Adult. By James Rymer. 8vo. 1s. Evans. 1787.

The Author acknowledges, that what he advances on this dark and intricate subject, is all conjecture; and, as such, he trusts it can be productive of no evil. His thoughts are ingenious; and, however, at present, unsupported by argument, they may deserve the attention of practical anatomists.

Art. 35. *A Philosophical and Medical Sketch of the Natural History of the Human Body and Mind.* To which is subjoined, an Essay on the Difficulties of attaining medical Knowledge. By James Makittrick Adair, M. D. Fellow of the College of Physicians at Edinburgh. 8vo. 4s. Boards. Dilly. 1787.

The design of this publication is to shew, that a superficial knowledge of the medical art must render the practice of it unsafe and dangerous, and to warn the reader against the evils resulting from the present prevailing propensity to empiricism. There are few nations in Europe where the practice of medicine is in so bad a state as in England. The experienced physician is seldom sent for, until the disease is confirmed and established, and several quack medicines have

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have failed to relieve the complaint. This delay in the beginning of acute diſeaſes is, in our Author's opinion, productive of the worſt conſequences. If Dr. Adair, by the preſent performance, ſhould be happy enough to remove any of the difficulties under which the medical art at preſent labours, he will certainly merit the thanks of the whole country, eſpecially thoſe of the profeſſion, who, although poſſeſſed of genius and abilities, highly cultivated by an expenſive and liberal education, have the mortification of ſeeing ignorant pretending coxcombs enriched by the exerciſe of an art to which they are a diſgrace.

After briefly explaining the ſtructure of the human body, and the nature of its functions, Dr. Adair points out the diſadvantages under which we labour, in attaining medical knowledge in general, but eſpecially ſuch as is neceſſary for the foundation of a rational practice. In the attempt of writing a popular book, our Author has happily ſucceeded; for, excepting that uſeful body of men the apothecaries, on whom he hath paſſed ſome ſtrictures, every claſs of readers will receive entertainment, as well as information, from the peruſal of it; and the anecdotes, &c. which are frequently introduced, will ſerve to relieve the attentive reader, while they explain and illuſtrate the ſubject.

‡‡‡ We obſerve that this work, as well as the Author's *Medical Cautions for the Conſideration of Invalids*, is benevolently intended for the benefit of the Bath Hoſpital.

LAW.

Art. 36. *A Diſcourſe on the Uſe and Doctrine of Attachments*, with a Report, &c. By T. A. Pickering. 8vo. 1s. 6d. Fielding. 1786.

The Author of this pamphlet is by profeſſion an attorney. It appears in the caſe, which he reports, that his client was arreſted for 162*l.* 10*s.* on a bill of exchange; and in Nov. 1783, Mr. Pickering gave an undertaking in writing to put in good bail, if required. In the month of June 1784, a motion was made in the court of Common Pleas againſt Mr. Pickering, upon an affidavit that application had been often made to him to put in good bail, purſuant to his undertaking, but that no bail was juſtified. The court granted a rule to ſhew cauſe why he ſhould not pay the debt and coſts, for not putting in bail purſuant to his undertaking: but this rule was on the next day enlarged to Michaelmas term, when no bail having juſtified, the rule was made abſolute againſt Mr. Pickering, and he was thereby ordered to pay the debt and coſts: but the court added, that if he had any doubt of the legality of the plaintiff's demand, the ſame might be tried by a jury. Nothing could be more fair or juſt: Mr. Pickering did not accept the offer. On the 27th January 1785, the court was again applied to; and on 7th February following, it was referred to the *prothonotary* to ſettle the debt and coſts, which was done at the ſum of 195*l.* 6*s.* 7*d.* Mr. Pickering was, and, it ſeems, is ſtill of opinion that the damages ſhould be aſſeſſed by a jury, but the court thought otherwiſe: *Diis aliter viſum.* An attachment iſſued againſt Mr. Pickering, who paid the money to the ſheriffs of London, and they, by order of the court, paid the ſame to the plaintiff's attorney. This is the ſhort ſtate of the proceedings, by which this

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Author thinks himſelf aggrieved. He thinks it hard the judgment of the court ſhould be definitive, and propoſes an act of parliament, giving an appeal by writ of error, the appellant in the mean time to be held to bail. But in the preamble of his act, he recites, that *writs of attachment* from courts of record for contempt of the law of the land, and thoſe in the adminiſtration thereof, have, by long uſage and cuſtom, been approved, and are part of the law of the realm. Mr. *Pickering* is, therefore, at variance with himſelf, when he ſays that perſonal attachments are repugnant to the ſpirit of *Magna Charta*. Now Magna Charta is ſaid to protect every individual in the free enjoyment of life, liberty, and property, unleſs forfeited by the judgment of his peers, or *the law of the land*. He who does not perform an order of court is liable to an attachment, which is admitted *to be part of the law of the realm*: and attornies, as they are officers of the court, ſeem, with good reaſon, to be ſubject to the authority complained of. When an attorney undertakes to put in good bail, and for a year and a half has not done it, juſtice ſeems to require that he ſhould pay the debt and coſts, for the plaintiff ought not to ſuffer by his delay or contumacy. What good can accrue from an appeal by writ of error is not obvious, but it is evident that litigation, great delays, and expence would follow. Mr. Pickering has ſtruggled hard, as he conceives, for the right of the ſubject: but, in their own caſe, are not men apt to be partial? If we muſt rejudge the court of Common Pleas, it appears to us that what they did was SUBSTANTIAL JUSTICE.

Art. 37. *Every Farmar his own Lawyer*; or the Country Gentleman's complete Guide, containing all the Acts now in force; together with adjudged Caſes that particularly concern thoſe who reſide principally in the Country, &c. By W. Scott, of the Middle Temple, Eſquire. 8vo. 3s. ſewed. Liſter.

This performance is written in the ſtyle and manner of Burn's Juſtice, and is moſtly copied from that uſeful work. As it contains but few ſubjects, it can only be uſeful to a few readers: thoſe for whom it is intended will however find in it all the neweſt laws, and ſeveral determined caſes, on particular ſubjects, which were either difficult or doubtful. We find, in this work, the laws relative to Tithes, Game, Horſes, and Carriages; regulations concerning Carriers and Watermen; the laws concerning Turnpikes, Bridges, Rivers, Mills, Corn, &c. &c. and almoſt every other ſubject which belongs to the country gentleman or farmer, to whom this publication may in ſome degree ſupply the place of Burn's Juſtice.

PHILOSOPHY, *&c.*

Art. 38. *An Oration* delivered before the American Philoſophical Society, held at Philadelphia, on the 27th Feb. 1786; containing an Enquiry into the Influence of Phyſical Cauſes upon the Moral Faculty. By Benjamin Ruſh, M.D. Profeſſor of Chemiſtry at Pennſylvania. 8vo. 1s. 6d. Dilly. 1786.

We have here a curious paper on the various effects which are produced on the powers of the human mind, and eſpecially on the moral faculty, by material, external cauſes. Dr. Ruſh enumerates the ſeveral circumſtances which have an evident effect on the memory, the imagination, and the judgment, and through their medium on the

the moral faculty. His language is sometimes tumid; but this may be pardonable in an Oration.

ASTRONOMY.

Art. 39. *The Astronomy of Comets*. By Blyth Hancock, Teacher of the Mathematics. 8vo. 2s. 6d. Murray. 1786.

This work contains a brief account of the solar system, and the method of calculating the places of comets moving in parabolic orbits. Our Author exemplifies his theory by calculating some places of the comet, which is expected to return in 1789.

We are sorry to add that the present, like a former performance by the same Author*, must evidently have cost no small portion both of labour and time, but can afford little assistance to the tyro, and no information to the proficient.

EDUCATION, &c.

Art. 40. *The Conversations of Emily*. Translated † from the French of Madame la Comtesse d'Epigny. 12mo. 2 Vols. 7s. bound. Marshall. 1787.

The approbation and the success which have attended the literary productions of the Comtesse de Genlis, have, we suppose, given birth to the translation of the performance before us. We think so, the rather, as the Conversations of Emily seem intended to convey instruction, blended with amusement, which was the chief design of Madame de Genlis. These dialogues are carried on between a young lady and her mother; they are enlivened with little stories, anecdotes, &c. and are well adapted to instil into young minds, a desire for knowledge, a due deference to their superiors, a becoming condescension to their inferiors, and a polite behaviour to all. The work does not seem to be ill translated; which is as much as we can say, without seeing the original; though we often meet with phrases that are evidently *very* literal renderings of the French expressions. In this age, however, when books of education are so exceedingly numerous, the volumes before us may be assigned, at least, a middle rank in that class; and will prove, no doubt, acceptable and useful to those for whom the publication is intended.

In the Translator's Preface, we are informed that the famous *Rousseau* was an intimate friend of Madame d'Epigny, and that he advised her to publish this work; we are likewise told, 'that in the year in which this work was published, a worthy citizen of *Paris*, zealous for the public good, deposited a sum of money with the French Academy, destined as a reward to that author, who, in the course of the year, should produce the most beneficial work to humanity. This learned society, according to the donor's intention, decided among the competitors, and unanimously adjudged the prize to Madame *d'Epigny* ‡.

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* Vid. Monthly Review, vol. lxix. p. 519.

† By a Governess, as a preface informs us, for the use of her Pupils.

‡ We suppose this prize to have been on the same annual foundation with that bestowed on M. Berquin, for his *Ami des Enfans*: See Rev. vol. lxx. p. 481. The value was about 50 guineas.

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'The Empress of *Russia*, who knows how to reward merit, upon the reception of Madame *d'Epigny*'s book, immediately appointed *Emily* one of her ladies of Honour, and settled on the mother a handsome pension, with the reversion of it to the daughter.'

Two such illustrious testimonials will, undoubtedly, have their due influence on the minds of the Public, and will prove a greater recommendation of the work, than any thing we can say in its favour.

Art. 41. *A Spelling-book*, designed to render the Acquisition of the Rudiments of our native Language easy and pleasant. By Mrs. Teachwell. 8vo. 1s. bound. Marshall.

We do not perceive any *real* advantage or excellence that this spelling-book possesses over others which have lately or formerly been published. The very great variety of examples, with which it abounds, may be thought useful, especially those toward the conclusion, containing ideas that are simple, easily comprehensible by young children, and at the same time well adapted for explaining several natural objects and operations, about which a child of a lively disposition is inquisitive. If, by gratifying the little pupil's curiosity, the teacher can convey instruction and knowledge, the task will be pleasant, and easily performed.

Art. 42. *Academic Lessons:* comprizing a System of Education particularly adapted to Female Seminaries. By R. Cawte, of Croydon, in Surry. 12mo. 2s. 6d. bound. Symonds.

It is difficult to say, in what part of this work the Writer's system of education is to be found. In truth, we have seldom met with a piece which had less of the air of system or plan; nor can we discover any thing in the trite and cursory remarks, and flimsy tales, of which the book consists, to fulfil the enticing promises of the title-page.

POETRY.

Art. 43. *Ode upon Ode*; or, A Peep at St. James's; or, New Year's Day; or, What you will. By Peter Pindar, Esq. 4to. 3s. Kearsley. 1787.

Still *at* the K—! Friend Peter! What hath the poor man done?

"Nothing."

Oh! is it thereabout that the shoe pinches? Well! in time, perhaps,—and then we shall hear no more of ———

"Mr. Reviewer, your province, I take it, is criticism, not *prophecy*."

Cry your mercy, Squire Pindar: but, a word in your ear;—Your *rantum scantum* * satires, lampoons, and lousy lyrics, can never be tried by the rules and laws of criticism: you might as well think of making a pig squeak to the *dead march in* SAUL, while the butcher's knife is exploring his wind-pipe.

"Then cut me up, in your own way, and be d——d!"

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* "Let folly spring—my eagle, falcon, kite,
Hawk—satire—what you will—shall mark her flight;
Through huts or palaces ('tis just the same),
With equal rage, pursue the panting game—."

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No—*curse me if I do* *.—Thou art a comical, merry fellow! Thou has just treated thy Reviewer with a hearty laugh, and shall he, in return, *cut thee up?* He, WHO BEARS THE CRITIC'S NOBLE NAME, Master Peter, disdains the office of a carcass-butcher!

"In return, I now cry *your* mercy, and wish you a good morning." *Exit* PETER PINDAR.

Go thy way, for a droll, witty, whimsical, magotty mortal, as thou art!—And now for thy *Ode upon Ode*.

The Laureat's last annual production is the subject of the present burlesque; and, as Squire Pindar hath managed the business, it hath not proved a barren one. The whole court figures in the *group poetic*. Kings, Queens, Courtiers, Laureats, Flatterers, Toad-eaters, and Connoisseurs, all pass in review, in this "FINE GALLANTY SHOW;" and high will be the entertainment,—to those who can afford to pay for peeping. Do,—see the show. 'Tis richly worth the money:—where that commodity is not scarce.

Art. 44. *Maria*; an Elegiac Poem. By J. M. Good. 4to. 2s. 6d. Dilly.

The inspiration of grief alone, without the aid of a cultivated genius and correct taste, is not sufficient to produce the simple, tender notes of genuine elegy. In poetry it is much easier to be magnificent, than touching. With the admirers of the pure language of nature, this piece will never supplant Lord Lyttelton's *Monody*, or *Shaw's Evening Address to the Nightingale*.

Art. 45. *The Vision*; a Poem: to the Memory of Jonas Hanway, Esq. 4to. 1s. 6d. Dodsley.

The zeal for the memory of a good and benevolent man, which inspired the writer of this *day-dream*, commands our approbation; but his performance is over-charged with fanciful and flowery description, which seems to intimate the youth of the writer. Considered on the whole, the poem manifests an amiable turn of mind, congenial with the subject.

Art. 46. *The Twaddle*, a Christmas Tale. 4to. 1s. Law. 1787.

Twaddle, like *bore*, and *hum*, and *that's the barber*, means—something that has no meaning at all. If our Readers are not satisfied with this definition, we wish them to try their hands at a better. Meanwhile, in the true spirit of this *twaddling* poet, let what we have here written stand as a full and true account of his rhiming Christmas Tale; to which his present publication must be considered as *the preface*. Next winter may possibly bring us the Tale itself.

DRAMATIC.

Art. 47. *The Sultan*; or a Peep into the Seraglio; a Farce, in two Acts. By Isaac Bickerstaffe. 8vo. 6d. Dilly. 1787.

This piece is founded upon one of those tales which form the elegant collection of Marmontel. From that writer it may be proper, shortly, to give the ground-work of this little drama. 'It is pleasant,' he says, 'to see the pains, with which historians labour to assign great causes for great events. The servant of Sylla would

* P. 32. "*Curse me if I am.*"

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probably laugh at the profound reaſons given by politicians as the motives of his maſter's abdication. The moſt important revolutions ſpring very often from trifling cauſes.' To illuſtrate this, Marmontel has given a ſhort, but entertaining fable, with all thoſe graces of ſtyle and ſentiment, with which he generally adorns his narrative The ſtage of Paris has ſeen it in the form of a drama, called *Les Trois Sultanes.* Whether Bickerſtaffe's performance is a tranſlation, or a new fable upon his own ideas, we cannot now determine. Be it as it may, invented or imported, this *farce* has been, ſince the year 1775, a favourite exhibition on the Engliſh ſtage. The Sultan is repreſented of a character that gives probability to the tale: of a delicate and refining temper. He is weary of pleaſures, which though varied, pall upon his appetite, from the eaſe with which they are attained; he is tired of beauties, that yield their charms through fear or intereſt. Elmira (one of the train of his ſeraglio) loves him with true affection. but the Sultan wants ſome of thoſe difficulties that give a zeſt to pleaſure. Roxalana, an Engliſh girl, throws thoſe difficulties in his way. She tells the Sultan, that, being born in a free country, ſhe muſt enjoy her native liberty even in love. To obey in ſilence is not her maxim. She gives her advice; diſapproves of the cuſtoms of the ſeraglio, and freely tells him, that if he will become her pupil, ſhe will make him an accompliſhed prince. The Sultan orders her away. When ſhe is gone, he reflects upon the air of freedom which marks her behaviour. She is not handſome; yet her little noſe, ſaucily turned up, her ſmiling eyes, and playful poſtures have an effect all together. Roxalana is recalled: ſhe refuſes to obey, but comes unexpectedly with the vivacity of a romp. The Sultan agrees to dine with her; Roxalana invites the company, and ſends her orders to the clerk of the kitchen. The Turkiſh laws of the table are all ſet at nought by Roxalana: ſhe muſt have chairs, knives and forks, and even wine. Oſmyn, the miniſter, is forced to drink; he ſays, as people conſcious of guilt are uſed to do in all countries, "Oh Mahomet, ſhut thy eyes." The Sultan yields in his turn to Roxalana, and having taſted of the grape, throws the handkerchief at her feet: ſhe is not willing to ſurrender upon ſuch eaſy terms. This enrages the Sultan: he orders her from his preſence, but his pride is mortified. That a giddy flippant girl ſhould reject his offers, is provoking; but here is *difficulty,*—and to ſurmount that difficulty is a point of pride that gives an edge to deſire. Roxalana is called in again; the Sultan tells her he is angry: I know it, ſays ſhe, but love and anger always go together. She is his ſlave, but will not be his miſtreſs: in a cottage ſhe would endeavour to ſoothe her huſband, but were he maſter of a throne, ſhe muſt ſhare it with him. The laws of the country reſtrain the Sultan from marriage. She laughs at his laws, and tells him that he ought to be ſometimes deſpotic on the ſide of virtue. This embarraſſes the Sultan: what will his people ſay? Her anſwer is beautiful: 'make your people happy, and they will be glad to ſee that you are ſo.' All doubts are now diſpelled: to win Roxalana's affection, the Sultan agrees to her propoſals of marriage. Thus the moral of the piece is ſet forth in a ſtrong light: "*Who would have thought that a little ſaucy cocked-up noſe could overturn the laws of a mighty*

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mighty empire?" Such is Mr. Bickerstaffe's Sultan. We have given it rather in the detail, as among our Readers some may chuse to revise Marmontel's, and judge, from comparison, of the merit of the English performance. In the hands of Mrs. Abington, it is not a matter of wonder that the Sultan has flourished on the stage. That lady has been, for some years past, the life of the comic muse: the whims, the caprice, and little foibles of the fair are always represented in her action with the nicest art; and we are sorry to see, occasionally, in the common newspapers, a strain of malignity, which we think an illiberal and unjust retribution to the merit and genius of Mrs. Abington.

NOVELS.

Art. 48. *Zoriada:* or Village Annals. 12mo. 3 Vols. 7s. 6d. sewed. Axtell. 1786.

This Novelist is superior to most of his brethren at story-telling. His portraits likewise have really something striking in them; the highest coloured of which is that of Parson Swinborne, a truly contemptible character. This picture we are inclined to consider as a *likeness*;—but whether it be actually intended for the *clerical hero* in our eye, or whether it be merely the work of fancy, we cannot pretend to say; neither is it a matter deserving our inquiry.

The fable of this Novel, as we have already hinted, is not unentertaining; we wish, indeed, we could say any thing in praise of its language,—but justice obliges us to remark, that the whole is written in a very incorrect and faulty manner. Some of the errors, however, are possibly typographical.

Art. 49. *The Child of Chance*; or, the Adventures of Harry Hazard *. 12mo. 2 Vols. 5s. sewed. Hookham.

The reader is here presented with the adventures of a hero, who is a gambler and fortune-hunter; and who, at last, after experiencing the vicissitudes to which people of that stamp are usually exposed, reforms, and becomes a respectable character. The work is not ill written, and displays a fertile imagination.

Art. 50. *Caroline of Lichfield.* Translated from the French, by Thomas Holcroft. 12mo. 3 Vols. 9s. sewed. Robinsons. 1786.

In this beautiful and interesting novel, the lights and shades of character are blended with great ingenuity: and in every part of it we discover the hand of an elegant and skilful artist. With wonderful energy and address, the Authoress unfolds the secret springs and complex movements of the human heart; and so forcibly are the different feelings that agitate the soul, delineated by her magic pencil, that they strongly awaken the sympathy of the reader, and interest him in the distress of the story. Its excellencies are so many, and so great, that we wish to forget its blemishes; but our impartiality constrains us to acknowledge that it hath some faults to shade its beauties, and some defects that envy will magnify, and strict justice must condemn. In attending to the general execution, and in endeavouring to secure the capital effect it was meant to produce, the fair novelist hath been too negligent about the minuter parts.

* By *John Huddleston Wynne*, as an advertisement has informed us.

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She is now and then tedious, and sometimes she wanders too far from the principal object. She might have been more sparing of the letters of Walstein to Lindorff, without weakening the main interest of the novel. In our opinion, it is injured by so copious a display of them.—To those, however, who are fond of this sort of reading, we can, notwithstanding every defect, with great truth recommend this work, as by far the most ingenious and pathetic of the kind, that hath been for many years imported from the continent.

Art. 51. *Lord Winworth*; or the Memoirs of an Heir. Dedicated, by Permission, to her Grace the Duchess of Devonshire. 12mo. 3 Vols. 7s. 6d. sewed. Allen. 1787.

Dedicated to her grace of Devonshire—and with that noble lady's permission too! Is it possible?—Those who read these memoirs, and also are acquainted with the good sense, and cultivated taste, of the duchess of Devonshire, will be staggered by this assertion; yet here it stands, printed in the title-page; and who shall disprove it?—We hope, however, that the author's next production (if he resolves to follow this exhausted trade) will be more worthy of her GRACE's approbation,—and of *ours*.

MISCELLANEOUS.

Art. 52. *An Excursion to Margate, in June* 1786: interspersed with a Variety of Anecdotes of well-known Characters. By Hardwicke Lewis, Esq. 12mo. 2s. 6d. sewed. French. 1787.

When we first saw the title of this book, we expected to find in it some descriptions of Margate, and the noted places adjacent; but we were mistaken; we have, chiefly, sentimental observations, remarks, &c. with slight sketches of *Ramsgate*, *Kingsgate*, *Dent de Lion*, *Harley's Tower*, and some Latin inscriptions and translations. As to the 'Variety of Anecdotes of well-known Characters,' they principally figure in the title page.

This Author, as so many others have done, has chosen *Sterne* for his model, and like the greatest part of the numerous race of that witty writer's imitators, he must take his station at an humble distance from his great prototype. This *Shandyan bagatelle* may, however, serve to pass away a vacant half-hour with tolerable amusement.

Art. 53. *The London Adviser and Guide*: containing every Instruction and Information useful and necessary to Persons living in London, and coming to reside there, &c. &c. By the Rev. Dr. Trusler. 12mo. 3s. sewed. Baldwin. 1786.

'A bullock's tongue will sell from 2s. to 4s. 6d. according to its size and goodness. A good tongue should look plump, clean, and bright, not of a blackish hue.' 'If you want rump steaks in any quantity, it is cheaper to give 7d. a pound without bone, than 4½d. for the whole rump.' 'One lamp burns about a half-penny worth of spermaceti oil in an hour.' Under the article, 'Amusements,' the Doctor ranks this as one, *viz.* 'Occasional floating through the atmosphere in balloons.' 'Sand, fuller's earth, whitening, scowering paper, brick dust, small coal, &c. at 4d. *per* week.' 'Lying-*in* expences 12l.' 'Candles 2s. 6d. *per* week,' &c. &c. What a wife

man

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man is Dr. T. who knows all these, and a thousand other particulars, equally notable!

The present performance, however, contains much information necessary to be known by foreigners, and countrymen in particular, coming to reside in London.

Art. 54. *An Account of the Loss of his Majesty's Ship Deal Castle*, Capt. James Hawkins, off the Island of Porto Rico, in 1780. 8vo. 1s. Murray. 1787.

This appears to be an authentic narrative of the loss of the above-mentioned frigate, and of the distresses of its crew, who suffered shipwreck in an hurricane on the island of Porto Rico; where they were at first treated roughly, under the idea of their being the crew of a privateer; but when the truth was known, the Spaniards vied with each other in treating them with all possible cordiality.

The story is told in a singular strain of good humour, which we never before met with in a narrative founded in *distress*; and it is rendered still more agreeable by descriptive circumstances, respecting the fertile island of Porto Rico, and its inhabitants.

Art. 55. *The History of New Holland*, from its first Discovery in 1616 to the present Time; with a particular Account of its Produce and Inhabitants; and a Description of Botany Bay, &c. 8vo. 6s. Boards. Stockdale. 1787.

Compilations, when judiciously made, we have ever thought useful to the Public. The voyages of Dampier, Cook, &c. &c. whence this History is collected, are scattered in many bulky and expensive volumes, which are only in the hands of a few; the information they contain is general, and relates to the circumstances of the whole voyage. When information is wanted, relative only to a particular country or transaction, compilations save the trouble of consulting a variety of larger works. The present performance is intended to convey a general knowledge of the country of New Holland as described by the several circumnavigators who have visited it since: and from the works of these gentlemen the compilation before us is chiefly made.

Prefixed to this volume are two good maps, one of New Holland, and one, which is a general chart, of the passage from England to Botany Bay. They are neatly executed, and, what is of more consequence, they seem, so far as we are able to judge by comparing them with others, to be accurate, and faithfully laid down.

A list of the naval, marine, military, and civil establishments of the intended new colony is annexed to the work; of the accuracy of this account, however, we pretend not to judge.

Art 56. *The Beauties of Samuel Johnson*, LL. D. consisting of Maxims and Observations, &c. 12mo. 3s. 6d. sewed. Kearsley. 1787.

In this new edition of Johnson's *Beauties* the work is enlarged with numerous anecdotes selected from Mr. Boswell's and Mrs. Piozzi's late publications, with other documents illustrating the biography of Johnson. A copy of his will is also annexed, and a sermon which he wrote for Dr. Dodd, who preached it to his fellow-convicts, a few

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days previous to their execution. A head of Dr. Johnſon is prefixed as a frontiſpiece.

Art. 57. *A Sketch of Univerſal Hiſtory* from the earlieſt Times to the Year 1763, diſtinctly divided into Ages and Periods, for the Aſſiſtance of the Memory. By a Lady. 12mo. 2s. Payne. 1786.

Univerſal hiſtory was never reduced into ſo ſmall a bulk as it is in the preſent abſtract. This ſketch, however, which brings the principal revolutions of ancient and modern empires into a ſmall point of view, may be a uſeful aſſiſtant to the memory, in recollecting what had been elſewhere acquired.

Art. 58. *Conſilia:* or Thoughts on ſeveral Subjects; affectionately ſubmitted to the Conſideration of a young Friend. By Samuel Birch. The ſecond Edition, enlarged. 12mo. 2s. 6d. Cadell. 1786.

From the peruſal of the ſecond edition of a moral and uſeful work now enlarged and corrected, we are confirmed in the opinion we formerly entertained of its merit. See Review, vol. lxxii. p. 464.

Art. 59. *The Millenium Star.* 6d. Ridgeway.

Not a book, but a conundrum—a collection of printed ſcraps, twiſted and twirled, and wrapped in marble-paper into the form of a ſtar, or rather of a *ſtar-fiſh*. As to the printed matter contained in the belly of this odd fiſh, it is—Political, religious, moral, and prophetical; and ſeems well calculated for the meridian of Moorfields.

Art. 60. *A Letter to Robert Heron, Eſq.* containing a few brief Remarks on his Letters of Literature. By one of the barbarous Blockheads of the loweſt Mob, who is a true Friend to Religion, and a ſincere Lover of Mankind. 8vo. 1s. Wilkie. 1786.

The title gave us ſome expectation of wit and raillery; of which, indeed, the ſubject ſeemed only deſerving. But though we found little of what we looked for, yet we met with ſome juſt remarks on the folly and impertinence of thoſe who lay claim to public admiration, only for wantonly oppoſing public opinions.

SERMONS.

I. On Iſaiah xiv. 18, 19, 20; in which *it has been endeavoured* to preſerve the genuine Senſe and original Meaning of the Prophet in an exact and literal Tranſlation. By Stephen Weſton, B. D. Rector of Mamhead, &c. 4to. 1s. Payne. 1786.

The firſt paragraph of this ſermon indirectly pays a compliment to the preacher himſelf. The ſecond is a compliment directly addreſſed to the clergy, and particularly to the Biſhop of Exeter (before whom it was preached); and the third contains *a tribute of commendation to the ſervices* of the late Dr. Kennicott, 'who' (as Mr. Weſton expreſſes it) 'hath planted a tree, and left it to ſpread, like the vine of Iſrael, from the river to the ſea, and given permiſſion to all to gather, and to eat, and to become the ſons of knowledge.' 'But it is not (ſays the preacher) my intention to enter into any details on the ſubject of the various readings of the Hebrew Bible, or the life of its collator: it is enough to ſay, that the work, whatever it may want of perfection, is worthy of its *maſter* and its patron; and will, we doubt not,

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not, make ample returns to those who may be induced, from motives of religion or of learning, to throw their all into the treasury of the poor, and make the ignorant rich in the possession of the true inspirations of God, and the genuine dispensations of his Anointed.'

As a specimen, we will present our readers with the common translation of the disputed text in Isaiah, and in the opposite column we will place our Author's version, that a comparison may be made of both with the least trouble possible.

Common Translation.	Mr. Weston's Translation.
Ver. 18. All the kings of the nations, *even* all of them, lie in glory, every one in his own house.	All the kings of the nations, all of them lie in glory, every one in his own house.
19. But thou art cast out of thy grave like an abominable branch; *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit, as a carcase trodden under feet.	But thou art cast out of thy grave like an abominable branch; Covering of the slain, thrust through with the sword, That go down to the stones of the pit, like a trodden carcase under feet.
20. Thou shalt not be joined with them in burial.	Thou shalt not be joined with them in burial.

The learned Critic remarks, that the expression, "Thou art *cast out* of thy grave," may, with great propriety, be altered to, "Thou art *deprived*," &c. &c.

But the great rock of offence is the passage immediately following; and this, says Mr. Weston, 'hath made both Jew and Christian to stumble;' viz.

Covering, or raiment, of the slain.

After shewing that the common interpretations of this passage disturb the sense, and even reverse the meaning, of the prophet, our Author gives the plain sense of the following short paraphrase:

'As if the prophet had said, "Thou art excluded from thy grave, like a useless branch that is left to perish on the surface of the earth. Thou shalt cover those who are fallen in battle—who are trodden under foot into the pit: but thou shalt not be joined with them in burial."

'We have here an instance of a bold metaphor (if we understand it aright), though neither entirely new or uncommon, in which the mighty Monarch is made to perform the office of covering the dead, as the earth or the tomb covers them; in a word, to be the sepulchre of the slain.

'Thus the tomb, or sepulchre, of the Greeks has been called the *stone* * *garment* of the deceased, and earth the † raiment of the dead.'

The reflections that follow are of a moral and religious nature, and are adapted to the situation of those who, as the preacher observes, live *under the temperate zone of Christianity*.

* Hom. Il. Γ v. 57. † Æsch. Agam. v. 880.

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II. Preached at the Viſitation of the Biſhop of Exeter, held at Barnſtaple, July 28, 1786. By Samuel Weſton, B. D. Rector of Marwood. 4to. 1s. Rivington.

Conſiſts of many judicious obſervations, well expreſſed, on the nature and deſign of the clerical office; and vindicates the clergy from thoſe indiſcriminate charges which have been thrown on their profeſſion by ignorance, prejudice, and partiality.

The text is taken from Gal. vi. 9. *Let us not be weary in well-doing*; though almoſt any other text would have ſuited the diſcourſe full as well.

The Author appears to poſſeſs a well-cultivated underſtanding, and a ſerious mind: but though his ſermon doth not, in *reality*, want method and ſyſtem, yet the *appearance* of it is too much obſcured to make it, in general, either pleaſing or uſeful. By avoiding the FORM, *we too frequently weaken the* POWER; *and are thought diffuſe*, becauſe not methodical.

III. Preached at St. Lawrence Jewry, April 21, and at Charlotte Chapel, May 21, 1786, for the Benefit of the Humane Society, inſtituted for the Recovery of Perſons apparently dead by drowning. By Servington Savery, Rector of Hickham, Lincolnſhire. 8vo. 1s. Dodſley.

We have already paid a tribute of reſpect to this elegant and animated preacher; and the preſent diſcourſe juſtifies our approbation.

The text is from Acts xx. 12. *They brought the young man alive, and were not a little comforted.* The application of this circumſtance in the ſacred ſtory, to the inſtitution of the *Humane Society*, was obvious; and the preacher hath made it ſtriking and pathetic.

'The goſpel (ſays he) was originally eſtabliſhed by the diſplays of miraculous power; but when it was once confirmed by ſupernatural means, its preſervation and future ſucceſs depended on humbler inſtruments, and the common methods of divine grace. Such means as theſe, though leſs ſplendid and aſtoniſhing than the miracles which were wrought at the firſt preaching of the goſpel, are of more general uſe, and of more permanent duration. They are ever in our power; and when properly applied, and induſtriouſly performed, will always, in ſome degree, be ſucceſsful.

'For although his miraculous aid hath been long ſuſpended, yet the common influences of the Holy Spirit will never be withdrawn. We cannot indeed ſay to the ſick man, "*Be thou healed*;" nor to the lame, "*Take up thy bed and walk*:" but we can adminiſter help to the diſeaſed; we can viſit the ſick, and take the ſtranger in; we can ſoften the pillow where infirmity reclines its languid head; and if pains and diſorders depart not at our command; if we cannot reanimate the cold and lifeleſs body, by falling on it, as St. Paul did on Eutychus, and recal life, by embracing it, and praying over it with the efficacious faith of an apoſtle; yet we may apply thoſe reliefs that fall within the ſphere of human ſkill, and thus make the common offices of humanity ſupply the place of a miraculous power.'

IV. Preached

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IV. Preached before an Aſſembly of Proteſtant Diſſenting Miniſters in Exeter, May 10, 1786. By Joſeph Bretland. 8vo. 1s. Printed for the Author, in Exeter.

The point laboured through this diſcourſe is ſimply the following, as ſtated by the preacher himſelf, viz. 'That it is the indiſpenſable duty of Chriſtian miniſters, after the example of the apoſtle, to declare to their people, according to the beſt of their judgment and abilities, the whole counſel of God.'

As a general poſition, no one will diſpute it: all the difficulty lies in its application; and, for aught we ſee to the contrary, there is ſtill as much room for cavil and debate, as there was before Mr. Bretland publiſhed his ſermon.

V. Before the Houſe of Lords, Weſtminſter, Jan. 30, 1787, being the Anniverſary of the Martyrdom of King Charles I. By John Lord Biſhop of Oxford. 8vo. 1s. Cadell.

When Biſhops preach on the anniverſary of the death of Charles the Firſt, we muſt, generally, expect to ſee the Royal Martyr dreſſed in the immaculate robes of INNOCENCE; and to hear the whole blame of thoſe civil commotions, which brought that unhappy prince to the ſcaffold, caſt on the people. Thus, on the preſent occaſion, it is aſſerted, that the character of Charles 'was excellent;' and that we have 'no legal evidence of his having ANY guilt.' If this be a true repreſentation of the caſe, what monſters of iniquity were thoſe forefathers of ours, to whom ſome of our beſt writers have taught us to look up, as having been, under God, the authors of all the political bleſſings which their thankleſs poſterity now enjoy?

VI. *The Piety, Wiſdom, and Policy of promoting Sunday Schools.* Preached in the Pariſh Church of Painſwick, in the County of Gloceſter, on Sunday the 24th of September 1786; by Samuel Glaſſe, D.D. F.R.S. Rector of Wanſtead in Eſſex, and Chaplain in Ordinary to his Majeſty. Publiſhed by the Deſire of the Miniſter and Pariſhioners. 4to. 1s. Rivington. 1786.

This diſcourſe recommends, by ſolid arguments, and in animated language, an eſtabliſhment, which promiſes to contribute very eſſentially toward reforming the lower claſſes of people, by early inſtilling into their minds that beſt guard of virtue, RELIGIOUS PRINCIPLE.

CORRESPONDENCE.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

AS I delivered to Dr. Lettſom the account of the diſſection of the *Introſuſceptio*, inſerted in the laſt volume of the Philoſophical Tranſactions, and had the correction of the plates, I think it incumbent upon me to clear up the difficulties which occurred to you in the review of that article in your laſt Number. I muſt candidly acknowledge that had I not actually ſeen the caſe, I might with others have been led to doubt the poſſibility of its taking place; but, ſetting aſide my own authority, I have the pleaſure to inform you, that Mr. Chriſtopher Pegge of Chriſt's Church, Oxon, and Mr. Steel of Tower-ſtreet, were with me when I opened the body, and ſaw the diſeaſe

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diſeaſe exactly as repreſented in Fig. 1. And Dr. John Sims, Dr. Denniſon, and Mr. Robinſon, Surgeon, of Earl-ſtreet, were alſo preſent when I diſſected the parts, leiſurely, that Mr. Pole might take the drawings.

On diſſecting children, I have more than once ſeen the *caput coli* ſo looſely connected by its *peritoneal ligaments*, that it might be removed with eaſe almoſt to the oppoſite ſide of the *abdomen*; and this obſervation I mentioned in a note, for the ſole purpoſe of conveying an idea of the poſſibility of ſuch an inverſion.

The figures are undoubtedly faithful copies of nature; but the *meſocolon* and *meſentery* were ſo collapſed and hid, by the poſition and increaſed ſize of the inteſtines, as to prevent their being repreſented; yet they are certainly in the ſubject, as may be proved by the preparation now in my poſſeſſion; and a bundle of enlarged *meſenteric glands* are deſcribed in both the account and drawings, which of courſe muſt belong to that part of the meſentery connected to the *ilion* in the inverted *colon*.

I am, Gentlemen, with much reſpect,

Your obliged humble Servant,

THO. WHATELY.

OLD JEWRY,
16th March 1787.

To the REVIEWERS.

GENTLEMEN,

IN your Review of the American Philoſophical Tranſactions, laſt month *, the word *Freſhets* occurs, as not within your knowledge. It is a typographical error in the American book, and ſhould be *Freſhes*, i. e. annual inundations, from the rivers being ſwollen by the melted ſnows, and other *freſh* waters from the uplands; as is the *Nile*, &c. from periodical or tropical rains. As a ſailor's term, it is oppoſed to marine or ſalt-water floodings, tides, &c. Theſe freſhes afford another benefit, in regard to many rivers in America, *viz.* in equalizing the ſurface of the ſtream (where *Rapids*, and falls, or caſcades obſtruct the navigation), ſo that rafts of timber, and other groſs produce, are then floated down to the ſea-ports, in great quantities.

Your moſt humble Servant,

ACADEMICUS.

N. B. We ſuſpected that *Freſhes* was the word meant in the book; but it did not occur to us, that *Freſhets* muſt certainly have been an error of the preſs. We are obliged to ACADEMICUS; who, we hope, will excuſe the liberty we have taken, in leaving out a very few words in his friendly letter.

* Feb. p. 139.

☞ AMERICANUS is entitled to our thanks, and is deſired to accept them.

‡†‡ *William Matthews*, in anſwer to *G. B.* came too late for this month; but ſhall appear in our next.

ERRATA *in Review for laſt Month.*

P. 111, l. 7 from bottom, for 'capable,' r. *able*.
— 115, l. 16, for 'ſounds,' r. *ſound*.

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THE
MONTHLY REVIEW,
For APRIL, 1787.

ART. I. *The Works of Samuel Johnson*, LL. D. with his Life, and Notes on his Lives of the Poets, by Sir John Hawkins, Knt. 8vo. 11 Vols. 3l. 6s. Boards. Buckland, Rivington, Payne, Cadell, &c. &c. 1787.

SIR John Hawkins informs us, that, at the requeſt of ſome of Dr. Johnſon's friends, he has taken upon himſelf the office of his Editor; and, accordingly, he preſents to the Public as complete a collection as he was able to form, with the aſſiſtance of directions left, for that purpoſe, by the Author. The work is dedicated to his Majeſty, but, we think, without feeling or ſentiment. Leſt any one ſhould imagine that either of the two former Princes of his Majeſty's illuſtrious name is here intended, we are told, that it is *George the Third*, and for our further information, it is added, that he is king of Great Britain. Of this king it is ſaid, that *his royal bounty raiſed the Author from a ſtate of indigence to the enjoyment of learned leiſure, and an exemption from worldly ſolicitude.*

Johnſon was one of the higheſt literary ornaments of his Majeſty's reign: in the year 1762, when the penſion was granted, he had finiſhed his Dictionary, the Rambler, the Idler, Raſſelas, and the beſt of his works: he had enriched the world with his labours, but had made no proviſion for himſelf. If at that period, when he was advanced in years, with a mind fatigued, and a conſtitution viſibly declining, the royal munificence ſought ſo valuable an author in his obſcure retreat in the Inner Temple Lane, the bounty, ſo conferred, is at once an honour to the King that granted, and to the Man that deſerved it. Ideas of this kind might have kindled in the Dedication a ſpark of fire; but at preſent we muſt remain content with a meagre account, implying no more than that his Majeſty relieved diſtreſs, and maintained a beggar. Through every period, in which letters flouriſhed, it is the glory of the reigning prince, that he was the friend and protector of men of genius: Auguſtus Cæſar, and Louis XIV. are, for their attention to the arts, reſpected at this day: Virgil and Horace reflect a luſtre on the former; Racine and Boileau do honour to the laſt; and Johnſon will repay

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repay George the Third with the praiſe of future times, for the ſtipend he received.

The Dedication is followed by The Life of Johnſon, amounting to one entire volume of ſix hundred and two pages. In the progreſs of this work, Sir John Hawkins throws out, in great abundance, his opinions upon various ſubjects, with the lives of other men, ſome well known, and others of inferior fame. He favours us with a liſt of Authors by profeſſion, and of phyſicians, who have failed, or ſucceeded. He talks at large of Mr. Cave (the founder of the Gentleman's Magazine), of lord Cheſterfield, Fielding, Richardſon, Paul Whitehead, the members of doctor Johnſon's club at the Chop-houſe in Ivy Lane; of muſic, politics, legal deciſions, and the arches of Blackfriars bridge. He remembered, perhaps, that Warburton promiſed to the memory of Pope a JUST VOLUME: a ſimilar taſk (though Warburton broke his word) he ſeems determined to perform for Dr. Johnſon: but whether ſo much miſcellaneous and foreign matter can be deemed JUST to the perſon whom he commemorates, may well be made a queſtion. When a favourite topic, or a name familiar to him, comes in his way, he flies off, for five or ten pages, ſometimes more; and, during this excurſion of thought, we loſe ſight of the proper object. In the dawn of tragedy, the Greeks ſaid, "What is all this to *Bacchus?*" and we, in the midſt of Sir John's wanderings, are inclined to ſay, "What is all this to Johnſon?" In the peruſal of this work, we confeſs, that we found ourſelves often under the painful neceſſity of reading what did not intereſt, becauſe it is miſplaced. *Nunc non erat his locus.* We thought of the ſtory-teller in Foote's farce, who begins with one ſubject, and as new ideas ſtart up in his mind, diſtracts you with wild variety, and indeed every thing but that which he profeſſed to tell in the outſet. Unity of deſign is the firſt beauty in every ſpecies of compoſition, and from the Biographer, who undertakes to give an intereſting life, the Reader expects it. If the mind of the Writer, or his common-place book, be full of fragments, let him, like Bayle, diſcharge himſelf in notes, which may be peruſed at leiſure, without breaking the thread of the narration.

In order to guide the Reader through the maze, which Sir John Hawkins has ſo elaborately formed, we ſhall endeavour to find a proper clue. The courſe we ſhall take is this: we ſhall firſt give the life, preſenting doctor Johnſon in one continued and uninterrupted tenor: we ſhall afterward, in another article *, preſent the opinions, maxims, and reflections of Sir John Hawkins, together with his lives and anecdotes of other men, and all his miſcellaneous matter, under the title of an Appendix to

* Some obſervations on Johnſon's Works, will be the ſubject of a *third* Article.

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The Life of Doctor Samuel Johnson.

This extraordinary man was born at Lichfield, on the 7th of September 1709. His father, Michael Johnson, was a bookseller in that city. His mother was the sister of doctor Ford, a physician of eminence, and of Cornelius Ford, otherwise parson Ford, the same who, being chaplain to the earl of Chesterfield, wished to attend that nobleman in the same capacity on his embassy to the Hague. Colley Cibber relates the anecdote: You should go, said the witty peer, if to your many vices you could add one more:—Pray, my lord,—what is that?—Hypocrisy, my dear doctor. Johnson had a younger brother, Nathaniel, who died at the age of 27, or 28. Michael Johnson, the father, had a brother of the name of Andrew, who kept the Ring in Smithfield, appropriated to wrestlers and boxers, for a whole year, and as Johnson used to say, was never thrown or conquered. Johnson's father was, more than once, bailiff, or chief magistrate of Lichfield, and, as Sir John Hawkins expresses it, discharged the duties of that EXALTED *station* with honour and applause. He was, like a number of others in that part of the world, a Jacobite, and, no doubt, gave an early tincture of the same principles to the mind of his son. Michael, the father, died, at the age of 76, of an inflammatory fever; and the mother at eighty-nine, of a gradual decay, in the year 1759.

Samuel Johnson derived from his parents, or from an unwholesome nurse, the distemper called the king's evil. Jacobites at that time believed in the efficacy of the royal touch: accordingly Mrs. Johnson presented her son before *queen Anne*, who, for the first time, performed that office, and gave her young patient as much of her healing quality as she could dispense. Johnson remembered something of this; he had a confused idea of a lady in diamonds and a black hood. The seeds of Jacobitism were thus early sown, and in a mind like his, it is not to be wondered if they struck their roots deeply, and grew with his growth. It is probable that he continued in those principles till he despaired of the cause. He was cut for the evil, and his face, naturally rugged, was seamed and disfigured. It is supposed that this disorder deprived him of the sight of his left eye, and also impaired his hearing. He never remembered to have enjoyed the use of the left eye.

At the age of three years, he trod, by accident (as we are told), upon one of a brood of eleven ducks, and killed it: he is said, upon that occasion, to have made the following verses:

Here lies good master duck,
That Samuel Johnson trod on,
If it had liv'd 't would have been good luck,
There then had been an odd one.

Every great genius must begin with a prodigy, and this is scarcely exceeded by the bees on Plato's lip, or the doves that co-

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vered the infant poet with leaves and flowers: for how should a child of three years old make regular verses, and in alternate rhyme? The father, moreover, foretold that he would be a great man.

At a proper age he was placed in the free-school at Lichfield. He was not remarkable for diligence: in the fields with his schoolfellows, he talked more with himself than his companions, and was never remarkable for a tenacious memory. In 1725 he went on a visit to his uncle Cornelius Ford, who detained him for some months, and in the mean time assisted him in the classics. After this he was placed at another school at Stourbridge in Worcestershire, and thence returned to his father's house, as seems probable, to be trained up a bookseller. He used to say that he could bind a book. On the 31st October 1728, he went as an assistant in the studies of a young man, of the name of Corbett, to Pembroke college, Oxford. Corbett was entered as a gentleman commoner, and Johnson as a commoner. The college tutor, named Jordan, was a man of mean abilities. Johnson being fined for not attending his lectures, said, "Sir, you have sconced me *two pence* for non-attendance at a lecture not worth a *penny*." Corbett left the university in about two years, and Johnson's salary ceased. Being now straitened in his circumstances, his poverty was too apparent. He had but one pair of shoes, and his feet appeared through them. A new pair being placed, by order of a friend, at his door, he threw them away with indignation. His tutor, Jordan, went off to a college living, and was succeeded by the present Dr. Adams, now at the head of the college, and much esteemed for his learning and his talents. Under such a master, Johnson became more regular in his attendance. Ethics, theology, and classical literature were his studies. He projected a common-place book, to the extent of six folio volumes, but, says Sir John Hawkins, the blank leaves far exceed the written ones. At the university, his mind received an early impression of piety, and a taste for the best authors, antient and modern. Of that wandering disposition of mind, which followed him through life, he discovered early symptoms. His reading was desultory, and always by fits and starts. His studies were not directed to any particular science. General philology was the object of his ambition. The management of his time he never practised; nor did he regard the hours of study, more than was required by the discipline of the college. He joined the young men in hunting the servitor, who at stated times knocked at the room doors, to know if the students were within. One of his schoolfellows thought that there was something wrong in his constitution, which would end in the total loss of his understanding or his health, but, happily for mankind, he was not a true

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a true prophet. Notwithſtanding all theſe appearances of wildneſs, Johnſon read to great advantage. For a taſk impoſed upon him, he tranſlated the Meſſiah of Pope; who ſaw the performance through the means of doctor Arbuthnot's ſon, and in ſtrong terms declared his approbation of it.

Johnſon continued at Oxford from the 31ſt of October 1728, to December 1729, when, for want of pecuniary ſupplies, he left the place; but, having obtained the aſſiſtance of a friend, returned in a ſhort time, and in the whole completed a reſidence of three years. Wonders are told of his memory, and, indeed, all, who knew him late in life, can witneſs that he retained that faculty in the greateſt vigour.

From the univerſity, Johnſon returned to his father's houſe at Lichfield. Notwithſtanding the natural ferocity of his temper, he had the higheſt reſpect for the clergy. From contempt of the ſacerdotal order, he thought the tranſition eaſy to a contempt of religion. His father died in December 1731, and in the month of March following, Johnſon became under-maſter, or uſher, of a grammar ſchool at Market-Boſworth in Leiceſterſhire. Of this ſchool, Sir Wolſtan Dixie was the patron. Johnſon was diſguſted by this gentleman's pride, and, in the July following, left the place, ever after ſpeaking of it with abhorrence. It appears by a memorandum in his own handwriting, dated 15th June 1732, that his whole receipt out of his father's effects was no more than 20 l. In June 1733, he reſided with a perſon of the name of Jarvis, at Birmingham. At this place he tranſlated, from the French, a Voyage to Abyſſinia, written originally by Jerome Lobo, a Portugueſe jeſuit, and containing a narrative of the endeavours of a company of miſſionaries to attract the people of Abyſſinia to the church of Rome. A further account of the miſſionary and the inhabitants of the country will be ſeen in the Appendix, which we propoſe to add to this extract. At preſent we are unwilling to loſe ſight of our hero.

The tranſlation of Lobo was publiſhed in 8vo. by a Birmingham bookſeller: what price Johnſon had for it does not appear. In February 1734 he returned to Lichfield, and in Auguſt following, publiſhed propoſals for printing by ſubſcription, an edition of the Latin poems of Politian, with the hiſtory of Latin poetry, from the æra of Petrarch to the time of Politian; and alſo the life of Politian, to be added by the editor; the work to be printed in thirty 8vo ſheets, price 5s. For want of encouragement, the project was heard of no more.

Johnſon, it ſeems, now intended to become an author by profeſſion. To this, Sir John Hawkins appears to have ſome very nice and ſqueamiſh objections. He points to a diſtinction between the man, who writes with a view to profit, and him, who, regardleſs of money, follows the impulſe of his genius.

He seems to wonder that Johnson did not enter into the refinement of his notions, but, on the contrary, owned no genuine motive for writing, other than necessity. The delicacy of Sir John Hawkins may be easily appeased. The Author, who with intent to profit by his labour, does nothing but what is fair and moral, if he writes well, confers a benefit on mankind, and is honourably employed. Horace has long ago said, *Paupertas impulit audax ut versus facerem.* Racine, Boileau, Corneille, Moliere, Addison, Congreve, Pope, and others, may be added to the list. If Sir John will answer to himself one question, his doubts will vanish: if a man takes 200 l. for his work, from what impulse does he write?

In the year 1734, Johnson, in prosecution of his design, made a tender of his services to Mr. Cave, the proprietor of the Gentleman's magazine. His letter upon this occasion is as follows:

'SIR, Nov. 25, 1734.

'As you appear no less sensible than your readers, of the defect of your poetical article, you will not be displeased, if, in order to the improvement of it, I communicate to you the sentiments of a person, who will undertake, on reasonable terms, sometimes to fill a column.

'His opinion is, that the public would not give you a bad reception, if, beside the current wit of the month, which a critical examination would generally reduce to a narrow compass, you admitted, not only poems, inscriptions, &c. never printed before, which he will sometimes supply you with, but likewise short literary dissertations in Latin or English; critical remarks on authors, ancient or modern; forgotten poems that deserve revival, loose pieces, like Floyer's, worth preserving. By this method, your literary article, for so it might be called, will, he thinks, be better recommended to the public, than by low jests, awkward buffoonery, or the dull scurrilities of either party.

'If such a correspondence will be agreeable to you, be pleased to inform me, in two posts, what the conditions are on which you shall expect it, Your late offer * gives me no reason to distrust your generosity. If you engage in any literary projects beside this paper, I have other designs to impart, if I could be secure from having others reap the advantage of what I should hint.

'Your letter, by being directed to S. Smith, to be left at the Castle in Birmingham, Warwickshire, will reach

Your humble servant †.'

To this letter Cave returned an answer, dated 2d Dec. 1734, and retained Johnson as a correspondent and contributor

* A prize of 50 l. for the best poem on Life, Death, Judgment, Heaven, and Hell.

† This letter, and Cave's answer to it, may serve to refute an assertion in an anonymous account of Johnson's life, that he was introduced to the acquaintance of Cave by Savage.

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to

to his magazine. Though now engaged with Cave, Johnson thought himself at liberty to look for other employment. Accordingly in 1736, he made overtures to the Rev. Mr. Budworth, master of a grammar school at Brerewood, in Staffordshire, and formerly a pupil of Mr. Blackwall, at Market Bosworth, to become his assistant. This proposition did not succeed. Mr. Budworth apprehended that the convulsive motions, to which Johnson was even at that time subject, might be an object of ridicule to his scholars, and of course lessen their respect for the master. Johnson being now about the age of 27, married Mrs. Porter, the widow of a mercer at Birmingham. She was worth about 800l., which to a person in Johnson's circumstances made it a desirable match. Of her beauty and personal charms Johnson was an admirer, though his biographer doubts whether he ever saw "the human face divine." He certainly was very short-sighted, but it may be presumed that he approached near enough to his wife, and, when young, perceived distinctly. Garrick and others represented her as a painted doll, of little value, and disguised with affectation.

To turn his wife's fortune to the best advantage, Johnson now projected the scheme of an academy of literature. In this he was encouraged by Mr. Gilbert Walmsley, register of the ecclesiastical court of the bishop of Lichfield. Of this gentleman's character Johnson has left a handsome testimonial at the end of the life of Edmund Smith. It appears that, under such patronage, he took a house at a place called *Edial*, near Lichfield. The celebrated Garrick, whose father, captain Garrick, lived at Lichfield, was placed under Johnson's care, by the advice of Walmsley. Garrick was then about the age of eighteen. An accession, however, of seven or eight pupils was the most that could be obtained. To remedy this want of success, the following advertisement was published: "At Edial, near Lichfield, in Staffordshire, young Gentlemen are boarded, and taught the Latin and Greek languages, by Samuel Johnson." Vide Gentleman's Magazine 1736, p. 418. The plan, notwithstanding, proved abortive.

It appears, upon good authority, that in March 1737, Johnson and Garrick were fellow-travellers on horseback, and arrived in London together. A letter from Mr. Walmsley, though it has not the date of the year, bears every appearance of being written upon this occasion. It is directed to the Rev. Mr. Colson, a celebrated mathematician, and is in the following terms:

'DEAR SIR, Lichfield, March 2.

'I had the favour of yours, and am extremely obliged to you; but cannot say, I had a greater affection for you upon it, than I had

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before, being long ſince ſo much endeared to you, as well by an early friendſhip, as by your many excellent and valuable qualifications. And, had I a ſon of my own, it would be my ambition, inſtead of ſending him to the univerſity, to diſpoſe of him as this young gentleman is.

'He and another neighbour of mine, one Mr. S. Johnſon, ſet out this morning for London together. Davy Garrick is to be with you early the next week, and Mr. Johnſon to try his fate with a tragedy, and to ſee to get himſelf employed in ſome tranſlation either from the Latin or the French. Johnſon is a very good ſcholar and a poet, and, I have great hopes, will turn out a fine tragedy writer. If it ſhould any ways *lay* in your way, doubt not but you would be ready to recommend and aſſiſt your countrymen.

G. WALMSLEY.'

The tragedy above mentioned was, moſt probably, *Mahomet and Irene*, which was acted at Drury-lane in January or February 1749. It is founded upon a paſſage in Knolles's Hiſtory of the Turks, a book, which the Reader will recollect, has been ſince highly praiſed and recommended in the Rambler.

It does not appear that Mrs. Johnſon attended her huſband in this his firſt viſit to the metropolis. The ſtock of money which Johnſon and Garrick brought with them, was ſoon exhauſted. For immediate relief, they borrowed of Mr. Wilcox, a bookſeller in the Strand, five pounds upon their joint note. The money was punctually repaid. Johnſon now wiſhed to engage more cloſely with Cave, the publiſher of the Gentleman's Magazine. For this purpoſe he wrote the following letter:

'Greenwich, next door to the Golden Heart,
'SIR, Church-ſtreet, July 12, 1737.

'Having obſerved in your papers very uncommon offers of encouragement to men of letters, I have choſen, being a ſtranger in London, to communicate to you the following deſign, which, I hope, if you join in it, will be of advantage to both of us.

'The Hiſtory of the Council of Trent, having been lately tranſlated into French, and publiſhed with large notes by Dr. Le Courayer, the reputation of that book is ſo much revived in England, that it is preſumed a new tranſlation of it from the Italian, together with Le Courayer's notes from the French, could not fail of a favourable reception.

'If it be anſwered that the hiſtory is already in Engliſh, it muſt be remembered that there was the ſame objection againſt Le Courayer's undertaking, with this diſadvantage, that the French had a verſion by one of their beſt tranſlators, whereas you cannot read three pages of the Engliſh hiſtory without diſcovering that the ſtyle is capable of great improvements; but whether thoſe improvements are to be expected from this attempt, you muſt judge from the ſpecimen, which, if you approve the propoſal, I ſhall ſubmit to your examination.

'Suppoſe the merit of the verſions equal, we may hope that the addition of the notes will turn the balance in our favour, conſidering the reputation of the annotator.

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'Be pleaſed to favour me with a ſpeedy anſwer, if you are not willing to engage in this ſcheme; and appoint me a day to wait on you, if you are. I am, Sir, your humble ſervant,

SAM. JOHNSON.'

In conſequence of this letter, Johnſon and Cave were drawn into a cloſer intimacy. Garrick now profeſſed his intention to embark as an actor, and, to give Cave a ſpecimen of his talents, acted in the room over St. John's Gate (where Cave lived) the character of the Mock Doctor.

Of Cave's character it is unneceſſary to ſay any thing in this place, as doctor Johnſon has given the life of that extraordinary man. Bred to no profeſſion, without relations, friends, or intereſt, Johnſon was now an adventurer in the wide world. The arts of inſinuation he did not underſtand: with his natural roughneſs, approaching to ferocity, he rather choſe to diſplay his parts, at the riſk of being thought arrogant, than to wait either for patronage, or the recommendation of friends. With all the aſperity of his manners, from which many revolted, he felt the tender ſenſations of pity, friendſhip, and compaſſion, in a moſt eminent degree. He related to a mixed company the ſingular fate of doctor Nicholas Hodges, who, during the plague in London, in 1665, was almoſt the only phyſician who ſtaid in London, and offered his art to the ſpreading contagion. After this extraordinary effort of virtue, that very man died a priſoner for debt in Ludgate. His biographer heard him tell this anecdote with tears ready to ſtart from his eyes: "Such a man, he ſaid, would not have been ſuffered to periſh in theſe times."

Johnſon had been commended by Pope for his tranſlation of the Meſſiah into Latin verſe: but he knew no approach to ſo eminent a man. With one, however, who was connected with Pope, he became acquainted at St. John's Gate, and that perſon was no other than the well-known Richard Savage. Of this man, Johnſon has written the life with great elegance, and depth of moral reflection. Sir John Hawkins tells us that Savage took off his hat with a good air, and made a graceful bow. Theſe charms, he ſays, might operate upon Johnſon, who had not been uſed to genteel company; but if, according to the biographer's notion, he never ſaw the face of his wife, how ſhould he perceive the graces of Savage? Johnſon commenced an intimacy with this extraordinary perſon. Both had great parts, and they were equally under the preſſure of want. They had a fellow-feeling, and ſympathy united them cloſer. Johnſon has been often heard to tell, that he and Savage walked round Groſvenor-ſquare till four in the morning, in the courſe of their converſation reforming the world, dethroning princes, eſtabliſhing new forms of government, giving

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giving laws to different ſtates; and when at laſt fatigued with their legiſlative office, they wanted refreſhment, both together could not make up more than the ſum of fourpence halfpenny. With this man, Johnſon lived in intimacy till the beginning of 1738, when Savage, upon the ſtrength of a ſubſcription raiſed by his friends (chiefly by Mr. Pope), was to retire from the vices of the metropolis to Swanſea in Wales. About this time Johnſon finiſhed his Imitation of the third ſatire of Juvenal; the firſt lines anticipate the retreat of his friend Savage:

Reſolv'd at length from vice and London far
To breathe in diſtant fields a purer air,
And fix'd on Cambria's ſolitary ſhore,
Give to St. David one true Briton more.

This poem, when finiſhed, was offered to Cave, as appears by the following letters:

'SIR,

'When I took the liberty of writing to you a few days ago, I did not expect a repetition of the ſame pleaſure ſo ſoon, for a pleaſure I ſhall always think it to converſe in any manner with an ingenious and candid man; but having the incloſed poem in my hands to diſpoſe of for the benefit of the Author (of whoſe abilities I ſhall ſay nothing ſince I ſend you his performance), I believed I could not procure more advantageous terms from any perſon than from you, who have ſo much diſtinguiſhed yourſelf by your generous encouragement of poetry, and whoſe judgment of that art, nothing but your commendation of my trifle can give me any occaſion to call in queſtion. I do not doubt but you will look over this poem with another eye, and reward it in a different manner from a mercenary bookſeller, who counts the lines he is to purchaſe, and conſiders nothing but the bulk. I cannot help taking notice that, beſides what the author may hope for on account of his abilities, he has likewiſe another claim to your regard, as he lies at preſent under very diſadvantageous circumſtances of fortune. I beg, therefore, that you will favour me with a letter to-morrow, that I may know what you can afford to allow him, that he may either part with it to you, or find out (which I do not expect) ſome other way more to his ſatisfaction.

'I have only to add, that I am ſenſible I have tranſcribed it very coarſely, which, after having altered it, I was obliged to do. I will, if you pleaſe to tranſmit the ſheets from the preſs, correct it for you, and will take the trouble of altering any ſtroke of ſatire which you may diſlike.

'By exerting on this occaſion your uſual generoſity, you will not only encourage learning, and relieve diſtreſs, but (though it be, in compariſon of the other motives, of very ſmall account) oblige, in a very ſenſible manner, Sir, your very humble ſervant,

SAM. JOHNSON.'

'SIR, Monday, No. 6, Caſtle-ſtreet.

'I am to return you thanks for the preſent you were ſo kind to ſend me, and to entreat that you will be pleaſed to inform me, by

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by the penny-post, whether you resolve to print the poem. If you please to send it me by the post, with a note to Dodsley, I will go and read the lines to him, that we may have his consent to put his name in the title-page. As to the printing, if it can be set immediately about, I will be so much the author's friend, as not to content myself with mere solicitations in his favour. I propose, if my calculation be near the truth, to engage for the reimbursement of all that you shall lose by an impression of 500, provided, as you very generously propose, that the profit, if any, be set aside for the Author's use, excepting the present you made, which, if he be a gainer, it is fit he should repay. I beg you will let one of your servants write an exact account of the expence of such an impression, and send it with the poem, that I may know what I engage for. I am very sensible, from your generosity on this occasion, of your regard to learning, even in its unhappiest state; and cannot but think such a temper deserving of the gratitude of those, who suffer so often from a contrary disposition.

I am, Sir, your most humble servant,

SAM. JOHNSON."

It happened, however, that the late Mr. Dodsley became the purchaser, at the price, as his biographer thinks, of 50l. If Pope was importunate to know the Author of the piece, the secret, which Dodsley knew, would not have remained concealed, especially when the discovery might have been of the greatest advantage to Mr. Johnson: Pope, however, said he would not be long concealed: for this remark he did not need to recollect what Milton said of a beautiful woman, "Whoever thou art, thou canst not long be concealed;" because Terence had said long before, *Ubi, ubi est, diu celari non potest.* Sir John Hawkins adds, that Johnson, in this poem, has adopted the vulgar topics of the time, to gratify the malevolence of a faction: this is dogmatically said, but we hope not to pay court to any person, or party, of the present day. Johnson heated his mind with the ardour of Juvenal, and he wrote with the spirit and energy of a fine poet, and a sharp accuser of the times.

As Dodsley kept the secret, it is no wonder that Johnson gained no patronage by his poem. If he wrote for a faction, as his biographer thinks, that faction would have embraced, with open arms, a man so eminently qualified to serve their views. No such thing happened. Johnson, with all the fame of his poetry, went in August 1738, to offer himself a candidate for the mastership of the school at Appleby in Leicestershire, which happened then to be vacant. The statutes of the place required, that the person chosen, should be a master of arts. To remove this objection, he found means to obtain the interest of the late lord Gower with a friend of his lordship's, in order to procure for Johnson a master's degree in the uni-

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versity

verſity of Dublin, by the recommendation of doctor Swift. This expedient failed. There is reaſon to think, that Swift declined to meddle in the buſineſs; and to this circumſtance, Johnſon's known diſlike of Swift has been often imputed.

Johnſon, thus diſappointed, returned to London, and publiſhed propoſals for a tranſlation of Father Paul's Hiſtory of the Council of Trent, in two volumes quarto: twelve ſheets of the work were printed off; but a like deſign being offered to the Public, from another quarter, under the patronage of doctor Zachary Pearce, both attempts were fruſtrated. Of Johnſon's nothing now remains. His mind, however, was keen, vigorous, and active. He formed a multiplicity of projects (of which more in our *Appendix* to his Life), but all were either foreſtalled by others, or abandoned for want of encouragement. In November 1738, he publiſhed, at Cave's, a tranſlation of the famous Crouſaz's remarks on Pope, bearing the title of "An Examination of Mr. Pope's *Eſſay on Man:* containing a ſuccinct View of the Syſtem of the Fataliſts, and a Confutation of their Opinions; with an Illuſtration of the Doctrine of Free Will, and an Inquiry what View Mr. Pope might have in touching upon the Leibnitzian Philoſophy and Fataliſm. By Mr. Crouſaz, Profeſſor of Philoſophy and Mathematics at Lauſanne." To this tranſlation Johnſon did not ſet his name. It is well known that Warburton undertook the defence of Pope. There is a letter of Johnſon's to Cave, relating to the publication of Crouſaz's work, remarkable for the concluſion: "I am, Sir, your's, *Impranſus.*" If by the expreſſion was meant, that he had *not dined*, becauſe he had not the means, who can read it, even at this hour, without an aching heart?

In 1739, Johnſon joined in the clamour againſt Sir Robert Walpole. He publiſhed a pamphlet, intitled, "MARMOR NORFOLCIENSE, or an Eſſay on an ancient prophetical Inſcription, in Monkiſh Rhyme, lately diſcovered near Lynn in Norfolk; by *Probus Britannicus.*" This piece, according to the Biographer's account, abounds with Jacobitiſm, rails at ſtanding armies, and complains that the Hanover horſe was ſucking the blood of the Britiſh lion. A warrant was iſſued, and meſſengers were employed to apprehend the author, who, it ſeems, was known. To elude his purſuers, he retired with his wife to Lambeth Marſh, and there lay concealed in an obſcure lodging, till the ſtorm ſubſided. Before his biographer brought this matter to light, we did not know that Johnſon had ever been ſo unworthily employed.

In the ſame year, 1739, the licenſer of theatrical pieces forbad the repreſentation of a tragedy, called Guſtavus Vaſa, by Henry Brooke. To juſtify the rejection of this play, Sir John Hawkins ſelects a few paſſages, not one of which would give umbrage at this day. If Sir John's notions of a ſeditious libel are

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ſuch

such as he himself represents, it is well for mankind that he is no longer Chairman of the Quarter-sessions. Johnson wrote a pamphlet on this occasion: it was called "*A Vindication of the Licensers of the Stage from the malicious and scandalous Aspersions of Mr. Brooke, Author of Gustavus Vasa.*" 4to. 1739. Under the mask of irony, it was a factious invective: but of this piece, and the *Marmor Norfolciense* (which we have never seen), the biographer says, that they have neither learning nor wit, nor a single ray of that genius, which has since blazed forth. Peace be to their manes!

About the end of 1739, a subscription was completed for Savage, who was to retire to Swansea. Johnson then lodged at Greenwich, and there parted with the companion of his midnight rambles, never to see him more. This separation was, perhaps, a real advantage to Johnson. In the company of Savage he loved wine and strong liquors, and, perhaps, from an example so contagious, contracted that delight in midnight hours, and many other habits, which through the rest of his life he was not able to conquer. His abstinence from wine and strong liquors began soon after the loss of Savage, and continued from that time, with little variation, to the end of his life. But indolence and dissipation of time still prevailed. He never went to rest at regular hours, nor could he, with all his efforts, rise at eight. During his connection with Savage, a short separation took place between Johnson and his wife: they were, however, soon brought together again. Johnson loved her, and shewed his affection in various modes of gallantry, which Garrick used to mimic. The affectation of fashionable airs did not sit easy on Johnson: his gallantry was received by the wife with the flutter of a coquette; and both, we may believe, exposed themselves to ridicule.

Hitherto Johnson lodged for the greatest part of his time in Exeter-street, behind Exeter change in the Strand. Though he solicited Cave in 1734, yet the Magazine was provided with such various assistance, that he was not sufficiently employed. He gave the lives of Boerhaave, Blake, Barratier, and others. He wrote also, for the Magazine, the Life of Father Paul, an abridgment, as it seems, of what he intended to prefix to the History of the Council of Trent. In order to gain, if possible, the friendship of Cave, he addressed to him a Latin Ode, upon the subject of the many competitors which the Gentleman's Magazine had to struggle with. The two first lines of this very beautiful Ode,

Urbane, nullis fesse laboribus,
Urbane, nullis victe calumniis—

put us in mind of Casimir's Ode to Pope Urban:

Urbane regum maxime, maxime
Urbane Vatum, &c.

The Polish poet was, probably, at that time in Johnson's hands.

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From the year 1736 the oppoſition to the Miniſter had encouraged Cave to give the Parliamentary Debates in his Magazine. Guthrie was the perſon employed for this purpoſe. In 1740-1 Johnſon ſucceeded to that department. The eloquence, the force of argument, and the ſplendor of language, diſplayed in the ſeveral ſpeeches, are well known, and univerſally admired. We cannot refrain, in this place, from the inſertion of an anecdote, which we can relate upon good authority. Dr. Johnſon, Mr. Wedderburn (now Lord Loughborough), Dr. Francis (the tranſlator of Horace), Mr. Murphy, the late Mr. Chetwyn, and ſeveral other gentlemen, dined with Mr. Foote. After dinner, an important debate, toward the end of Sir Robert Walpole's adminiſtration, being mentioned, Doctor Francis obſerved, that Mr. Pitt's ſpeech, upon that occaſion, was the beſt he had ever read. He had been employed, he added, during a number of years, in the ſtudy of Demoſthenes, and had finiſhed a tranſlation of that celebrated orator, with all the decorations of ſtyle and language within the reach of his capacity. Many of the company remembered the debate, and ſeveral paſſages were cited from the ſpeech, with the approbation and applauſe of all preſent. During the ardour of the converſation, Johnſon remained ſilent. When the warmth of praiſe ſubſided, he opened with theſe words: "That ſpeech I wrote in a garret in Exeter-ſtreet." The company was ſtruck with aſtoniſhment. After ſtaring at each other, for ſome time, in ſilent amaze, Dr. Francis aſked how that ſpeech could be written by him. "Sir, ſaid Johnſon, I wrote it in Exeter-ſtreet: I never was in the gallery of the Houſe of Commons but once: Cave had intereſt with the doorkeepers: he and the perſons employed under him got admittance: they brought away the ſubject of diſcuſſion, the names of the ſpeakers, the ſide they took, and the order in which they roſe, together with notes of the various arguments adduced in the courſe of the debate. The whole was afterwards communicated to me, and I compoſed the ſpeeches in the form they now have in the Parliamentary Debates. For the ſpeeches of that period are all reprinted from Cave's Magazine." To this diſcovery Dr. Francis made anſwer: "Then, Sir, you have exceeded Demoſthenes himſelf, for to ſay you have exceeded Francis's Demoſthenes would be nothing." The reſt of the company were laviſh of their compliments to Johnſon: one, in particular, praiſed his impartiality, obſerving that he had dealt out reaſon and eloquence with an equal hand to both parties. "That is not quite true, Sir," ſaid Johnſon; "I ſaved appearances well enough, but I took care that the Whig dogs ſhould not have the beſt of it." The ſale of the Magazine was greatly increaſed by the Parliamentary Debates, which were continued by Johnſon

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son till near the end of 1743. From that time they were written by Dr. Hawkesworth to the year 1760.

In 1743 or 4, Osborne the Bookseller, who kept a shop in Gray's Inn, ventured to purchase the Earl of Oxford's library, at the price of 13,000*l.* He projected a catalogue in five octavo volumes, at five shillings each. Johnson was employed in this painful and laborious drudgery. He was likewise to select from the many thousand volumes, of which the library consisted, all such minor tracts and fugitive pieces, as were in any degree worth preserving, with intent to reprint and publish the whole in a collection, called the Harleian Miscellany. The catalogue was completed, and the Harleian Miscellany was, in 1749, published in eight quarto volumes. That Johnson should be thus employed in a work fit for a day-labourer, must give to every reader a painful reflection. He was, during the whole time, a lion in the toils. He paused occasionally to read the book that came to his hands. Osborne thought that such curiosity tended to nothing but delay: he reproached him for his tardiness with all the pride and insolence of a man, who knew that he paid *daily* wages, and therefore thought that he might assume an unwarrantable superiority. In the course of the dispute, Osborne, with that roughness which was natural to him, in answer to some assertion, bluntly gave the lie. Johnson seized a folio, and knocked the bookseller down. This anecdote has been often told to prove Johnson's ferocity: but merit cannot always take the spurns of the unworthy, with patience and a forbearing spirit.

Having completed Osborne's work, and being released from his service, Johnson published, in February 1744, the life of his unfortunate friend Savage. This is not the place to speak of the work, nor indeed is an account of it necessary. It is in every body's hands, and has been always admired as an elegant piece of biography. The Author had now lived nearly half his days: without friends or lucrative profession, he had toiled and laboured, yet still, as he himself expresses it, was to provide for the day that was passing over him. Of the profession of an unfriended author, he saw the danger and the difficulties. Amhurst, who had conducted the Craftsman, Savage, Samuel Boyse, and others, who had laboured in literature, without emerging from distress, were recent examples, and clouded his prospect. In the course of his studies, he had formed a list of literary projects, not less than forty-nine articles; but such was his want of encouragement, or the versatility of his temper, that not one of all his schemes was executed. A new undertaking now occurred to him, namely an edition of Shakespeare. As a prelude to this design, he published, in the year 1745, "*Miscellaneous Observations on the Tragedy of Macbeth, with Remarks on Sir Thomas Hanmer's*

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mer's Edition of Shakespeare, and Proposals for a new Edition by himself." This was intended as a specimen of his abilities, and, indeed, the tract has such evident marks of a scholar and a genius, that Warburton, in his own edition, speaks of it in handsome terms. The notice of the Public was, however, not excited; there was no friend to promote a subscription; the project died at that time, to revive at a future period.

A new undertaking was now proposed to Johnson, namely, an English Dictionary, upon an enlarged plan. Several of the most opulent Booksellers had long meditated a work of this kind; Johnson was in the vigour of life, and the agreement was soon adjusted between the parties. Emboldened by this connection with the first Booksellers in town, Johnson now thought it proper to have a better habitation than he had hitherto known. To this time he had lodged with his wife in courts and alleys in and about the Strand and Fleet-street; but now, for the purpose of carrying on his arduous undertaking, and to be near the Printer, he took a house in Gough Square, Fleet-street. He went to work without delay; five or six amanuenses were constantly under his direction. He was now told that the Earl of Chesterfield had spoken favourably of his design. In consequence of this information, he drew up, in 1747, a plan of his Dictionary, and dedicated it to Lord Chesterfield, then Secretary of State. Mr. Whitehead, afterwards Poet Laureat, was charged with the manuscript, in order to convey it to his Lordship. The result was an invitation from Lord Chesterfield to the Author. A stronger contrast of characters could not be brought together; the nobleman, celebrated for his wit, and thoroughly accomplished in all the modes of politeness and artificial civility; the author, conscious of his own merit, towering in idea above all competition, versed in scholastic logic, but a stranger to all the forms of polite conversation; uncouth, loud, and vociferous. The acquaintance was commenced, but never cemented into friendship. The coalition was too unnatural. Johnson expected a Mecænas, and was disappointed. No patronage, no provision, no assistance followed. Visits were repeated, but the reception was not cordial. Johnson one day was left for a full hour, waiting in an antichamber, till a gentleman should retire, and leave his Lordship at leisure. This gentleman was Colley Cibber; Johnson saw him go away, and, fired with indignation, rushed out of the house.

Of the idea which Lord Chesterfield entertained of Johnson, we have a distinct view in the following portrait, delineated in one of his Lordship's letters for the use of his son. The passage is as follows:

'There is a man whose moral character, deep learning, and superior parts, I acknowledge, admire, and respect; but whom it is so impossible

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impoſſible for me to love, that I am almoſt in a fever whenever I am in his company. His figure (without being deformed) ſeems made to diſgrace or ridicule the common ſtructure of the human body. His legs and arms are never in the poſition which, according to the ſituation of his body, they ought to be in, but conſtantly employed in committing acts of hoſtility upon the graces. He throws any where, but down his throat, whatever he means to drink, and only mangles what he means to carve. Inattentive to all the regards of ſocial life, he miſ-times, and miſ-places every thing. He diſputes with heat, and indiſcriminately, mindleſs of the rank, character, and ſituation of them with whom he diſputes: abſolutely ignorant of the ſeveral gradations of familiarity and reſpect, he is exactly the ſame to his ſuperiors, his equals, and his inferiors; and therefore by a neceſſary conſequence, abſurd to two of the three. Is it poſſible to love ſuch a man? No. The utmoſt I can do for him, is, to conſider him as a reſpectable Hottentot.'

After the incident of Colley Cibber, Johnſon gave up all hopes of patronage. A dedication might pamper his Lordſhip's vanity, but promiſed to himſelf no kind of advantage. He thought that he had received an affront, and in a ſtyle of reſentment wrote a letter upon the occaſion, concluding with a formal renunciation for ever of his Lordſhip's patronage. In his high and deciſive tone he uſed to ſay, that Lord Cheſterfield was a Wit among Lords, and a Lord among Wits. In fact, Johnſon was ever aſhamed of the tranſaction, and ſpoke of it upon all occaſions with the greateſt contempt.

Soon after the Letter to Lord Cheſterfield, Garrick, in conjunction with Lacy, became patentee of Drury-lane playhouſe. For the opening of the theatre in Sept. 1747, Johnſon wrote, for his friend, the well-known prologue, which, if we except Mr. Pope's to the tragedy of Cato, is, perhaps, the beſt in the Engliſh or any other language. The playhouſe being now in the hands of Garrick, Johnſon once more thought of his tragedy of Mahomet and Irene, which was his whole ſtock on his firſt arrival in town. In the winter 1749 the play was acted, with the advantages of Garrick, Barry, Mrs. Cibber, and Mrs. Pritchard. Never was there in point of dreſſes, ſcenes, and decorations, ſuch a diſplay of eaſtern magnificence: but, ſays Sir John Hawkins, 'the diction was cold and philoſophical; it came from the head of the writer, and reached not the hearts of the hearers.' This may be the place to mention the diſtinction Garrick made between Johnſon and Shakeſpeare; "All that the former writes, comes from his head: when Shakeſpeare ſat down to write, he dipped his pen into his own heart." We ſhall not here enter on a critical examination of the play; the Author's works will be before us, when we have gone through his life. During the repreſentation of Mahomet and Irene, Johnſon was conſtantly behind the ſcenes, and, thinking that his character of

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an Author required ſome ornament for his perſon, he choſe, upon that occaſion, to decorate himſelf with a gold-laced waiſtcoat. The piece did not ſucceed beyond nine nights: three of them were for the benefit of the Author: what was the amount is not known, but, probably, it was not very conſiderable, as the profit, that ſtimulating motive, never invited him to another theatrical attempt.

That the hiſtory of an author muſt be found in his works, is, in general, a true obſervation; and was never more apparent than in the life before us. Every epocha of Dr. Johnſon's life is fixed by his writings. In the beginning of 1749, he publiſhed a ſecond imitation of Juvenal, namely of the tenth Satire, under the title of "The Vanity of Human Wiſhes." It will be ſufficient to ſay, in this place, that the poem has been always held in high eſteem. The particular beauties ſhall be pointed out hereafter. In 1750 a grand-daughter of Milton had a benefit at Drury-lane playhouſe, and Johnſon wrote the Prologue. In the meantime his Dictionary went on. The ſum ſtipulated with the Bookſellers was to be paid, from time to time, as the work proceeded. This was the Author's only ſupport. The intenſe application, which this vaſt performance required, deprived him of his favourite pleaſures, ſuch as reading in his deſultory manner, and the converſation of his friends. To ſoften, as well as he could, this inconvenience, he had formed, in 1749, a club, that met at Horſeman's chop-houſe in Ivy-lane, Paternoſter-row, on every Tueſday evening. The members of this little ſociety were ten in number; namely, Samuel Johnſon; Doctor Salter, father of the late Maſter of the Charter-houſe; Mr. [he was not then Dr.] Hawkeſworth; Mr. Ryland, a merchant; Mr. John Payne, then a bookſeller in Paternoſter Row; Mr. Samuel Dyer, a learned young man, intended for the diſſenting miniſtry; Dr. William M'Ghie, a Scotch phyſician; Dr. Edmund Barker, a young phyſician; Doctor Richard Bathurſt, a young phyſician, and Sir John Hawkins *.

At this club Johnſon made ſo hearty a meal, that the members believed it to be his dinner. He drank nothing but lemonade. The young Pretender, the rebels in Scotland, and the executions on Tower-hill, were ſubjects not to be mentioned before him. Dyer was a Shaftſburian philoſopher; he had been a pupil of the famous Hutcheſon in Scotland, and the moral ſenſe was his rule and principle of virtue. Johnſon, ſays his biographer, was an admirer of Dr. Clarke, and believed with him, that all rational beings are under an obligation to act agreeably to the fitneſs of things. To thoſe who knew Johnſon, we be-

* A further account of this club will be given in our *Appendix* to this Life.

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lieve this will be perfectly new; but having nothing in view, at present, but the history of his life, we shall reserve the discussion of this point for a future opportunity. Dyer and Johnson used to dispute at this club about the moral sense and the fitness of things; but Johnson was not uniform in his opinions, contending as often for victory as for truth. This infirmity attended him through life. At the club, however, his morbid melancholy had its lucid intervals; but his biographer leaves us to guess, how his companions contrived to dispel the gloom. Johnson, he tells us, would contradict self-evident propositions, such as, that the luxury of this country has increased with its riches, and that the practice of card-playing is more general than heretofore. If such were the topics, who would not labour under a morbid melancholy? Sir John Hawkins tells us, that in the talent of humour there hardly ever was Johnson's equal; but he gives no instance or illustration. That task he leaves to the lively understanding of Mrs. Thrale, or the diligent attention of Mr. Boswell.

While a member of this club at the chop-house in Ivy-lane, Johnson laid the plan of that celebrated paper, the Rambler. It was begun without any participation with his chop-house companions. The first number issued forth on Tuesday, the 26th March, 1749-50; the paper was regularly published on Tuesdays and Saturdays, till the labours of the Rambler concluded on March 17, 1752. The whole number of essays amounted to two hundred and eight. Sir John Hawkins says, we know with certainty of only four that were not of his own writing; *viz.* No. 30, by Mrs. Catharine Talbot; No. 97, by Mr. Richardson, Author of Clarissa; and Nos. 44 and 100, by Mrs. Carter. This account is not perfectly accurate: the last Number of the Rambler mentions also four billets in the 10th paper; the second letter in the 15th; and the second letter in No. 107. This, it must be owned, was slender assistance.

Of the Ivy-lane club, the Author, as it seems, made no other use, than to eat beef-steaks with them, to discuss points with Mr. Dyer, and withdraw his mind from the fatigue of his studies. That his chosen companions were not inspired with some occasional essays, is somewhat singular. One would have thought that Horseman himself would have written an essay. Dennis says, genius consists in certain motions of furious joy and pride of soul upon the conception of a great hint: some, he adds, have the motions without the hints; others have the hints without the motions; and a third set have neither the hints nor the motions. In which class are we to place the members of the chop-house club?

The solemn prayer offered up by the Author of the Rambler, invoking the assistance of Heaven during the course of his work, is an instance of his piety.

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Of this excellent production, the Rambler, the number ſold, on each day, hardly amounted to five hundred: of courſe, the bookſeller, who paid Johnſon four guineas a week, did not carry on a ſucceſsful trade: his generoſity and perſeverance are to be commended.

We have already ſaid, that meaning here to give his life, we do not intend to interrupt the narration with critical remarks. Of a poſition, however, advanced by Sir John Hawkins, we cannot avoid taking notice at preſent. The Biographer ſays, an eulogium on Knolles's Hiſtory of the Turks, and a ſevere cenſure on the Samſon Agoniſtes, are the only critical eſſays to be found in the Rambler. If he will reviſe the Rambler, or even the Table of Contents, he will find no fewer than twenty more. What are the eſſays on Paſtoral Poetry, on Verſification, on Tragi-comedy, Hiſtory, and many others?

In the ſpring, 1751, while Johnſon was engaged in writing the moral papers of the Rambler, he indulged himſelf in a frolic of midnight revelry. This was to celebrate the birth of Mrs. Lenox's firſt literary child, the novel of Harriot Stuart. He drew the members of his Ivy-lane club and others, to the number of twenty, to the Devil Tavern, where Mrs. Lenox and her huſband met them. Johnſon, after an invocation of the Muſes, and ſome other ceremonies of his own invention, inveſted the Authoreſs with a laurel crown. The feſtivity was protracted till morning, and Johnſon, through the night, was a Bacchanalian without the uſe of wine. Of this frolic no other particulars are told, except that Sir John had the tooth-ach, and went away aſhamed to ſee the ſun ſhine upon his debauch.

[*To be concluded in our next.*]

ART. II. *American Philoſophical Tranſactions*, continued.

MEDICAL, *&c.*

The Art of making anatomical Preparations by Corroſion. By John Morgan, M. D.

THE various methods of injecting the blood veſſels, and removing the ſoft parts by corroſion, are amply treated by moſt of our anatomical writers, and publicly taught in every anatomical theatre in Europe. Dr. Morgan advances nothing new on the ſubject: his receipts for the injection, are good, and the inſtructions he gives for the operation are plain and ſimple.

An Account of a motley co'oured, or pyed, Negro Girl, and a Mulatto Boy. By the ſame.

Theſe ſpotted Negroes are curious and uncommon. They afford ample matter of ſpeculation to thoſe anatomiſts who wiſh to inveſtigate the cauſes of black, brown, and white ſkinned men. The girl here deſcribed had ſeveral broad, white, irregular

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shaped spots on a black ground; part of the hair was also white, though curled like the rest; she was born of black parents. The boy is similarly marked, and was born of a black mother and white father.

Two Hearts found in one Partridge. By M. d'Aboville.

No anatomical description is to be found in this account, M. d'Aboville unfortunately let a dog eat the entrails of the partridge before they were examined; two gentlemen, however, beside himself, had seen this *lusus naturæ*; and the paper concludes with two certificates signed by them, in order to confirm our Author's assertions.

An Enquiry into the Cause of the Increase of bilious and intermittent Fevers in Pennsylvania. By Benjamin Rush, M. D.

It has been observed, that Pennsylvania has, for some years past, been more sickly than it was formerly. Fevers, which a few years ago abounded chiefly on the banks of rivers, and in marshy places, now appear in high situations, and on gravelly soils. This change with respect to the healthiness of the country, Dr. Rush attributes to the following causes: 1st, The establishment of mill-ponds,—'there are whole counties,' says the Doctor, 'in which intermittents were unknown until the waters of them were dammed, for the purpose of erecting mill-ponds.' 2d, The cutting down wood. And 3d, The different and unequal quantities of rain. However the two first of these causes may operate in producing an increase of fevers, we can by no means coincide with our Author in attributing the increase of fevers to the last cause, since, by all meteorological observations, the quantity of rain in any district is always, *communibus annis*, nearly equal.

The hints for preventing bilious and intermittent fevers are just and perfectly consistent with theory and observations. Dry situations, apartments well aired, and freed from damps, by frequent and brisk fires, warm clothing, generous diet, cleanliness, &c. are all highly recommended. Though the practitioner may not meet with any thing new or uncommon, yet Dr. Rush's precepts are all useful, and, if duly observed, cannot, we apprehend, fail of answering the end proposed.

Observations on the Cause and Cure of the Tetanus. By the same.

Dr. Rush remarks, that the predisposition to the Tetanus depends on relaxation produced by heat, excessive labour, watchings, marches, or fatigue of any kind; hence he has found, that the Tetanus is more frequent from wounds received in battles, than from similar wounds received in any other way, and that these wounds produce a Tetanus more certainly in warm and moist weather.

Since it is occasioned by relaxation, our Author justly observes, that the medicines indicated to cure it, are such only as

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are calculated to remove this relaxation, and to reſtore to the ſyſtem its natural tone. The Peruvian bark and generous wine, are therefore proper. The operation of bliſters, he thinks, is of a more complicated nature. He acknowledges that they are ſedative, and antiſpaſmodic, in fevers; but in the peculiar ſtate of irritability which occurs in the Tetanus, he conſiders their effects as ſimply ſtimulating. In order to cure the diſeaſe, Dr. Ruſh ſays it is not only neceſſary to produce a proper tone in the ſyſtem, but alſo an inflammatory diatheſis. As a general inflammatory diatheſis diſpoſes to topical inflammation, ſo topical inflammation diſpoſes to a general inflammatory diatheſis. Wounds are leſs apt, on this account, to inflame in ſummer than in winter. In the Tetanus there is uniformly obſerved an abſence of all inflammation in the wounds which produce it. A ſplinter under the nail produces no convulſions, if pain, inflammation, and ſuppuration follow the accident. It is by exciting pain and inflammation that the ſpirit of turpentine acts in all wounds and punctures of nervous and tendinous parts; and our Author affirms, that there never was a Tetanus from a wound, where this remedy had been applied in time, and the whole ſyſtem in a proper tone.

Dr. Ruſh adds ſeveral caſes to confirm his theory, in all of which the removing the univerſal relaxation, and exciting inflammation by topical ſtimulants, always ſucceſsfully cured the diſeaſe.

An Account of the late Dr. Hugh Martin's Cancer Powder. By the ſame.

Dr. Martin was in poſſeſſion of a ſecret remedy which performed complete cures in cancerous ulcers. The powder which he applied to the wound was a cauſtic; and effectually extirpated the cancer. Dr. Martin died in the beginning of the year 1784, without divulging the compoſition of ſo valuable a remedy.

On the antiſeptic Virtues of Vegetable Acid and Marine Salt combined. By William Wright, M. D.

This paper contains the relation of ſeveral caſes of dyſenteries, diabetes, remittent fevers, belly-ach, and putrid ſore throats, in which a mixture of lemon juice and ſea ſalt was given with ſucceſs. As the whole paper is a narrative of caſes, without any general remarks or obſervations on them, an abſtract of it would be tedious and unintereſting.

The Medical Hiſtory of the Cortex Ruber, or Red Bark. By John Morgan, M. D.

The deſcription here given of the tree which produces this bark, and which is called by our Author *Cinchona Caribæa Sanctæ Luciæ*, is as good a deſcription of any other tree as of the *Cinchona:* a fault too frequent with people who have not attended to the minutiæ of natural hiſtory.

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In his account of the medical qualities of the bark, Dr. Morgan has made ample amends for his deficiency in botanical knowledge; but we have lately given our Readers ſuch full and particular accounts of this new kind of Peruvian bark as may be ſufficient to excuſe us from enlarging, at preſent, on a ſubject where nothing materially new occurs.

[*To be continued.*]

ART. III. *The Bhagvat Geeta*, concluded: See our laſt, p. 198.

IN our laſt Review, we gave an analytical account of the firſt ſix chapters of this work; we now proceed to the ſeventh, which treats, 'Of the Principles of Nature, and the vital Spirit.' The title of this lecture and its contents are in general equally obſcure. We ſhall only extract from it one ſentence, in which the omniſcience of the Deity is, we think, finely contraſted with man's ignorance of the divine nature. 'I know, O Arjoon, all the beings that have paſſed, all that are preſent, and all that ſhall hereafter be; but there is not one amongſt them who knoweth me.'

Lecture VIII. has for its title 'Of Poorooſh.' This word, according to our tranſlator, in vulgar language, means no more than man, but in this work it is a term in theology, uſed to expreſs the vital ſoul, or portion of the ſpirit of Brahm inhabiting a body. Between the title thus explained, and the contents of this chapter, there ſeems to be but little analogy. It enforces that abſtract meditation on the nature of the Deity ſo often inculcated before: and aſſerts the diſſolution and reproduction of the univerſe every day and night of Brahma. This day and night are each of them ſuppoſed to laſt a thouſand revolutions of the Yoogs, or a ſpace equal to 4,320,000,000 years.

The learned Reader will perceive a ſtriking reſemblance in this doctrine to that of the Stoic year, and it is obſervable, that ſome notions of the alternate deſtruction and reproduction of the world are ſaid to have exiſted, not only in the philoſophy of Heraclitus, from whom the Stoics ſeem to have borrowed their hypotheſis, but in Perſia, China, and Siam, and, if we may truſt ſome writers, even among the later deſcendants of that very people, who, in the Moſaic deſcription of the Deluge, poſſeſſed the only true hiſtorical foundation, on which the vagueneſs of tradition, or the fanciful arrogance of philoſophy, may have reared the miſhapen ſuperſtructure of error and ſuperſtition.

Lecture IX. 'Of the Chief of Secrets, and Prince of Science.' From ſome paſſages in this lecture in particular, as well as from the general tenor of the Geeta, we think, with Mr. Wilkins, that the principal deſign of its author was to unite all the prevailing modes of worſhip, and to undermine the tenets inculcated

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cated in the Veds, by ſetting up the doctrine of the unity of the Godhead, in oppoſition to idolatrous ſacrifices, and the worſhip of images. Indeed, Kreeſhna repeatedly and expreſsly aſſerts, that the reward of the followers of the Veds, and of thoſe who worſhip ſubordinate divinities, ſhall be only the temporary enjoyment of an inferior heaven, for a period to be meaſured by the extent of their virtues.

'The followers of the three Veds, who drink of the juice of the *Som* *, being purified of their offences, addreſs me in ſacrifices, and petition for heaven. Theſe obtain the regions of *Eendra* †, the prince of celeſtial beings, in which heaven they feaſt upon celeſtial food and divine enjoyments; and when they have partaken of that ſpacious heaven for a while, in proportion to their virtues, they ſink again into this mortal life, as ſoon as their ſtock of virtue is expended.' Eternal happineſs is in the mean time offered to thoſe only who worſhip Brahm the Almighty. The lecture concludes with this ſolemn and ſenſible exhortation: 'Conſider this world as a finite and joyleſs place, and ſerve me. Be of my mind, my ſervant, my adorer, and bow down before me. Unite thy ſoul, as it were, unto me, make me thy aſylum, and thou ſhalt go unto me.'

And here it is worthy of remark, that Kreeſhna mentions only three of the Veds. From which Mr. W. very juſtly concludes, that three only exiſted in the time of Kreeſhna: and as the fourth, he ſays, mentions the name of Kreeſhna, it is equally proved to be a poſterior work. This is a very curious circumſtance, as all the four are univerſally believed by the Hindoos to have been promulgated by Brahma at the creation. This remark, he informs us, had eſcaped all the commentators, and was received with great aſtoniſhment by the Pandeet who was conſulted in the tranſlation.

Lecture X. 'Of the Diverſity of the Divine Nature.'—Here Kreeſhna enters at large into the doctrine of God's pervading all things. A notion in which, Strabo ‡ informs us, the ancient Brahmans agreed with the Greeks. In fact, this opinion was held not only by the Italic philoſophers and the Stoics, but by Plato and Anaxagoras, who nevertheleſs always diſtinguiſhed

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'* *Som* is the name of a creeper, the juice of which is commanded to be drank at the concluſion of a ſacrifice, by the perſon for whom and at whoſe expence it is performed, and by the Brahmans who officiate at the altar.'

'† *Eendra* is a perſonification of the viſible heavens, or the power of the Almighty over the elements. He is the ſprinkler of the rain, the roller of the thunder, and director of the winds. He is repreſented with a thouſand eyes, graſping the thunderbolt.'

‡ Περι πολλων δε τοις Ελλησιν ομοδοξων—ο τε διοικων απαντα (κοσμον) και ποιων Θεος, δι' ολου διηκοντος αυτου. P. 1040. Edit. Amſt.

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between God and the world. Plato, who deſcribes the Deity as διὰ μεμιγμένου, yet derives δίκαιον from διὰ ιόν, *i. e.* paſſing through all things, and in this ſenſe adopts it as one of the names of the Supreme Being.

To ſay nothing of the Latin proſe writers, ſuch as Seneca, Apuleius, and Quintilian, the poets are full of alluſions to this opinion. Witneſs the μεσαι δε Διος πασαι μεν αγυιαι, &c. of Aratus, and the *Jovis omnia plena* of Virgil, who has more to the ſame effect elſewhere.

——— Deum namque ire per omnes
Terraſque, tractuſque maris, cœlumque profundum.
Hinc pecudes, armenta, &c.

Nor did the Pagan theology ſtop here, for it not only taught us that God pervaded all things, but that he was himſelf all things. This latter notion was received as well by thoſe who held God to be a pure abſtract mind, ſuperior to the ſoul of the world, as by others who conſidered the latter as the ſupreme Deity. This is clearly proved by Cudworth, in the 4th chap. of his 1ſt book, from the Saitic inſcription, from the epitome of the Orphic theology by Timotheus, from the doctrines of Xenophanes, Parmenides, and Meliſſus, and the teſtimony of the Aſclepian dialogue.

In the laſt ſentence of this lecture, we think, Kreeſhna almoſt riſes to ſublimity: 'I am, in like manner, O Arjoon, that which is the ſeed of all things in nature; and there is not any thing, whether animate or inanimate, that is without me. My divine diſtinctions are without end, and the many which I have mentioned are by way of example. And learn, O Arjoon, that every being which is worthy of diſtinction and pre-eminence, is the produce of the portion of my glory. But what, O Arjoon, haſt thou to do with this manifold wiſdom? I planted this whole univerſe with a ſingle portion, and ſtood ſtill.'

Lecture XI. 'Diſplay of the Divine Nature in the Form of the Univerſe.' Here we have a diſguſting and monſtrous repreſentation of the Deity, who is deſcribed as manifeſting himſelf in a moſt terrific form to the aſtoniſhed and affrighted Arjoon. Unable, however, to behold the awful ſight with his natural eyes, he is furniſhed by Kreeſhna with an heavenly eye, to enable him to diſcern the Deity: as Pallas, in the Iliad, purges away the film from the eye of Diomede that he may diſtinguiſh gods from mortals:

Αχλυν δ' αυ τοι απ' οφθαλμων ελον, η περι πηπν
Οφρ' ευ γινωσκῃς ημεν θεον, ηδε καὶ ανδρα. Iliad. ε. 127.

Lecture XII. 'Of ſerving the Deity in his viſible and inviſible Forms.' The preference here is decidedly given to thoſe ſpiritual worſhippers who ſerve the Deity in his incorruptible and inviſible form.

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Lecture

Lecture XIII. 'Explanation of the Terms Kshetra and Kshetra-Gna.'—These terms, as far as we can collect from Kreeshna's mysterious explanation of them, are nearly equivalent to matter and spirit.

Lecture XIV. 'Of the three Goon, or Qualities.'—The three qualities here spoken of, and described as powerfully influencing the human mind, are Satwa, *truth*, Raja, *passion*, and Tama, *darkness*. 'From the Satwa is produced wisdom, from the Raja covetousness, and from the Tama madness, distraction, and ignorance. Those of the Satwa-goon mount on high, those of the Raja stay in the middle, while those abject followers of the Tama-goon sink below. When he who beholdeth, perceiveth no other agent than these qualities, and discovereth that there is a being superior to them, he at length findeth my nature; and when the soul hath surpassed these three qualities, which are co-existent with the body, it is delivered from birth and death, old age and pain, and drinketh of the water of immortality.'

Lecture XV. 'Of Pooroosshottama.'—The whole of this lecture is involved in the most profound obscurity. The only sentence in which Kreeshna explains the word that gives a title to the chapter is so full of mystery, that the translator freely confesses his despair of revealing it to the satisfaction of the reader. He conjectures, however, that Kreeshna only meant to collect into one view several appellations, by which the Deity is distinguished by so many different theologists, in order to expose their various opinions respecting his nature, and unite them in one.

Lecture XVI. 'Of good and evil Destiny.'—Every man is here represented as coming into life under the influence of good or evil destiny. Those who are subject to the former are naturally endued with all the qualities requisite to entitle them to future felicity, or eternal absorption in the divine nature. In the same manner, those who are born under the influence of the latter, 'know not what it is to proceed in virtue, or recede from vice,' and hence their souls are doomed to be confined to mortal birth.

Lecture XVII. 'Of Faith, divided into three Species.'—Kreeshna divides faith into three species, according to the predominance of either of the three goon or qualities above described in Lect. xiv.

Lecture XVIII. 'Of forsaking the Fruits of Action for obtaining eternal Salvation.'

'The man who, performing the duties of life, and quitting all interest in them, placeth them upon Brahm, the supreme, is not tainted by sin, but remaineth, like the leaf of the lotus, unaffected by the waters.'

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This refined doctrine is strongly inculcated in almost every page of the Geeta, and the disinterested frame of mind, which it is calculated to produce, is insisted on as essentially necessary to the attainment of future felicity. Among a nation of philosophers, if we could suppose such an one to exist, this opinion might possibly have its due weight. But it seems little calculated for the great mass of mankind, who, acting entirely from the impulse of hope and fear, can only be retained within the bounds of duty by direct appeals to those most powerful passions of the human heart.

On the same principle that hope of reward is considered by the Hindoos as an improper motive to action, the ancients rejected another as base and unworthy, *viz.* the fear of punishment. Horace tells us, that good men avoid vice solely from the love of virtue—

* *Oderunt peccare boni virtutis amore.*

Several of the Stoics, particularly †Epictetus, denied every species of punishment of souls after death, and all of them rejected the belief of future punishment, when adopted as an incentive to virtuous actions. Thus Chrysippus reprehended Plato for that part of his Republic which describes the punishment of the damned—Φησιν εκ ορθως αποστρεπειν τω απο των θεων φοβω της αδικιας τον κεφαλον· ευδιαβλητον τ' ειναι, κ) προς τυραννιον εξαγοντα πολλες περισπασμες κ) πιθανοτητας αντιπιπλασας τον περι των υπο τε θεε κολασεων λογον, ως εδεν διαφερονλα της Ακκης κ) της Αλφιτης, δι' ων τα παιδαρια τε κακοχολειν αι γυναικες ανειργεσι ‡.

We have now taken a summary view of the contents of the Geeta, and from the few instances which we have adduced, it appears that some of those questions that bewildered the minds of the ancients have been agitated by the Hindoos, frequently with the same success, and often almost in the same manner. In speculations indeed which are beyond the sphere of human reason, men must necessarily be nearly equal; nor can learning or genius confer any other superiority than that which is derived from absurdity decorated by fancy, or methodized by rule.

It has been already observed, that in our estimate of the Geeta, considered as a composition, we differ *toto cælo* from its panegyrist Mr. Hastings. The time, and place, and circumstances under which the dialogues are represented to have passed, are such as shock all probability. In the middle space, in front of two hostile armies drawn up ready to engage, and at the very moment when the battle is commencing, Kreeshna addresses to the leader

* Epist. lib. i. Ep. 16.

† See Arrian in Epictet. lib. iii. c. 13.

‡ Vid. Op. Plutarch. p. 1040. Edit. Xyland.

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of one of thoſe armies a long ſeries of diſquiſitions on the moſt profound and abſtruſe ſubjects in metaphyſics and theology. Candour, indeed, obliges us to confeſs, that, amid a maſs of obſcurity and abſurdity, we have ſometimes met with paſſages, which, as critics, we admire, and with precepts which, as Chriſtians, we cannot but approve. But,

Apparent rari nantes in gurgite vaſto.

The grand, and perhaps the only point of view, in which the Geeta appears to poſſeſs any important value is this, when we conſider it as a curious ſpecimen of the mythology, and (ſo far as it extends) an authentic ſtandard of the faith and religious opinions of the Hindoos. In this view its value is truly important; but we are not ſuch enthuſiaſts in the cauſe of Indian literature, nor do we think ſo lightly of the two greateſt epic poets the world has ever produced, as to imagine, with Mr. Haſtings, that in any ſituation, or under any circumſtances, a compariſon can be inſtituted between them and even the moſt admired paſſages of the Mahabharat, without the groſſeſt injuſtice, and the moſt abject degradation.

To the Geeta Mr. Wilkins has ſubjoined the tranſlation of another epiſode from the Mahabharat, which contains a moſt wild and romantic deſcription of the churning of the ocean in ſearch of the amreeta, or water of immortality, and of a battle which enſued betwixt the Soors and Aſoors, different orders of cœleſtial beings, in conſequence of its diſcovery. Between this latter deſcription and Milton's 6th book of Paradiſe Loſt, ſome traces of ſimilarity are certainly obſervable. Indeed, we think it by no means improbable, that the whole of the epiſode is founded on ſome traditionary account of the war in heaven, but blended with a copious intermixture of fable, and embelliſhed with all the luxuriance of eaſtern imagination.

Hitherto our remarks have been principally confined to the Geeta itſelf. The little which we have now to add muſt be excluſively dedicated to Mr. Wilkins. After expatiating ſo fully on the want of Indian books in general, and on the utility of the preſent work in particular, it is ſcarcely neceſſary to expreſs our obligations to Mr. W. for the pains he has beſtowed on this publication. With reſpect to the fidelity of the verſion we can ourſelves ſay nothing; but the authority under which it is publiſhed, ſupported as it is by the teſtimony of Mr. Haſtings, leaves us no room to doubt. When we firſt heard of this tranſlation, we hoped, indeed, to have ſeen the original, or at leaſt ſome part of it, printed with it; particularly as the extraordinary ingenuity of Mr. Wilkins in preparing types for Halhed's Bengal Grammar naturally tended to cheriſh ſuch a hope. Gratitude, however, ſhould ſuppreſs every murmur; for till we forget what has been done by Mr. W. it is ſcarcely poſſible to remember

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member what he has omitted. For this reaſon we forbear to complain of the darkneſs of ſeveral paſſages, which might perhaps have been rendered more intelligible by the aid of a few additional notes. And indeed, when we reflect on the almoſt Herculean labours of our tranſlator, our ſenſe of his deficiencies is converted into wonder at his ſucceſs. He had to contend with all thoſe complicated difficulties to which we alluded in the former part of this critique: in a word, with every difficulty that could ariſe from the obſcurities of a language which the Brahmans ſpend their lives in ſtudying, from a phyſiology blended with the ſenſeleſs jargon of fable, and from the confuſed and heterogeneous mixture of allegory and metaphyſics. Notwithſtanding theſe diſadvantages, the ſtyle of his tranſlation is neat, elegant, and vigorous. The notes are few, and entirely explanatory, but they are replete with judgment and taſte, and diſplay ſuch an acquaintance with Indian manners and opinions, as could be the reſult only of curioſity directed by good ſenſe, and favoured by the moſt propitious opportunities of obſervation. On the whole, he deſerves a high rank among thoſe illuſtrious characters, whom neither the ſplendour of wealth, nor the ſyren voice of luxury, have rendered inſenſible to the pleaſures of the mind. By the judicious exerciſe of his talents on a ſubject ſo little underſtood, and by employing thoſe hours in liberal purſuits which avarice might have devoted to the acquiſition of new treaſures, he has reflected the higheſt honour on the patronage of Mr. Haſtings, who, whatever may be his political merits or demerits, is juſtly entitled to our warmeſt applauſe and gratitude for his endeavours to promote the ſtudy of Indian literature, and thus open a new and extenſive field of enquiry to his countrymen. We cannot conclude theſe remarks without expreſſing an earneſt hope, that ſuch examples may excite ſucceeding adventurers to explore with diligence thoſe hidden ſtores of intellectual treaſure which will engage the attention of the inquiſitive philoſopher in every age and climate, and ſurvive, perhaps, when the Britiſh dominion in India ſhall have long ceaſed to exiſt, and when the ſources which it once opened of wealth and power ſhall be loſt even to remembrance.

Art. IV. *Thoughts on the Mechaniſm of Societies.* By the Marquis de Caſaux, Fellow of the Royal Society. Tranſlated * from the French (under the Inſpection of the Author) by Parkyns Mac-Mahon. 8vo. 5s. Robinſons. 1786.

In no reſpect has the ſagacity of political ſpeculators been ſo effectually baffled as on the ſubject of national debt. Before the beginning of the preſent century, many had foretold, with all the confidence that ſelf-conceit, engrafted on ignorance, ſo

* The original, in French, may be had of Mr. Elmſley.

naturally

naturally inſpires, that before the national debt ſhould have amounted to one tenth part of what it is at preſent, a national bankruptcy muſt have enſued. The ſame forebodings have been, from time to time, and ſtill are repeated; and although experience has falſified the former predictions, it is found impoſſible to prevent men from giving credit to ſurmiſes, which to the common apprehenſions of mankind appear ſo reaſonable and well founded. Emboldened, however, by obſerving the preſent proſperous ſtate of this nation, which exhibits as yet no unequivocal ſymptoms of ſinking under the weight of that enormous debt, which when viewed at a diſtance appeared ſufficient at once to overwhelm it, ſome ſpeculators, more daring than the reſt, have of late ventured to maintain opinions, directly the reverſe of thoſe maxims, which our forefathers deemed as certain as the fundamental axioms of geometry itſelf.

Among the boldeſt of theſe innovators, we muſt rank the Marquis de Caſaux, Author of *Thoughts on the Mechaniſm of Societies*, which might with equal propriety be entitled ſpeculations on the effects of national debt, for that is the principal ſubject treated in his volume. This gentleman ſtrenuouſly maintains, that the national debt, if it has been in any manner pernicious, has proved, in other reſpects, highly beneficial to the community—that it might with ſafety be increaſed to a ſum much greater than its preſent amount—that the intereſt can eaſily be borne by the nation, becauſe, after the effect of funding any ſum is over (which effect is only temporary, and beneficial to the ſtate during the time of its operation), it becomes *null*, ſo that be it great, or be it ſmall, the community are equally inſenſible of it; and that of all poſſible political evils, the greateſt to be feared, if it were likely to take place, would be the paying off the national debt.

Theſe are poſitions not leſs new than ſurpriſing, and they are maintained by a variety of ſubtle arguments, and ingenious hypotheſes, that blunt the edge of any ridicule with which a reader might be diſpoſed to treat them. Every page of the preſent work, indeed, exhibits ſtriking proofs of *ingenuity*; but we dare not beſtow upon it the ſame degree of applauſe on account of its *judicioufneſs*. Poſſeſſed of a lively imagination, and creative fancy, the Author has, on many occaſions, found it an eaſy matter to raiſe a beautiful fabric, with the ſlighteſt materials, and on the moſt unſtable foundations; and he knows ſo well how to point out the defective parts of thoſe works which oppoſed his progreſs, that he finds no difficulty in clearing his way of all former obſtructions. To ſpeak ſeriouſly, this treatiſe is the performance of a man of a lively and penetrating genius, who at one glance ſees the abſurdity of former ſpeculators, and whoſe mind forms combinations ſo quickly, as to allow

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low him to be hurried away by this plaſtic faculty with a rapidity, that gives him no leiſure to perceive defects in his own hypotheſes, greater, perhaps, than many of thoſe which he expoſes with ſuch irreſiſtible force of argument.

Though we cannot, therefore, recommend this book as an initiatory treatiſe on the ſcience of political œconomy, or as proper to be put in the hands of men of ordinary talents to direct their judgment on this branch of knowledge, yet we conſider it as a valuable addition to former writings on the ſubject. Perhaps the diſtinguiſhing feature of modern compilations is an undue deference for authority; a ſmooth and unintereſting developement of ideas that have been inculcated by men who have obtained a ſort of dictatorial authority in the world of literature;—and this ſerves to lull the mind aſleep, inſtead of awaking the reaſoning faculties. The work before us is admirably calculated to counteract this procedure. New thoughts are ſtruck out in every page, and abſurdities which have been cheriſhed for ages, are detected in every ſection of the performance. To the man of genius, therefore, this will be a precious morſel; to the man of judgment it will afford a rich fund of ſpeculation; and the animadverſions which theſe rapid touches will occaſion, muſt in many caſes lead to truths which would not otherwiſe have been adverted to.

To attempt an analyſis of a book which claims no merit in point of arrangement, would be uſeleſs labour; yet it may be neceſſary to give the reader a conciſe notion of the general principles which the Author endeavours to eſtabliſh in this work.—They are, that taxes impoſed in any country, neceſſarily and unavoidably raiſe the prices of the commodities taxed to the full amount, at leaſt, of the ſums laid upon them; and not only do they raiſe the price of the commodities taxed, but they in the ſame proportion raiſe the price of *all* other commodities, grain and labour in particular being accounted ſuch; but if the price of every thing a man has to ſell be augmented in the ſame proportion as the price of that he has to buy, he will then be preciſely in the ſtate he was in before the prices were raiſed, and the effects of the tax from that moment become *null.* Hence, he argues, the effect of taxes *within* the country, to whatever amount they may be raiſed, can never be of very material conſequence, or tend to clog the operations of induſtry.

With regard to foreign commerce—If, in conſequence of taxation, or otherwiſe, the price of goods at home is raiſed much higher than abroad, his opinion is, that ſince you cannot afford to lower the price of your own goods in foreign markets, you will be under the neceſſity of raiſing the price of foreign goods as high as your own, and from the moment that this event takes place (and this he thinks muſt neceſſarily happen ſoon) the effects

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effects of the tax become alſo *null*; ſo that, according to his hypotheſis, whether we regard internal proſperity or external commerce, it is a matter of very great indifference what the amount of taxes ſhall be.

We muſt not ſtop to controvert theſe poſitions, nor to point out the fallacy of ſome of the arguments brought to ſupport them, as it does not properly fall within our province; and becauſe we make no doubt but that we ſhall ſoon have occaſion to reſume the ſubject, in reviewing the anſwers that may be expected from others, we ſhall barely take notice of one ſtriking fact that ſtrongly militates againſt one of the fundamental principles here aſſumed: it is this; according to the Marquis's hypotheſis (and he inſiſts upon it on innumerable occaſions) the price of grain muſt invariably be raiſed by all taxes in the ſame proportion with other commodities; for, ſays he, p. 249, 'to imagine it poſſible to maintain, and endeavour ſeriouſly to maintain wheat at the ſame price, while the taxes advance by 10 *per cent.* that of the products of induſtry, is to aim at the ruin of agriculture.' But is it not an undeniable fact, that the average price of wheat in England is at this hour, when the nation pays by taxes the intereſt of two hundred and forty-ſix millions ſterling, really lower than it was before one ſhilling of national debt was contracted? Whence comes it that ſuch a ſtriking exception to his general principle has not been ſo much as adverted to?

We might likewiſe take notice of the abſurdity of ſuppoſing that without the *national funds*, no reſources could be found for employing the capitals of thoſe who are not capable of entering into active buſineſs, or not inclined to do it—an argument which we were ſurpriſed to ſee ſeriouſly inſiſted on by one ſo clear ſighted as the Marquis de Caſaux. We were equally ſurpriſed to find the Author arguing on the ſuppoſition, that if at any time the national revenue ſhould exceed the national expenditure, and it ſhould be reſolved to preſerve that ſurplus, ſo as to have it at command on any future emergency, it would in that caſe be abſolutely neceſſary to retain it *in coſh*, and lock it up uſeleſs in ſtrong cheſts during all that time. As well might he ſay, that a private perſon, who at any time accumulates a ſtock, muſt neceſſarily bury the whole in a ſtrong cheſt, as that the public ſavings would of neceſſity be thus preſerved. It is evident that nothing but a deſire to favour his hypotheſis by every argument that could appear in any degree plauſible, ſhould have induced him to inſiſt on theſe heads, or to inſinuate, as he on other occaſions does, that a diminution of the legal intereſt of money, ſuppoſing it to be brought about naturally, and without force, could prove prejudicial to the intereſts of the community. We were, for the ſame reaſon, ſurpriſed to find *paper money* in England, and *credit*, mentioned as two diſtinct things,

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things, ſeeing they are in every *eſſential* circumſtance the ſame.

As a ſpecimen of the Author's manner of reaſoning, we ſhall ſelect a ſmall part (for the whole would be too long for our ſcanty limits) of what he ſays on the *balance of trade*, a ſubject that has long been a favourite in this country; and which, eſpecially ſince Sir Charles Whitworth's Tables were publiſhed, has afforded matter for many calculations, that lead to concluſions exceedingly abſurd. On this ſubject our ſpirited Author obſerves:

'When the proprietor of a conſiderable ſum in the Engliſh funds examines Sir Charles Whitworth's truly valuable State of the Trade of Great Britain, he thanks his ſtars, and ſays, "I have nothing to fear whilſt the balance of trade continues in favour of this kingdom; but the moment it ſhall turn againſt her, recourſe muſt inevitably be had to the expedient ſo long poſtponed: the application of the ſponge is inevitable."

And a little farther on he thus proceeds:

'By means of that valuable work, I ſee, from the year 1700 to 1775, and that in the greateſt detail, ſtrengthened by all the proofs that the nature of the ſubject can admit of, a conſtant ſuperiority of exports, which, in the ſpace of 75 years, amounts to the enormous ſum of 267,774,769 *l.* (I have overlooked the fractions of each article.) This is, in the total amount, much more than one half of the gold and ſilver imported into *Europe* from *America*, during the ſame lapſe of time; but of this period of 75 years, 30 muſt be attended to, wherein the ſuperiority of *Engliſh* exports, comes up very nearly to $\frac{4}{5}$ of the general importation of thoſe two precious metals, *which were to make good ſo many other balances.* We ſhould alſo obſerve, amongſt thoſe years, a moſt flouriſhing one, wherein that *Engliſh favour* abſorbs, as it were, all the ſilver imported into *Europe*; and five other years ſtill more wonderful, where it ſurpaſſes that general importation by 10, 12, and even 1300,000 *l.*; for in 1750 the general exportation of *Engliſh* goods exceeded the importation of foreign produce by 7,359,964 *l.* and yet all that product of the *mines*, belonging to *Spain* and *Portugal*, is eſtimated only at 6,000,000 *l.* ſterling *per annum.*'

In another place, treating on the ſame ſubject of the balance of trade, he ſays:

'I begin, by aſking whether there exiſts a nation in *Europe*, which, upon peruſing what Mr. *Necker* ſays to the preſent purpoſe, and the uſe made, almoſt generally, in *England*, of the work of Sir *Charles Whitworth*, much more explicit with regard to the balance of *Great Britain*, would heſitate an inſtant to break off all commercial connections with *England* and *France*, if only one half ſhould prove real in the prejudices of the two nations, on the object which at preſent ſeems to determine all the others?

'I would, in the next place, propoſe, for examination, whether thoſe two nations are not indebted to theſe prejudices, for the greateſt part of their miſtakes, and of the obſtacles which they have found, which they ſtill find, and which they will ever find, in the meaſures

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that other nations think themselves obliged to adopt, in order to guard against the effects of those prejudices, till their fallacy is universally acknowledged, as well as their sufficiency to produce their boasted effect, *even in favour of those who would obstinately refuse to give them up.*

'Every year, say the prejudices of both nations, more than seven millions sterling are required for their two *terrible* balances; but not above six millions are brought over from *America*:—if *Spain* and *Portugal* be allowed to come in for one-sixth (indeed it would be but just), the other parts of *Europe* must settle it amongst themselves to find the two millions sterling, which without that assessment would be deficient in the balances necessary to *France* and *England*.—Whence does *Europe* take those two millions? whence have they been taken hitherto? I know not: but it is a stubborn fact: you may consult the work of Mr. *Necker* for the balance of *France*, and for that of *England* the statements of Sir *Charles Whitworth*; the former amounts to 70 millions of *livres*, about three millions sterling; and the latter to 83,678,818 *l.* in the space of 20 years, from 1754 to 1773; it is, one year with another, more than 4,180,000 *l. per annum.* But, above all, let it not escape observation, what is said in *France*, that the decline of that empire will begin, when this balance of 70 millions of livres shall begin to decline; and that it is the opinion in *England*, that, were the *favourable balance* to be below two or three millions sterling, a national bankruptcy must indispensibly follow. What is most *miraculous* (and indeed consolatory for those who are obliged to think of their elevation before they dream of a bankruptcy, or even of their decline) is, that while *France* and *England* have received annually, the one four and the other three millions sterling; that is to say, one-sixth more than *America* has to share among all the *European* nations, the other countries in *Europe* have nevertheless increased their mass of money, by all that was necessary to keep up their luxury, and the circulation of a revenue which has almost doubled in the course of a century. These are prodigies which will cease to be so, even if we admit the facts on which they are founded, if we take the trouble of adding thereto a few other facts rather less questionable; and if it be acknowledged at last, that there are yet others, concerning which the most expert calculator cannot flatter himself that he shall even come near the truth, and which give to those who will be at the trouble of reflecting, all the latitude they may want, to conclude that the two balances are as inadmissible when subjected to the discussion of reason alone, as they are afterwards *demonstrated* to be false, by facts which cannot be controverted.'

The following analysis of the effects of prohibitory laws against exportation will give the Reader a tolerably just notion of our Author's manner of reasoning, and of the ideas he wishes to inculcate:

'*Prohibitory Laws against Exportation.*

'*Query.* Why do you solicit a prohibitory law against the exporting of such an article of national product?

'*Answer.* That I may get it *cheaper.*

'*Q.* Can

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'*Q.* Can you buy it *cheaper*, without wronging the man who might ſell it *dearer?*

'*A.* No.

'*Q.* As it is impoſſible to prove that ſuch a conduct is equitable, how will you be able to prove it to be advantageous to the ſtate?

'*A.* It is advantageous to the ſtate, that all its internal productions ſhould receive at home, all ſuch forms and preparations as may increaſe their value.

'*Q.* Is the quantity of productions uſeful to the ſtate?

'*A.* The queſtion is almoſt ridiculous.

'*Q.* If the *producer* be diſcouraged by the low price ſet upon his productions, and take proper meaſures to produce *leſs*, in order to ſave the expence attending a *greater* production, and in the mean time to gain by producing *leſs* as much as he could gain by producing *more*, will you not then be guilty of having wronged the ſtate of all the productions which you cruſh in the very bud, by the prohibition?

'*A.* No. Smuggling will give to the parties injured by the prohibitory law, a fully ſufficient means of extricating themſelves.

'*Q.* Your hopes then are, that ſmuggling will make up for the injuries you propoſe to do to the *producers*; but how will you compenſate to the ſtate for the loſs it ſuſtains by a clandeſtine exportation?

'*A.* Our only buſineſs is to mind our own intereſt; beſides, the ſtate may eaſily procure, by means of a land-tax, what it may loſe by the clandeſtine exportation: and we are ſo far from expecting that ſmuggling ſhould turn out to our advantage, that we petition it may be made a capital offence, and prohibited under pain of mutilation, the galleys, or at leaſt the entire ruin of the ſmuggler.

'*Q.* But the law will either ſucceed, or fail in its effect. If the law ſucceed, will you not be the author of that diminution of the products which the low price you intend to ſet upon thoſe products muſt unavoidably occaſion? And if the law fail in its effect, do you not uſeleſsly deprive the ſtate, 1ſt, of the produce of the ſmuggler's labour, whom you hope to ſee hanged, or, at beſt, mutilated; and 2dly, of the produce of that labour, which would have been performed by that army, partly compoſed of rogues, partly of idle fellows, now to be ſet upon the watch to detect and apprehend the ſmuggler, keep him in cloſe confinement, and lead him finally to the *gallows*, or to the *galleys?* Who is to pay thoſe rogues and idle fellows?

'*A.* The ſtate, to be ſure.

'*Q.* What are the eſſential parts of the ſtate?

'*A.* Induſtry, that goes in ſearch of money; and agriculture, in as much as ſhe feeds induſtry *at the cheapeſt rate*.

'Agriculture, impoveriſhed by your prohibitory law, will then loſe, not only what ſhe ſhould get by being at liberty to export; but alſo what ſhe muſt find to aſſiſt you in procuring her impoveriſhment, by paying the land-tax neceſſary to pay thoſe very rogues and idle fellows, whoſe buſineſs it is to deſtroy her only remaining reſource againſt your cupidity—SMUGGLING.

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Prohibitory Laws againſt, or exceſſive Duties impoſed upon Importation.

'*Q.* Why do you petition againſt the liberty of importing ſuch or ſuch another article?

'*A.* Becauſe we manufacture it, and wiſh to ſell it dearer to the national conſumers.

'*Q.* Of how many orders of men is the claſs of national conſumers compoſed?

'*A.* Of two, the land proprietor, and all perſons not wholly deſtitute of money.

'*Q.* That is to ſay, *in all caſes*, of the whole kingdom, againſt the ſmall number of individuals who humbly petition for the prohibition of an article;—be it ſo. Have you deviſed any means to increaſe in the conſumer the ability of purchaſing, whilſt you advance the price of your goods?

'*A.* Not we;—on the contrary, it is our intention to have as much as we can of his commodities and money, for as little of our goods as poſſible.

'*Q.* How can men of knowledge and probity be blind to the iniquity of ſuch a ſcheme?—Will not at leaſt its execution be ſomewhat impeded by the greateſt part of thoſe who follow the ſame trade?

'*A.* No;—that is impoſſible: our *corporations* have already provided againſt the inconvenience you allude to: not one of their members would dare to ſell his merchandice below the price fixed by his *corporation*: and we have made, as it were, the *impoſſibility* of any ſuch meaſure *doubly* ſo, by the difficulties we have deviſed to prevent a ready admittance into our *corporations*; all our bye-laws tend to reduce our aſſociates to the ſmalleſt number poſſible. But one ſingle expedient is now wanted to put the finiſhing hand to that grand work; it is the abſolute prohibition of importing all thoſe commodities which foreign nations might offer at a cheaper rate than we are determined to ſell them at.

'*Q.* So then, if you ſucceed in your plan—if by means of the ſolicited prohibition, the legiſlature enable you to extort with your 16 in merchandice, the goods and money, which, in caſe of a foreign competition, you could not have procured with leſs than 20, what do you intend to do with the remaining part of what you ſhall have extorted?

'*A.* Send it abroad.

'*Q.* With what view?

'*A.* Of increaſing the balance in money.

'*Q.* Have you hitherto acted conſiſtently with that idea?

'*A.* We have,—and it is known to all the world that it is the deareſt idea of an *Engliſhman*, an idea which the nation holds (if properly attended to) as the only bulwark againſt a national bankruptcy.

'*Q.* What have you got by that idea, if it be probable that there is not above 25 or 30 millions in ſpecie within the kingdom, and if it be proved evidently that it is impoſſible you ſhould have more than 35?

'*A.* The reaſon is, no doubt, that foreign importation has been too freely permitted; a criminal, a traiterous indulgence, which we

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are inceſſantly at work to remove: and it is on that account, that, beſides the abſolute prohibition we now pray for in regard to ſuch and ſuch articles, we alſo petition that the duties be laid double and treble on all other foreign articles which are not yet totally prohibited.

'*Q.* Do you not fear that foreigners, whoſe merchandice you would cauſe to be prohibited, ſhould play the ſame trick with yours? Do you not fear that thoſe on whoſe goods you mean to increaſe the duties, ſhould in their turn overload thoſe which they will receive from you? For this is all the conjuration requiſite to counteract and balance the effect of thoſe ſublime regulations which you petition for.

'*A.* We ſhall carry on a ſmuggling trade in their country, and they will pay dearer for our goods; they cannot do without them.

'*Q.* They will, no doubt, follow your example; therefore new recruits will be wanted for that army of rogues, and idlers, deſigned to lay hold of, and ruin whoever ſhould dare to oppoſe your ranſoming the owners of lands, and proprietors of ſome money; but be it ſo:—you will beſides be equally ſucceſsful in obliging the poor ranſomed individuals, to pay for the additional and neceſſary reinforcement of your ſtanding army of rogues and idlers, and for thoſe light troops of informers ſo well fitted for the noble purpoſe you are carrying on:—be it ſo again. But, after all, what are you to do with that immenſe balance in money? Shall you bury it under ground?

A. Aye—and with all our hearts and ſouls, if, when thus buried, it could bring to us the ſame benefit as when it is rendered uſeful to ſome one elſe; but, alas! that ſecret is not yet found out. It might be poſſible, however, to pray for an act of parliament, compelling the nation to pay the intereſt of all the ſums thus interred by us; and the wiſdom of ſuch an act would be the more conſpicuous, as it would keep within the reach, under the very hand of the nation, all the money ſhe might have occaſion for, whenever ſhe ſhould think it expedient to declare war againſt *France, our natural enemy.* Till ſuch an act is framed, we ſhall follow the example of *Holland*; we ſhall keep on the carrying trade, by which the *Dutch* have gained ſo much money notwithſtanding our navigation act, which we fondly hoped was calculated to effect their ruin: we ſhall carry from *Ruſſia* to *Sicily*, from *Conſtantinople* to *Poland*, from *Stockholm* to *Cadix*, from *Liſbon* to *Venice*, whatever may be carried from one place to the other; and this we ſhall do, at the loweſt prices, in order to get the preference of the *Dutch*. It is a great pity that this cannot be effected without benefiting the land owners, and the proprietors of ſome money, in all the countries where we may ſtand in competition for that carrying trade, not only with the *Dutch*, but with all the national monopoliſts who ſhall not have as yet been dexterous enough to force from their legiſlature, laws as *favourable to commerce* as thoſe we have obtained; but in fact what matters it to us whom we ſerve, provided we get a good profit from the ſervice?

'*Q.* Will you add further: *And provided alſo, that the ſervice done, falls not on the land owner, or on the proprietor of ſome money within your nation?*—Yet thus far would you finally be led by that ſyſtem of prohibitions and reſtrictions, almoſt equally extravagant, to

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which you are ſo devoutly attached.—But ſuch a plan can ſucceed only to a certain degree; be pleaſed to obſerve, that hitherto you can boaſt of no other advantage but that of the firſt attack.—Sole and abſolute arbiters as you are of your own prices by the monopoly you have obtained, if agriculture had not advanced thoſe of her products in the ſame proportion, would not your land owners be compelled to ſeek abroad for a country where monopoly ſhould not be ſo obligingly countenanced? for you do not, I preſume, flatter yourſelves that you ſhall be able to induce your parliament, in the age we live in, doubly to tax the property of thoſe who might look abroad for a remedy againſt your extortions:—the many laws of that kind conſigned to your annals (and which you would not fail to quote as a precedent), muſt ſeek, in the ignorance and barbarity of the age that gave them birth, an apology for their eſtabliſhment; but, at this preſent time! ſuch ſhades in the picture of the land of liberty, inſtead of ſetting off the beauties of its other parts, would annihilate the very idea of that liberty. *It is by juſtice and freedom that we are attracted and retained; it is by injuſtice and reſtraint that we are expelled and kept at a diſtance.* Be pleaſed then, in fine, to obſerve, that nothing can reſult from thoſe plans, the iniquity of which you have no more ſearched into than you have thoroughly examined their conſequences,—from thoſe prohibitions and reſtrictions, the effects of which muſt be counterbalanced by contradictory regulations,—except the pitiful advantage of having perverted the nature of the prices on every article. *What is neceſſary to counteract the effect of an injury done to the generality, will always be mechanically brought about by that very generality.* Would it not be more advantageous for men to agree amongſt themſelves, like intelligent beings, on ſome plans accounted equitable by all,—on plans, the analyſis of which the projector might bear without a bluſh? Were a few points agreed upon, it would not perhaps be difficult to ſettle all the others.'

The Author then proceeds to ſettle theſe preliminary points, for which we muſt refer the Reader to the book itſelf, if he wiſhes for farther information.—The ſpecimen above given will enable him to judge pretty fairly both of the manner, and matter; nor ſhall we add farther to the length of theſe quotations, than barely to inſert the following rhapſody in praiſe of liberty, which we doubt not will be read with pleaſure by every Engliſhman. 'Were any one, ſays this ſpirited politician, to infer from the foregoing extract, [this was a petition to parliament for obtaining a monopoly in trade or manufactures,] that my intention is to ſtigmatize the uſe of *petitions*,—notwithſtanding the moſt invincible antipathy I bear to exclamations, which, for the moſt part betray either weakneſs or hypocriſy, I ſhould exclaim, "O divine liberty, of *humbly ſhewing* to the moſt reſpectable parts of a nation, all kinds of ideas, whether abſurd or reaſonable! Divine liberty, never treated in *England* but with that regard which is due from one man to whatever comes from another man! Divine liberty, who giveſt to the legiſlator, the time, knowledge, and often the means, neceſſary to

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prevent

prevent him from falling into ſuch errors as it is not beyond the power of human nature to avoid,—be thou ever bleſſed, and mayeſt thou be worſhipped wherever men are not infallible, and wherever millions of men may ſuffer from a ſingle miſtake!" To this we heartily ſay, AMEN, and add, "Divine liberty,—which permitteth men of all nations and kindreds, and languages to come among us, and to expreſs with freedom their ideas concerning our political regulations; whether theſe ideas be abſurd or reaſonable, may that ever be permitted, ſeeing their reaſonings may be afterwards ſettled with care, by whoever liſteth, and the corn be thoroughly winnowed from the chaff ſo as to render it both wholeſome and pleaſant for thoſe to whom it ſhall be adminiſtered!"

Before we cloſe our remarks on this performance, we cannot help taking notice of the inconvenience which reſults to the cauſe of literature, from an affectation of ſingularity by authors of diſtinguiſhed merit. *Monteſquieu* wrote a book on *the Spirit of Laws*, which holds a conſpicuous rank among the political writings of the preſent age.—It poſſeſſes great merits and defects, and has been praiſed by a few who could diſtinguiſh its merits, but by an infinitely greater number who could not judge either of its defects or merits. That author, perhaps with a view to conceal faults which he knew not how to remove, has affected an oracular obſcurity in uttering his *dogmata*, an immethodical arrangement, an abrupt tranſition from ſubject to ſubject, and a quaintneſs of reaſoning which throws a cloud over his work, that gives it a deep air of myſticiſm, which has a ſtrong tendency to command the veneration of mankind, where an idea has been preconceived of the Author's talents. In conſequence of this, many of his aſſertions, which if they had been attempted to be ſupported by plain reaſoning only, muſt have fallen into contempt the moment they were uttered, have been retailed by ſucceeding authors as indiſputable axioms, to doubt of which would ſeem to indicate a very blameable degree of preſumption indeed. Other authors, ſince Monteſquieu, obſerving the effects of this mode of procedure, have, on too many occaſions, endeavoured to avail themſelves of the ſame device. All ſhallows, ſaid Johnſon, with much ingenuity, when put to a ſhift, and when he had no other argument at hand, *All ſhallows are clear.* Our philoſophers ſeem to act as if they wiſhed their readers to believe the converſe of this propoſition, *viz.* that all obſcurity indicates profundity of knowledge; hence, like the cuttle-fiſh, when they think they are in danger of being ſeen at a loſs, they take care to throw ſuch an obſcurity around, as to become imperceptible. Perhaps we may attribute to this cauſe, no ſmall part of that ſeemingly profound obſcurity, of which ſo many readers com-

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plain

plain in the celebrated work of Dr. Adam Smith on the Wealth of Nations. But we have more frequently occaſion to complain of that kind of myſtical obſcurity in the work now before us; and we give the preſent gentle hint, as a caveat for future authors to avoid running into this very unpardonable fault; and as an inducement for them to guard againſt it, we beg leave to aſſure them that although a few may have thus obtained a certain degree of celebrity for a ſhort time longer than they otherwiſe would have done—yet for *one* that has ſucceeded in it, *twenty* have failed. At the beſt, it affords but a temporary fame, which, ſooner or later, is blaſted, and is the cauſe of burying in oblivion, works which perhaps poſſeſs, in other reſpects, very great merit: for, as ſoon as men diſcover defects of this kind, in a few inſtances, they naturally reverſe the reaſoning of Socrates, and inſtead of ſaying that becauſe they find that the few paſſages in an obſcure work which they happen to underſtand are excellent, therefore they conclude that the other parts of it which they cannot underſtand are equally ſo; they ſay that ſince they find that the few obſcure paſſages which have been analyſed are diſcovered to be nonſenſe, they conclude that all the other obſcure paſſages deſerve the ſame degree of condemnation.

The tranſlation of this work has much more the appearance of an original than tranſlations in general can boaſt; for, except a few Galliciſms, ſuch as *capitaliſt*, *deficit*, *enſemble*, and one or two more, we diſcover no other marks of its French origin. The ſtyle poſſeſſes all the ſpirit and freedom of an original Engliſh production;—though it can by no means be ſaid to excel in correctneſs or purity.—In the French of the Marquis de Caſaux, we obſerve an uniform degree of elegance.

ART. V. *Idées ſur la Météorologie*, &c. Thoughts on Meteorology. By J. A. De Luc, Reader to her Majeſty, Member of the Royal Societies of London and Dublin, &c. Vol. I. 8vo. 8s. Boards. Elmſley. 1786.

WE are glad to learn, that this ingenious philoſopher ſtill continues his *Inquiries* into the *modifications of the atmoſphere*; and that the publication of the ſequel of that work has only been interrupted for a time by what muſt ultimately be of advantage to it, *viz.* new objects ſtarting up and inviting the Author's purſuit. The preſent treatiſe is intended as a general view of a ſyſtem which is to be proſecuted more in detail in the continuation of his great undertaking. As we are always happy in being able to promote the diffuſion of rational and uſeful knowledge, we ſhall endeavour to gratify the Engliſh reader with as full an outline of Mr. De Luc's theory of the atmoſpheric fluids, as our limits will admit; convinced, that clear and ſatisfactory explications

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explications of natural phenomena, especially such as are immediately interesting to all, cannot be unacceptable to any description of our Readers.

It is necessary to premise, that, instead of the common appellation of *elastic* fluids, our Author uses that of *expansible* fluids; considering them as composed of *discrete* particles, capable of diffusing themselves into all free space when they obey no other law than that of their expansibility: and to the idea of *mutual repulsion*, assigned by some as the cause of their expansibility, he substitutes *motion* of the particles, continued or renewed; *continued* motion, if nothing interrupts it; *renewed*, when it has been suppressed for a time, either by collision, or by combination with other substances. Expansible fluids, in this view, comprehend not only air and vapours, but light, fire, and the electric fluid; and some of the distinctive characters of these fluids are conceived to arise from the different species of the progressive motion of their particles.

He begins with the consideration of *watery vapours*, which afford an excellent key to the composition of the other fluids. By watery vapour is meant, not the visible or *opake* steam (for that is the vapour in a stage of decomposition), but the invisible or *transparent* exhalations, which constitute a peculiar fluid, distinct in its nature from all others, expansible, compressible, and possessing the mechanical properties of the aeriform fluids, independently of any mixture of air with it. Its specific gravity is only about half that of common air, when they are both brought to an equal degree of expansibility, or resistance to compression.

As this fluid can subsist, and may be produced, without any concurrence of air, the theory which has for some years prevailed, of its being formed by the union of water with air in the manner of chemical solution, falls at once to the ground. *That* theory indeed was never countenanced by Mr. De Luc: according to his system, the vapour consists of particles of *fire* united to those of the water; a principle which he seems to have fully established, and on which he very ingeniously explains the phenomena of evaporation, and all the modifications of vapour.

When the vapour is compressed beyond a certain degree, that is, when the particles are brought within a certain proximity to one another, a decomposition takes place; the watery particles, in virtue of their natural tendency, reuniting together, and disengaging the fire that was associated with them.

There is necessarily a *minimum* distance of the watery particles, beyond which the vapour cannot be compressed without undergoing decomposition; and this minimum must be different in different degrees of heat, but constant in the same heat. When the heat is about temperate, and the barometer at 30 inches or a little

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a little more, watery vapours, compreſſed to this minimum, are found to have between $\frac{1}{30}$ and $\frac{1}{20}$ of the expanſive force of air, and leſs than $\frac{1}{120}$ of its weight. When mixed with air, they can ſubſiſt under a much greater preſſure than they can by themſelves; becauſe the air ſupports the preſſure, and prevents the aqueous particles from being forced within their minimum diſtance; and hence vapours ſubſiſt in the atmoſphere without being decompoſed by its preſſure. In the heat of boiling water, they can ſupport the weight of the atmoſphere without any mixture of air; for ebullition, under any given preſſure, cannot take place till the vapour, produced in the liquor, has acquired a degree of expanſive force ſufficient to raiſe the liquor into bubbles under that preſſure; and ſo long as the vapour retains this heat, it muſt continue capable of reſiſting the ſame preſſure. As the heat abates, a decompoſition begins; hence the opake ſteam over boiling water; which becoming vapour again by uniting with the fire it meets with in a larger ſpace, is diffuſed by its expanſibility. Thus vapours are continually undergoing decompoſitions and new vaporifications.

Though *boiling* water, under the ſame preſſure, has always the ſame heat, it may be made to receive a greater heat *before it boils*, than it can retain when it *does boil*. In a veſſel with a very narrow orifice, quite filled with the water and purged of air, though the water ſuſtains on its ſurface no other preſſure than that of the atmoſphere, yet its particles meet with ſo much reſiſtance to their ſeparation, that the Author has found it to receive, *without boiling*, a heat 22° of Fahrenheit's ſcale *above the boiling point:* as ſoon as vapours could form themſelves, their expanſive force was ſo great, that they puſhed a large quantity of the water out of the veſſel, in the way of exploſion, and the remainder was immediately reduced to the degree of boiling heat.

The fixity of the heat of boiling water is an immediate conſequence of the above principles: vapours cannot be formed in the maſs, without having expanſive force ſufficient to diſplace or raiſe it into bubbles: they cannot acquire this force till the heat is arrived at a certain point, and as ſoon as they have acquired it, they eſcape, in virtue of that expanſion: further acceſſions of fire muſt paſs off in like manner, and can do no more than accelerate the evaporation. Hence alſo the phenomenon obſerved by Mr. Cavendiſh, that the vapour of boiling water, paſſing through a veſſel in which it cannot be decompoſed, is more fixed in its heat than the water itſelf, and better adapted for aſcertaining the boiling point of thermometers: in a thermometer placed in boiling water, there are always ſome little oſcillations, ariſing from the vapours not being able to carry off all the fire inſtantaneouſly; whereas, in the vapour themſelves,

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themſelves, which eſcape as ſoon as the heat is ſufficient to form them, no ſuch inequalities are obſerved.

The vapours of boiling water ariſe from *within* the maſs; but water may yield alſo, from its *ſurface*, vapours of equal expanſive force, if they are confined in a place of the ſame temperature with themſelves. If water be introduced above the mercury in a barometer, the vapours it produces in a temperate warmth will preſs down the mercury near half an inch: in the heat of boiling water, they will depreſs it to the level of the mercury in the baſon, being equivalent to the preſſure of the atmoſphere; and, in a greater heat, they will preſs it below the level, and eſcape at the bottom of the tube; the water giving no ſigns of ebullition to the laſt.

Having thus conſidered, in the firſt chapter, the laws of the denſity, and the *mechanical effects*, of watery vapours, the author proceeds, in the ſecond, to their *chemical properties*, which are the immediate objects of *hygrology*, or the ſcience of *local humidity*. As theſe vapours conſiſt of water and fire, united by affinity into a new compound, the ſpecific properties of each of the component parts are ſuppreſſed, as in other chemical combinations: the water loſes its faculty of moiſtening, and the fire that of producing heat, both of them becoming ſtrictly latent: hence the loſs of heat which is obſerved in the evaporation of liquids, and the augmentation of heat in the decompoſition of vapour.

Vapours are decompoſed, either by the mutual approach of their particles as already explained, or in virtue of the affinity of the water to ſome other ſubſtances, *viz.* to thoſe called *hygroſcopic*, of which fire may of courſe be reckoned one. The only law of this affinity is, that the water diſtributes itſelf to all the ſubſtances of this claſs that are within its reach, to every one alike, proportionally to its ſpecific power of retention, or its *capacity*. If new fire be *introduced* into a ſpace where there is no ſuperabundant water, it will take away ſome of the water from all the hygroſcopic ſubſtances there, and diminiſh their humidity: if ſome of the fire be *taken away*, the water that was united with it will be divided among all the reſt: and if any other hygroſcopic ſubſtance be introduced, containing a greater or leſs proportion of humidity than thoſe already there, the ſurplus of humidity will be divided among, or its deficiency made up by, the others. It is by fire that this diſtribution is effected; the particles of that element, being continually in motion, take up the water from one that has more than its ſhare, and give it out to another that has leſs. Thus hygroſcopic ſubſtances have their humidity always proportional to that of the place they are in; and they vary accordingly in weight and dimenſions.

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In the third chapter, these principles are applied to the *measuring* of local humidity. Of all the hygroscopic substances which Mr. De Luc has tried for this purpose, that which answers the best is a slip of whalebone, cut transversely to the direction of the fibres, and made extremely thin, for on this depends its sensibility. A slip of 12 inches in length, and a line in breadth, he has made so thin as to weigh only half a grain; it may be made still thinner, but is then of too great sensibility, being affected even by the approach of the observer. The slip is kept extended by a small spring, and the variations in its length are measured by a vernier division, or by an index on a dial-plate: the whole variation, from extreme dryness to extreme moisture, is about $\frac{1}{9}$ of its length.

Mr. De Luc, in his former publications, had graduated his hygrometers (then made of ivory) from one fixed point only, that of extreme *moisture*, which is obtained by soaking them in water. He has now very ingeniously contrived to fix the other extreme, that of *dryness*; which being producible only by means of strong fire, such as hygrometers cannot support, he uses an intermediate body, quicklime; which, after having been deprived, by force of fire, of all its own humidity, has the property of slowly imbibing humidity again from the bodies in its neighbourhood; and whose *capacity* is such, that all the vapour which can be contained in a quantity of air equal to its own bulk, can give it no sensible humidity: the hygrometers, inclosed with a large quantity of fresh-burnt lime in lumps, acquire in three weeks the same degree of dryness with the lime, which cannot differ sensibly from *extreme dryness*.

M. De Saussure, in his ingenious *Essais sur l'hygrometrie*, makes choice of hairs, prepared by maceration in alcaline lye. Mr. De Luc shews that hairs, and all the other animal or vegetable hygroscopic substances taken *lengthwise*, or in the direction of their fibres, undergo *contrary* changes from different variations of humidity; that when immersed in water, they lengthen at first, and afterwards shorten; that when they are near the greatest degree of humidity, if the moisture is increased, they shorten themselves; if it is diminished, they lengthen themselves first before they contract again. These irregularities, which obviously render them incapable of being true measurers of humidity, he shews to be the necessary consequence of their organic reticular structure.

De Saussure takes his point of extreme moisture from the vapours of water under a glass bell, keeping the sides of the bell continually moistened; and affirms, that the humidity is, there, constantly the same in all temperatures; the vapours even of *boiling* water having no more effect than those of cold. Mr. De Luc has shewn, on the contrary, that the differences in humidity

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humidity under the bell are very great, though De Sauſſure's hygrometer was incapable of diſcovering them; and that the real, undecompoſed, vapour of boiling water has the directly oppoſite effect to that of cold, the effect of *extreme dryneſs*; and on this point he mentions an intereſting fact, communicated to him by Mr. Watt, *viz.* that wood cannot be employed, in the ſteam-engine, for any of thoſe parts where the vapour of the boiling water is confined, becauſe it *dries* ſo as to crack, as if expoſed to the fire. Our Author mentions ſome ſtriking inſtances, in which the imperfection of De Sauſſure's hygrometer has led him into falſe concluſions reſpecting phenomena, and into erroneous theories to account for them.

This inquiry into the conſtitution and properties of *watery* vapour makes the *firſt Part* of the work. In *Part* II. *vapours* are conſidered as *one claſs* of *expanſible fluids*; and the other ſubſtances belonging to that claſs are examined ſeparately, on the principles which that inquiry has pointed out. The firſt chapter aſcertains the diſtinctive character of *vapours* relatively to the *aeriform* fluids.

Of all the expanſible fluids immediately cogniſable by us, LIGHT is probably the only one that is really elementary: all the others are compounds, and on their inceſſant decompoſition, and recompoſition, moſt of the phyſical phenomena depend. Light is the only one alſo that is not atmoſpheric, or has no ſettlement in the atmoſphere, its motion being ſo rapid, that its gravitation to the earth bears no ſenſible proportion to its velocity. When combined, by affinity, with other ſubſtances, its motion is not deſtroyed, but only retarded, and changed from a rectilinear courſe to various curves. In this latent ſtate, it is an ingredient in moſt bodies: the atmoſpheric fluids owe to it, mediately or immediately, their expanſibility; — *immediately*, when the light, as ſuch, enters their compoſition, in which caſe they cannot be decompoſed without appearing luminous, that is, emitting the light in its own form; —*mediately*, when one of theſe firſt compounds enters as an ingredient in others, in which caſe decompoſition may take place without any luminous appearance, by the ſeparation of the firſt compound entire.

All the atmoſpheric fluids being compounds, and their expanſibility owing to one ingredient, the Author calls that ingredient the *deferent fluid*, and the others mere *gravitating* ſubſtances: thus, in watery vapours, fire is the deferent fluid, and water the gravitating ſubſtance.

All the *atmoſpheric* fluids belong to the two claſſes, *vapours* and *aeriform*; the diſtinctive characters of which are theſe. Vapours are decompoſed by preſſure, as already explained; but the aeriform fluids bear the ſtrongeſt compreſſion without decompoſition. Vapours are decompoſed, in hermetically ſealed veſſels, by the ſpontaneous

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ſpontaneous eſcape of their deferent fluid, on an abatement of the external heat; but aeriform fluids can be decompoſed only by means of ſome ſubſtance, to which their gravitating matter has a greater affinity than to its own deferent fluid. In vapours, the proportions of the component parts are extremely variable, according to ſubſiſting circumſtances; but aeriform fluids, when once formed, continue in the ſame ſtate; and they can only be changed by chemical cauſes. All theſe properties of vapours depend upon one principle, the weak union of the gravitating matter with the deferent fluid: whence the former can ſeparate itſelf from the latter, by the mutual tendency of its own particles, when they are brought within a certain diſtance of one another; the deferent fluid alſo can quit the gravitating matter, to eſtabliſh certain *equilibria* reſpecting itſelf; and the expanſive force is greater or leſs, according to the *quantity* of the deferent fluid.

In the ſecond chapter, the Author ſhews, that FIRE, the deferent fluid in watery vapour, is itſelf a compound, poſſeſſing the ſame diſtinctive properties, and therefore belonging to the ſame claſs. It is compoſed of light, which ſerves for its deferent fluid, and of a ſubſtance merely gravitating: this laſt may be diſengaged from the light by compreſſion; the light ſeparates from *it* to reſtore certain *equilibria*; and the expanſive force is greater as the quantity of light is more abundant.

The ſubſtance which, united with light, compoſes fire, is called by the Author the *matter of fire*. It is not indeed known in its ſeparate ſtate; but *that* is the caſe with ſo many other ſubſtances admitted by philoſophers, that no objection can thence be made to its exiſtence. The Author ſhews, in ſome detail, that almoſt all the ſubſtances immediately perceptible by us are only mixtures, whoſe component parts are known but by the modifications they produce in other bodies.

Fire is one of the moſt ſimple compounds of light; and it is in this compound ſtate that light enters the compoſition of moſt other bodies: its luminous quality is ſuppreſſed by the gravitating matter in the fire; but a new one is produced,—that of heat.

Fire, like watery vapour, has a maximum of denſity, which it cannot exceed without partial decompoſition. This maximum is *incandeſcence*; in which ſtate, we may preſume, that the particles of fire are brought ſo near to one another, that thoſe of the gravitating matter unite together, and quit the light. It is by this maximum of denſity that the heat of our furnaces is limited, as the mechanic action of watery vapours is in every given temperature: when the decompoſition extends to all the claſſes of the particles of light, ſo as to produce perfect whiteneſs, the fire is at its higheſt force.

By heat, in our furnaces, is meant the ſimple action of fire; of which the principal effects are, *expanſion*,—the transformation of

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of solids into fluids, or *simple fusion*,—and *vaporisation*. Simple fusion, produced by fire only, must be distinguished from that which is aided by affinities: in the former, the body resumes its original appearance on losing its excess of fire; whereas, in the latter, in vitrifications for example, a new form is produced. The same distinction obtains also in vaporisation.

That large burning-glasses should produce greater effects than our furnaces, is not owing to a greater *density* of fire produced by them, but to *affinities*: the substances fused by them are evidences of this. There are grounds to believe, that the sun's rays are not calorific of themselves, but simply luminous; and that they produce heat, by increasing the expansive force of the fire already subsisting—by forming new fire when they meet with the other ingredient—and, in some cases, by disengaging the fire that is combined in the composition of other bodies. The other ingredient of fire is probably disseminated through the atmosphere, differently in different places and seasons, and over different soils, and chiefly through the lower strata. A decomposition of air itself, or of some particular species of air, and of the body exposed to the burning-glass, in virtue of the affinities of light, may supply to that element the material which it wants for forming fire.

After some curious details on these objects, of which the Author promises a further investigation in his future work, he proceeds (sect. 3. of this chapter) to the phenomena of heat, considered, not as a cause, but as the effect of free fire in other bodies, or the actual degree of its expansive force; for it is on this force, not on its density, that the mechanical effects of fire depend; the same quantity, in different bodies, having different degrees of expansive force, and producing different degrees of heat. In this consists the phenomenon, lately discovered, of the different *capacities* of bodies for fire, which the Author had predicted, from his theory, in his former work, and expressed in the same terms as he does now after the event; and this, he says, has been the case in several other instances. The expansive force of fire depends upon the velocity of its motion, as well as its quantity; and the more free space a body contains for the particles of fire to move in, the greater will the velocity be.

The Author supposes, with M. Le Sage, that the particles of fire have a rotatory and progressive motion on different axes, so as to describe spirals. These little spirals are extremely close; and hence the slowness of the propagation of fire, even in the air, though its prodigious power of dilating bodies evinces a great expansive force. On the same hypothesis, he accounts mechanically for the rectilinear motion of light being changed into this spiral one by the union of the matter of fire with it, and for the different affinities which the two fluids are observed to possess.

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The particles of light, for inſtance, though infinitely more ſubtile than thoſe of fire, do not permeate all bodies: in opaque ones, all that enters is retained by affinity; bodies to which light has no particular affinity, it traverſes with the rapidity proper to it. Fire, on the contrary, is propagated ſlowly, but permeates almoſt all: the only ones which it does not paſs through are, ice ready to melt, and ſolid bodies on the point of ſimple fuſion. Light paſſes through ice in all its ſtates, but fire only when its temperature is below freezing: as ſoon as it is diſpoſed to melt, it becomes for fire what black bodies are for light; all the fire introduced remains in it, employed in converting it into water, while the light, emitted from the decompoſition of a part of that fire, paſſes through.

The next ſection treats of the phenomena of heat which accompany combuſtion. Fire is an eſſential ingredient in all combuſtible bodies, and to its diſengagement from them is owing great part of the heat produced in that operation. It enters the compoſition alſo of moſt ſolid and liquid bodies, and expanſible fluids: one of theſe fluids, called dephlogiſticated or pure air, is always concerned in combuſtion; and when that air is deſtroyed or decompounded in the proceſs, a great additional heat is produced: thus, in the combuſtion of phoſphorus and charcoal, in the experiments of De la Place and Lavoiſier, the heats produced were in the proportion of 7 to 3; the pure air having been decompounded by the former, and furniſhed the greateſt part of the fire, while all the fire, in the latter caſe, proceeded from the charcoal alone.

In the deſtruction of pure air, the combuſtible body produces firſt inflammable air: when the pure air is not deſtroyed, its office is only to receive the gravitating ſubſtance of inflammable air; by which means the fire belonging to this laſt air is extricated, and the pure air, by its union with that gravitating ſubſtance (phlogiſton), becomes fixed air.

When inflammable air is formed, and comes in contact with the pure air of the atmoſphere, a certain degree of heat is neceſſary for producing combuſtion. This heat appears to be about 650° of Fahrenheit's thermometer: olive oil, heated to that degree, boiled violently, and its ſurface became covered with flame: inflammable air was emitted in a much lower heat, but no flame was produced; and cold oil, poured into the flaming oil, while it ſunk the thermometer, quenched the flame wherever it touched. The Author points out ſome further experiments on this ſubject, particularly reſpecting *ſpontaneous* accenſions; of which he mentions one that, we believe, has not been much noticed by philoſophers, over the tall furnaces in which metals are run down from their ores: the inflammable air, perhaps mixed with fixed air, but tranſparent, chars wood in the top of the furnace

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furnace or chimney, without setting it on fire, though it turns into flame itself on meeting with the exterior air.

A considerable heat, kept up among burning combustibles, contributes powerfully to the production of new heat, by occasioning a decomposition of the pure air with the inflammable, instead of its conversion into fixed air. Experience has taught the Chinese, who often have only straw for fuel, to œconomise their fire (its heat being at the same time confined, and collected on the body to be heated), by continually blowing it; and that the more vivid the flame, the greater is the *total* heat produced.

The Author is hence led to a particular examination of Argand's lamp, which excellently illustrates and confirms his principles. Its vivid flame, without smoke, arises from the total conversion of the oil into inflammable air, and the subsequent destruction of that air with the pure air of the ambient atmosphere. When the lamp is in good order, the eye, placed on a level with the circular wick, will distinguish, between the wick and the flame, a very sensible space, perfectly transparent, the inflammable air rising with sufficient rapidity (the draught being increased by the glass chimney) to maintain this interval for itself alone; but as soon as it meets with the pure air, rising both on the inside and on the outside of the wick, the two airs are decomposed together, and form the fine flame that crowns the current of inflammable air. If such a decomposition does really take place, *water* ought to result from it; and accordingly, an alembic head being placed over one of these lamps, though much of the vapour escaped between it and the flame, half an ounce of pure water was collected in two hours. Part of this water, indeed, was probably no other than what existed in the oil; but the quantity appears to have been greater than could have arisen wholly from that source.

The next section (5th) explains the phenomena of heat relative to liquefaction; and proves, in a clear and satisfactory manner, that the change of a solid body to a fluid state is owing to the chemical union of a quantity of fire with it; and the converse change, to the separation of that fire. Water is the grand example of the phenomena of this class. When ice is at the melting temperature, whatever heat we apply to it, it does not become hotter; a thermometer, in the middle of the mass, continues steady at the thawing point as long as any of the ice remains about it; so that the same cause, which, in other circumstances, would produce an augmentation of heat, produces here only liquefaction. The quantity of heat absorbed by the ice in its change into water (for the discovery of which the Author gives due honour to Dr. Black), is found to be such as would increase the temperature of the water itself about 140 degrees of Fahrenheit's scale. Conversely, water may be cooled far below

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the freezing point, down to 14° of Fahrenheit, without freezing: congelation cannot take place till the combined fire is diſengaged: when any part does congeal, the fire, let looſe from it, warms the water, the thermometer riſes to the freezing point, and continues ſteady there till the whole is frozen; after which, as the water in the other caſe, ſo the ice in this, obeys the external temperature.

The Author anſwers an objection that may be made to this theory, from a diſagreement in the *proportions* of heat which appear to be loſt in ſome freezing mixtures; and refutes the hypotheſis of Dr. Crawford, who attributes all theſe diminutions and augmentations of heat to a mere variation in the *capacity* of the ſubject-matter, or its becoming capable of containing a greater or leſs quantity. Beſide many particular difficulties with which this hypotheſis is encumbered, it has the diſadvantage of leaving all the grand phenomena unexplained, and accounting only for a ſingle circumſtance attending them; for if the diminution of heat in liquefaction be owing to the body being capable of containing more heat in a fluid than in a ſolid ſtate, what is the cauſe of that increaſe of capacity, and of the great transformation itſelf?

The next ſection, which concludes the chapter on fire, conſiders the phenomena of heat proceeding from the groſs atmoſpheric fluids. As great part of the heat in combuſtion has been ſhewn to ariſe from a decompoſition of theſe fluids, the Author endeavours here to give ſome idea of the quantity of fire contained in them. He deſcribes an experiment made by Mr. Watt for aſcertaining the quantity of it in watery vapour, by conveying the vapour of boiling water into a known quantity of cold water, with the neceſſary precautions to prevent any decompoſition of the vapour in its paſſage; and he finds it to be ſuch, as would communicate to all the water in the vapour (if water could bear ſo great a heat) the temperature of 943° of Fahrenheit. Though this appears to be a conſiderable ſource of heat, it is far inferior to that of the decompoſition of inflammable and pure air: when a mixture of theſe airs, confined by mercury, is decompoſed by the electric ſpark, an expanſive vapour is produced, which, being merely aqueous, muſt contain the quantity of fire eſſential to that ſtate, notwithſtanding the diſſipation of fire on all ſides during the combuſtion, which is ſo abundant, that part is decompoſed, and emits its light.

The fourth and laſt chapter, which makes above half of this volume, is on ELECTRICITY. The Author enters into a circumſtantial detail of all the leading experiments hitherto publiſhed on this obſcure ſubject, and adds many new ones of his own; all concurring to eſtabliſh a very ingenious theory, to which, he acknowledges, the experiments of Mr. Volta firſt pointed

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pointed the way, and by which all the phenomena are clearly and conſiſtently explained.

As fire is ranked among vapours on account of the *weak union* of its deferent fluid with the other matter, the electric fluid belongs *à fortiori* to the ſame claſs. In fire, the phenomena depending on that weak union are ſo obſcure, that they could not eaſily have been developed, if electricity had not afforded a clue; the correſponding modifications of the electric fluid being marked by diſtinct and ſtriking phenomena.

The electric fluid agrees with watery vapour, in conſiſting of a deferent fluid, called the *electric deferent*, and a gravitating ſubſtance, called the *electric matter*;—in being decompoſed when brought to a certain degree of denſity;—in its deferent fluid quitting the gravitating matter, to paſs to a body that has proportionably leſs, according to certain laws;—in the deferent fluid permeating all bodies, to re-eſtabliſh the equilibrium reſpecting itſelf, and depoſiting the gravitating matter on the body it paſſes through, but differently, according to the nature of the bodies;—in the ingredients, though united, retaining their proper tendencies and affinities (as the fire and water in vapour do), and from this ſource moſt of the electrical phenomena reſult;—in the gravitating matter exerting its affinities to different bodies without choice, as the water in vapour does to hygroſcopic bodies;—and laſtly, in the laws of equilibrium, that when an equilibrium of the deferent fluid is eſtabliſhed between neighbouring bodies, thoſe which have moſt of the electric matter will have moſt of the deferent alſo, the exceſs being in a latent ſtate; and that two quantities may be in equilibrio in reſpect to expanſive force, though one has leſs of the electric matter than the other, provided it has more of the deferent.

The differences of the electric fluid from watery vapour are: That when the deferent quits the other matter to re-eſtabliſh an equilibrium, it does not (like fire quitting its watery aſſociate) remain free, and diffuſe itſelf every way, till the equilibrium is produced, but is determined in its courſe by its tendency to other bodies, and particularly to ſome body in the neighbourhood poſſeſſing leſs than that which it quitted;—that the gravitating matter of watery vapour has an affinity, without choice, to hygroſcopic ſubſtances only, but the electric to all ſenſible bodies, the groſſer atmoſpheric fluids as well as others;—and that this affinity is not confined to contact, as in watery vapour, but operates at diſtances, different according to the nature of the body.

The bodies to which the electric or gravitating matter tends at conſiderable diſtances, are thoſe called *conductors*: its tendency increaſes, with its approach, in a very low ratio; and when arrived in contact, it does not adhere, but circulates about them, being carried round by its deferent fluid, analogouſly to the re-

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volution of the planets round the ſun: the ſhorter the curve, in proportion to the velocity, the more it is diſpoſed to fly off in a tangent; and the outer parts, moſt remote from the centre of their tendency, fly off where the turning is ſharpeſt. To the bodies called *non-conductors* it tends only at ſmall diſtances, but arrived in contact it adheres; ſo that on theſe it may be accumulated more copiouſly, and retained longer; and by means of an *armature*, or conducting medium, to convey it from the whole ſurface at once, it may be diſcharged in a much denſer ſtream.

The general laws of the deferent fluid are: That it tends to all bodies, at greater diſtances than the electric matter tends to any;—that its tendency, like that of the electric matter, is always from the body which has more, to that which has leſs;—that, *cæteris paribus*, the body which has moſt of the electric fluid, has moſt of the deferent alſo;—that the tendency of the deferent to other bodies diminiſhes, like that of the electric matter, in proportion to the diſtance;—that it has a particular affinity with the electric matter, but that their union is very weak, inſomuch that the electric fluid is in a perpetual ſtate of decompoſition and recompoſition, even more ſo than watery vapours.

Such are the general laws which Mr. De Luc, with great ſagacity, has developed and applied to the ſolution of the ſeveral phenomena. We ſhall give, for an example, the hitherto inexplicable phenomenon of the Leyden jar, or (which is the ſame thing in a ſimpler form) the magic picture, that an accumulation of electricity on one ſide produces a deficiency on the other.

The electric fluid being analogous to watery vapour, let us ſuppoſe a plate of glaſs, of the ſame temperature with the neighbouring bodies, to be bedewed with decompoſed vapour on both ſides, and to receive on one of its ſides, A, a ſtream of vapour warmer than the plate itſelf. Theſe vapours, on touching the plate, will be in part decompoſed; their water will be depoſited on the ſide A, and the fire, now liberated, paſſing through the glaſs, will unite with the water on the other ſide, B, and promote evaporation from that ſide. This greater evaporation from the ſide B conſumes the fire that came from A; and the ſide A, by this loſs of its heat, becomes able to condenſe more vapour. Thus the water continues diminiſhing on the one ſurface, and increaſing on the other, till the whole plate has acquired the temperature of the vapours: the condenſation muſt then ceaſe, and the inequality of diſtribution is at its maximum; in which ſtate, as the ſide B is a little more diſtant than A from the ſource of heat, its vapours will have ſomewhat leſs expanſive force than thoſe which fall upon A. The Author ſhews, that the caſe is preciſely the ſame with the electric fluid; and deſcribes an apparatus, by which all the phenomena of the electric jar or plate, even the diſcharge, may be imitated with watery vapour, except

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except only in thoſe particulars which depend upon the extreme rapidity, or other characteriſtic and incommunicable properties of the electric fluid or its deferent.

The chapter concludes with ſome conjectures on the component parts of the electric fluid, as they diſcover themſelves in its decompoſition. When the quantity ſurrounding the largeſt conductor paſſes off at once in a ſmall thread, its denſity and velocity muſt be amazingly increaſed, and the deferent fluid itſelf appears to be decompoſed, the light, which is the general principle of all the deferents, being diſengaged. Some curious hints are added reſpecting magnetiſm, and the probable exiſtence of ſome other fluids as yet unknown. But we muſt take leave, for the preſent, of this pleaſing, as well as inſtructive, writer; and hope to meet him again ſoon, in the ſecond volume.

Art. VI. *The Fair Syrian*, a Novel. By the Author of Mount Henneth *, and Barham Downs †. 12mo. 2 Vols. 6s. ſewed. Walter. 1787.

IT is unqueſtionably the buſineſs both of the dramatic writer and the noveliſt, "to hold as 'twere the mirror up to nature; to ſhew virtue her own feature, vice her own image, and the very age and body of the time his form and preſſure." The man of genius, therefore, who writes with the view of affording amuſement to his readers, will, when ſelecting materials for his work, make choice of ſuch particular incidents and ſcenes in life as may be ſomewhat familiar to the people in general, but which are ſtill of ſuch a nature as to admit of amplification, and which will allow him to exerciſe his inventive faculty in a certain and limited degree; that is, in ſuch a degree as that he do not 'o'erſtep the modeſty of nature,' or in all events, that probability do not receive from it any great or violent ſhock.

Our three great novel-writers are Richardſon, Fielding, and Smollet; and theſe,—to illuſtrate one art or profeſſion by another,—we would compare with Reynolds, Le Brun, and Hogarth. The firſt for truth and beauty of colouring, the ſecond for a lively diſplay of the paſſions, and the third for caricatura. We almoſt deſpair of ſeeing them equalled. It is, however, no little ſatisfaction to us to find, amid the multitude of 'unfiniſhed things,' which are continually iſſuing from the preſs under the denomination of novels, or romances; and which we ſhould really be at a loſs to characterize, were it not that the writers of them have kindly, and in imitation of the ſhowman, ſet down in the title-pages of their reſpective performances—'*this is a novel*'—it is no little ſatisfaction to us, we ſay, to meet with

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* See Rev. vol. lxvi. p. 129. † Ib. vol. lxxi. p. 223.

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a writer like the present, who to ease and correctness of expression unites that very essential requisite of a novelist,—a talent for nice and accurate delineation of character: who contrasts his several personages with considerable skill and ability: who gives to them their appropriate language, spirit, and manners; and who finally presents us with a fable or story, tolerably harmonious in all its parts.

The just and pertinent observations contained in the following extract will shew that our Author is something more than a novel-writer: he appears, indeed, in the honourable and amiable character of a philosopher, and friend of man,—for though in the dialogue which we have here selected, a *quaker* and a *petit-maitre* compose the scene, it is very easy to discover that the quaker, the favourite character, speaks the sentiments of the Author's heart.

'My next excursion was to Philadelphia, to do my *baisemains* to that terrible congress, whose name is to be celebrated by future Livys, as the ancient preserver of the only storehouse for liberty in the four quarters of the globe; where thirty generations of men, exclusive of accidents, may be furnished with what they want. I'll tell you a secret, my dear Count; I had it from a Quaker, one of the people who never swear, and very seldom lie.

'"The heads of the Kings and rulers of the old world are worm-eaten." The man is a farmer, and though I have the honour to be the Marquis de St. Claur, and not to know wheat from barley in the blade, yet, as it is the fashion to visit him on account of his numerous improvements, I chose to be in the fashion. His conversation was so entertaining, his hospitality so warm, and his wife so pretty, that I stayed three days with him in the country, without becoming an *ennuyé*, except once, when the dissertation upon plants had been stretched out rather too long. I had the misfortune to gape. "I tire thee," says he. I was assuring him to the contrary. "We study here the language of nature more than that of politeness," says he; "come, let us take a walk."

'In a field, where many sheep were feeding, one of them very often, holding its head awry, staggered round and round, fell down, and soon rose again and eat. "The brain of that poor animal," says he, "has worms in it; I must order it to the slaughter-house out of compassion. We call this disorder the turn; and I am apt to think, kings have it sometimes. Thou knowest the Americans are struggling for liberty. Thy King, and the King of Spain, who dote upon it so, that they keep it all to themselves, and tell their people it is not for common wear, help us forward in the obtaining it with all their might; and the King of England, who lives but to extend and secure this blessing to all his subjects, is labouring as lustily to deprive us of it. Much in the same manner acted thy fourteenth Louis, when he revoked the edict of Nantz, to destroy liberty of thinking at home, and sent millions to support it in Germany.—What thinkest thou?—Did not it denote worms?"

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"Possibly it might," replies I; "but this accusation brought against the present Kings of France and Spain, comes not well from the mouth of an American."

"Thou dost not imagine," says he, "that I think they can err on this side. But thou wilt not say they are consistent. Let them give their own people that liberty they endeavour to procure us, and they will be as high in my esteem almost as William Penn."

"I should like to know what standard you measure merit by? It seems odd to compare the Kings of France and Spain with William Penn."

"Thou mistakest; I do not. I know of no point of comparison between them. One standard of merit is the *good* done to mankind. In reading the histories of thy country, one would be apt to conclude Kings thought themselves great in proportion to the *mischief* they did; and that their subjects were blind enough to sanctify the error."

"Surely mankind is much benefited by being well governed."

"I grant it.—Is thy country so?"

"We think it is."

"Who dost thou mean by the term we?"

"The public in general."

"The public in general then must be sunk low indeed in the scale of political freedom. Let us for conversation sake turn naturalists; and consider man by his inward as well as outward marks. The people of thy country, and ours, are doubtless classed under the name MAN as a GENUS; let us see, if the SPECIES may not differ.

"We will begin the comparison with the rank of peasants, that numerous class employed in raising subsistence for the whole community. In France, how poor they are! how abject! starving in the midst of those delicacies they are daily creating, as it were, for the use of others. See their rags, their black bread, and rancid bacon! If a man of the *Noblesse* honours them with his commands, they are *abymès infiniment*, and ready to jump into a well, to shew their sense of the amazing condescension. View the same rank in America, and acknowledge the difference. It would be insulting thy understanding to point it out. Every man feels himself a MAN; claims his share of the common bounties of nature; and above all, of Liberty. It is true, you have a vast superiority in your trinket men, your *tailleurs, parfumeurs*, your *perruquiers*, and especially your *cuisiniers*; and may a thousand ages elapse, before America becomes your rival!

"St. Paul says, whatsoever you do, let it be to the praise and glory of God. A good Frenchman obeys the precept, but his god is the *grand Monarque*. If half a million are sent to Germany or Flanders, to die of the sword, disease, or famine, the King's glory requires it, and we are content. If Versailles and Fontainbleau waste the treasures of a nation in useless magnificence, or childish splendor, it is for the King's glory, and we are content. In return, the *grand Monarque*, or the *grand Monarque*'s mistresses, take the trouble to govern these obsequious people according to their own good will and pleasure.

"At present, thou seest America conceives it possible, though doubtless very afflicting, to subsist without this *species*; and when they

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they had it, they said not with the French, We are thy servants, O King, do unto us as seemeth good unto thee.—But, thou art our servant, O King, execute our laws in righteousness. Dost thou perceive any difference?"

"I do. But Frenchmen have a great deal to learn, and unlearn too, before they can enter into so licentious a course of thinking, and trample upon the sacred majesty of Kings."

"Sacred majesty of Kings! Lord's anointed! Delegates of heaven! Just less than gods! In my youth I also read tragedies, epic poems, romances, and divinity. Now, I read COMMON SENSE. And what pretty epithets hast thou adapted to the dignity of the sacred order? Wilt thou not think we are given over to all uncleanness of spirit, living, as we do, unsprinkled, dying un-unctioned. Can there be salvation, thinkest thou, without a Bishop? Without that order of men so useful to a nation that chuses to think by proxy? But to tell thee a secret, and it may serve to confirm the difference in specie, American heads are so pertinaciously constructed, that rather than not take their own road to heaven, they will take none at all."

"The road to heaven, my dear Sir, has always been represented to us as a thorny path, and hard to find. Why then should we not take guides?"

"I grant thee, to the people of thy world, the path is burthened with incumbrances; and prithee who put them there? I fancy it is the work of thy hierarchy only. They seem to me like pilots who tell of a thousand imaginary sand-banks obstructing the road into port, in order to be paid the pilorage. Scarce any thing to us is so safe, so easy, and so pleasant, as the way that conducts to heaven. Love God; love thy neighbour; and be just. This is our law and our prophets."

"In all the true holy catholic mother church, my dear Sir, there is not a priest who does not derive his descent, spiritually, from the twelve apostles. We believe they are called to the sacred work of salvation. We believe they know something of what they teach. We are sure we do not know. If they inform us right, we have all the advantage of it. If wrong, as we cannot guide ourselves better, we are no worse than we were."

"Thy plea is so good a one, that I promise thee whenever the men thou speakest of, prove their descent, *exclusively*—we will come over unto their faith. Till they do this, thou wilt excuse us, for not trusting wholly our estates to stewards, our consciences to confessors, or our souls to priests. We think all these of importance enough to look to them ourselves."

"Well Sir, all that I know is, that you have sucked in one set of maxims with your mother's milk, and we another. Yours tends to establish reason, that damnable faculty according to our creed; ours faith; which whosoever has enough of, may remove your Apalachian mountains."

"Thou art right. Education is all in all."

Were it within the limits and compass of our Review, we would willingly follow this lively and ingenious writer through the several windings and meanderings of his work; but we must, however

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however reluctantly, take leave of him, with recommending to our Readers, a performance in which inſtruction and entertainment are blended in a manner that is rarely to be found; and which, in the preſent ſtate of novel writing, we cannot too much commend.

ART. VII. *An Excurſion from Paris to Fontainebleau.* To which is added, an Adventure in the *Champs Eliſées* near Paris; alſo an intereſting Account of the unfortunate Diſaſter which befel Monſieur Pilatre de Rozier at Boulogne; with a Tranſlation of the elegant Eulogium upon him, by the Marquis de Maiſonfort: with Abſtracts from the Regiſters of the Parliament of Paris; containing a Year's Liſt of Criminals ſentenced at Paris; with the Nature of their Crimes and Puniſhments; tranſlated from the French. By a Gentleman, late of Bath. 8vo. 5s. Boards. Becket. 1786.

WHEN an author ſpeaks with a becoming diffidence of his own talents, and pleads guilty to the errors and defects that may have happened in his performance, his modeſty ſoftens the ſeverity of criticiſm. The writer now under conſideration may claim the benefit of the above ſentiment. In his dedication, and in his preface, he confeſſes himſelf not inſenſible of the faults in his work; yet thinks there may be ſome things to commend, though there may be others to condemn; and, he adds, 'much as that may be [to condemn], it will neither mortify his vanity, nor wound his ſenſibility, as public judgment will only *exſuſcitate* him to correct his own on ſome future occaſion;' he likewiſe obſerves, that great allowance is due to him for inaccuracies, as he was obliged to leave the corrections of a country preſs to a country bookſeller.

Our Author juſtly imagining that ſome readers may object to the 'many French expreſſions' in his book, he offers as an apology, that, he thinks they may ſometimes be admitted, as they mark more forcibly the manner and meaning of the perſons deſcribed: it is true, that we often meet with ſuch expreſſions, particularly thoſe called French idioms, that might ſuffer greatly by a tranſlation.

With reſpect to the year's liſt of criminals, the writer remarks, 'that it may appear rather ſingular, but that he wiſhed to ſee how far it would excite the curioſity of the Public; and that as it has long been a queſtion who have the greater number of thieves and murderers among them, the *French* or *Engliſh*, the Public may now in ſome meaſure decide that queſtion, and ſatisfy their curioſity, at leaſt for the year 1784.'

This Author's manner is ſomewhat humorous, and generally animated, particularly in his deſcription of his honeſt Hibernian ſervant, O'Callaghan, whoſe zeal for 'the affairs of his maſter' often

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but a diſh of *haché poché*, of various ſeaſonings, cooked without art or regularity; and if this *haché poché*, by ſuch an unſkilful hand, can be reliſhed by only a few men of *peculiar gout*, I ſhall be well content with having made the experiment.' A reſolution like this muſt not be paſſed over by us unnoticed, as we cannot approve of the Public being *held ſo cheap* by any writer: but whims and eccentricities are ſometimes diverting, if not carried too far.

This "gentleman" deals pretty largely in expreſſions that are uncommon, and almoſt unintelligible; and his language is, in a few inſtances, both indelicate and vulgar.

Taken altogether, however, this publication will be acceptable to thoſe readers who love to *while away* an hour or two with light reading, which, though it yields them but little INSTRUCTION, may afford what they uſually prefer,—ENTERTAINMENT being always more eagerly ſought after than RATIONAL IMPROVEMENT: as our old friend Puff, the bookſeller, uſed to remark; who, convinced of this truth, once publiſhed, with good ſucceſs, a little volume with the following title:

"A book to help the young and gay
"To paſs the tedious hours away."

ART. VIII. *A Treatiſe on the Aſthma.* To which are added, Caſes and Obſervations, in which the Aſthma is complicated with other Diſeaſes. By Thomas Withers, M.D. Phyſician to the York County Hoſpital. 8vo. 5s. Boards. Robinſons. 1786.

A Large volume on a ſubject ſo important, promiſed many intereſting particulars relative to a diſeaſe, ſo troubleſome to the patient and embarraſſing to the phyſician; on which account we gave peculiar attention to it, but were ſorry to find ourſelves much diſappointed. The performance contains little more theory than what has been given by Floyer, whoſe treatiſe on this diſeaſe is in conſiderable reputation. A remedy is recommended, which we acknowledge to be new; and though we cannot by reaſoning determine its efficacy in the aſthma, yet experience ſeems to confirm, that, in many caſes, it has been of ſingular uſe, and the adminiſtration of it attended with ſucceſs.

Dr. Withers, after deſcribing the diſeaſe, explains ſome of the principal ſymptoms, and gives his readers a tedious account of the occaſional, prediſpoſing, and proximate cauſes.

The method of cure comes next under our Author's conſideration, and he divides it into two diſtinct parts: 1ſt, during the preſence of the fit; 2d, during the interval, with a view to prevent relapſes. In this part of the work, where Dr. Withers has paid great attention to Floyer, we obſerve many proofs of our

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our Author's great industry and labour as well as accuracy; yet we must confess, that ingenuity, invention, and reasoning are in general seldom to be met with. The peculiar tenets of the Cullenian system are strictly adhered to, and great deference seems to be paid to the authority (we acknowledge it to be respectable) of the university of Edinburgh. The *ipse dixit* of the founder of a sect avails but little with men who require demonstration. Facts, and conclusions made from them by fair argumentation, are what alone have any weight in this enlightened age, in which, science, rejecting the weak props of authority, requires no other supports than such as nature herself affords.

As Dr. Withers delivers himself in a style that is not only correct, but, in many instances, elegant, and exhibits undoubted proofs of an accurate and extensive acquaintance with the medical science, we sincerely lament that he has not afforded us an opportunity of commending his reasoning on a subject to which he seems to have paid considerable attention.

The remaining part of this performance, which is at least two thirds of the whole, contains a number of cases, chiefly intended to confirm the good effects of the flowers of zinc in asthmatic complaints. We shall give our Readers the first in the Author's own words:

'Robert Smith, aged 51, admitted a patient at the York County Hospital, February 3, 1777, has been subject for many years past, to an asthma, particularly in the winter season, which has greatly weakened and impaired his constitution. Along with a cough, he is attacked in the night with a difficulty of breathing, which comes on suddenly, and continues with great violence for several hours. He complains too of want of sleep, constant thirst, head-ach, and soreness in his breast. His body is regular, pulse low, tongue clean, appetite bad, expectoration difficult.

'*Mistura mucilaginosa* *. *Dosis unciæ duæ ter die.*

'*Haustus Anodyn. cum Tinct. Thebaic. gutt.* xv. *h. s.*

'*Pilul. Ruf. duæ vel tres pro re nata, quando alvus astricta sit.*

'The 6th. The symptoms are nearly the same as before, his body is open with the pills; but he still continues to have restless nights, in consequence of his cough and difficulty of breathing.

'The 13th. The symptoms continue. Head-ach troublesome.

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* Several of the formulæ mentioned by Dr. W. are those of the York hospital, of which this is one: R. Rad. Althæ. unc. ifs. Gumm. Arab. drachm. ii. Aq. font. lib. i. Coque ad colaturæ unc. vi. et adde Nitri pur. drachmam, Syrupi balsamic. Syrup. limon. utriusque drachmas quinque. Aceti distillati unciam vel q. s. ad gratam aciditatem.

'*Retet.*

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'*Repet. Haust. Anodyn. addendo Tinct. Thebaic. gutt. v.*

'The 17th. He thinks himself a little better to-day, but complains more of soreness and uneasiness in his breast.

'*Applicetur Emplast. Vesicator. inter scapulas.*

'20th. The blister answered well, and he is somewhat better.

'The 23d. His cough, stuffing, and soreness in his breast, are rather worse, attended with a very scanty expectoration. He finds a little relief from the opening pills and the anodyne draught, but complains to-day of great languor and weakness.

'*Omittatur Mistura mucilaginosa.*

'*Sumat Mistur. ad Asthmatic.* * *unciam unam ter die.*

'*Repetatur* † *Haust. Anodyn. & pilul. laxantes.*

'The 27th. Early this morning he was seized on a sudden with greater difficulty of breathing and more violent stricture over his breast than usual, so that he was scarce able to speak. He wheezes and coughs much at times, but gets up little or no phlegm. His weakness and languor are increased, and he has a pain in his head.

'*Omittatur Mistura ad Asthmatic.*

'*Sumat flor. vel calc. Zinci gran.* xii. *bis die in Julep. commun.* ‡ *unc.* ii.

'*Repetantur Haust. Anodyn. & pilul. laxant.*

'March 3d. He was not sick with the powder. His breathing is more free, his cough is easier, expectoration more copious, and he finds himself stronger.

'The 8th. He continues much better in his cough and difficulty of breathing, and feels no stricture or soreness across his breast, but complains of head-ach and sickness at times, and says that he has been accustomed to be bled every spring for several years past.

'*Fiat Venæ sectio ad uncias quatuor.*

'The 13th. He still breathes better, coughs but little, rests well, and is stronger. Pulse regular and not quick. The bleeding relieved his head-ach and sickness.

'*Sumat florum Zinci gran. viginti omni dosi.*

'The 17th. He is not sick with the increased dose of his powder: he has no return of his difficulty of breathing, and his cough has almost left him, although the weather is very unsettled, sometimes soft and wet, and sometimes frosty, with high winds.

'The 20th. He is dismissed free from complaint.'

This case our Author concludes to be 'a very evident and striking proof of the success of the flowers of zinc.' But we differ from him as to the justness of his conclusion. The parti-

* R. Acet. scillitic. unc. ii. Oxymel scillit. unc. iii. M.

† We are sorry to see this specimen of our Author's Latinity.

‡ The preparation is not described.

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cular species of asthma under which this patient laboured appears evidently to have been the convulsive, a species which every one knows has its periodical remission, if not complete intermission, without the assistance either of medicine or regimen. The state and constitution of the atmosphere, both with respect to its weight and other circumstances, have great influence upon this disease: the winds also and heat produce great changes in asthmatic people. We have known the paroxysm withstand all the efforts of the most skilful physicians, while the cold and dry north-east winds have prevailed, and immediately remit when the mild and moist south winds have succeeded. The continuation of the opiate and laxative pills along with the administration of the zinc, must surely be allowed to have had some effect: the opium, by diminishing the sensibility of the nervous system, is a very powerful remedy in mitigating the violence of spasmodic affections; the same effect is also produced by the laxative medicine, which, evacuating the acrimony of the circulating fluids, renders them less liable to irritate the nerves. To this reasoning we shall add, that daily experience abundantly evinces the powerful effects of opiates and purges alternately administered in all the most violent convulsive diseases; and we have seen asthmas in particular considerably relieved by their use.

We shall conclude this article with recommending all practitioners to guard against being too precipitate in determining the effects of a new remedy: it is an evil that hath done much harm in the practice of physic; witness *hemlock*, *arsenic*, and many more. *Post hoc ergo propter hoc* is a false argument, and ought not to be relied on; although in many instances it has given that reputation and credit to a physician or a remedy which nature herself had the best right to.

ART. IX. *Historia succincta Hospitalis S. Elizebethæ, extra Muros Imperialis Monasterii S. Maximi, Ordinis S. Benedicti, prope Treviros.* A Short Account of the Hospital of St. Elizabeth, &c. Large 8vo. 6s. Cadell. 1786.

THE Writer of this tract styles himself, *Humillimus Pauperum Advocatus*, 'the most humble advocate for the Poor.' The abbey or monastery of which he treats is very ancient, rich, and magnificent. About the year 1240, the Abbot Henry à Broich, with the consent of the whole body, founded an hospital, and endowed it for the sole service of the poor, the sick, and infirm for ever; a grant which was frequently confirmed by Popes and Emperors. Large additions were also made to its possessions, so that it acquired a very flourishing state, and was capable of answering very beneficial purposes. To such purposes the charitable institution was for a time applied, or when there

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there had been any neglect, succeeding abbots and inspectors exerted, in some instances, an exemplary diligence for its revival and support: but, we are told, that from the beginning of the present age to this time, all the abbots, in number five, who are distinctly named, have kept no account of the profits of this large and rich hospital, and have wholly diverted them to other uses, according to their pleasure. On account of this *enormous* and *sacrilegious* fraud, the author of this pamphlet addresses the Emperor, Joseph II. beseeching him, as the reformer of the church, to proceed with vigour in his labours of this kind, and particularly in the present instance, to plead the cause and sustain the rights of the *poor* who are so notoriously oppressed and defrauded.

The pamphlet is introduced by an engraving of a beautiful medallion of the Emperor, intended, it is said, to eternize, as far as such memorials can, the *very humane* and *illustrious measures*, which have been formed by his Imperial Majesty, to prevent all tyranny over conscience, to restrain superstition, and to suppress those convents of Monks and religious, which are useless to the church and to the state. Beside this *print*, the several original deeds, which are added, have also *engravings* of the seals and various signatures. Concerning the first of these deeds, which is the decree of King *Dagobert*, it is remarked, that it has been preserved *entire* and *unhurt*, near, or upwards of, one thousand years.

The steps taken by the Emperor for reforming the state of ecclesiastical affairs in his dominions, form a very memorable part of the history of the present time. This writer respectfully and earnestly entreats his perseverance. Among many quotations to the purpose, which appear in this publication, we observe a saying ascribed to Gregory the Great; "I acknowledge that the Emperor is given or appointed by God, not only to command the *soldiers*, but also to govern the *priests*."

Toward the close of this work is added a short account of Father Paul, of Venice, extracted from Morery, together with his epitaph, containing a summary of his most excellent character; we suppose it to be here inserted, as a kind of contrast to the epitaph which immediately succeeds, being that of *Willibrodus Secundus*; and which presents to our view a picture as horrible as the other is amiable.

A farther encomium on Father Paul is here given, from Hayley's poem on history. The lines are translated into Latin by (*ab amico nostro* it is said) Capel Loffr.

We conclude that the writer of this pamphlet is a foreigner, but whoever he is, he appears to be a friend to humanity, to justice, and to liberty: in farther testimony of which, we must remark, that at the end of the book is inserted, a form of the oath taken by the abbot of this monastery, in which, among other

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other things, he ſwears, *Hæreticos*—PRO POSSE PERSEQUAR—*Heretics I will perſecute as far as I am able, or with all my might.* On this expreſſion, is given a note, by way of explication, or rather of juſt ſarcaſm—*That is to ſay; I will not follow the doctrine of Chriſt, but as far as in me lieth will act unjuſtly and iniquitouſly.*

Here we take our leave of the preſent publication, with our hearty and fervent wiſhes for the ſucceſs of all juſt and well-intended endeavours to promote the civil and religious freedom of mankind, in every quarter of the habitable globe.

☞ *An Engliſh tranſlation of the above-mentioned work is publiſhed; and will be noticed hereafter.*

ART. X.

FOREIGN LITERATURE.

I. *EXAMEN critique des Voyages*, &c. i. e. A critical Examination of the Marquis de Chaſtellux's Travels in North America, in which, eſpecially, the Opinion of the Marquis, relative to the Quakers, the Negroes, and Mankind in general, are refuted. By J. P. Briſſot de Warville. 8vo. 143 pages. London. 1786.

A ſpirited writer here attacks the Marquis de Chaſtellux, principally, for having, in the publication of his travels, expoſed to ridicule, and groſly miſrepreſented, the principles and manners of the people called Quakers; he alſo endeavours to ſhew, that the Marquis's reflections on the ſlavery of the Negroes, and his thoughts on the condition of mankind, with reſpect to the ranks in ſociety, are often unjuſt. He concludes his performance with ſome obſervations on ſuch other paſſages in the above-mentioned travels, as appeared to him exceptionable.

M. de Warville, in refuting the calumnies which the Marquis has thrown on the Quakers, conſiders, and defends, their private character, and expatiates on the ſtrict morality which they not only profeſs but practiſe; he diſplays to the beſt advantage their religious and political tenets; and clearly ſhews, from the general, undeviating behaviour of that ſect, that both their conduct and their principles are quite contrary to the character which the Marquis gives of them.

M. de Warville's language is forcible, his arguments are ſtriking, if not always concluſive, and his work is replete with liberal ſentiments on religious and political ſubjects. His opinions on republican government, and on war, are ſuch as merit the conſideration of a free people. We ſhall tranſlate a paſſage or two, for the farther ſatisfaction of our Readers; ſome of whom will pronounce them wild and romantic, while others will admire the ſpirit of liberty which guides the pen of their animated author.

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'The true force of a republic,' says he, 'consists in the firm and unshaken adherence of its members to their liberty and rights. Endowed with this attachment, the republican is superior to all other men; animated by it, he encounters and subdues his enemies; and excited by it, he soon acquires the art of war: as a proof of which, many of the Americans, the greatest part of whom had never before handled a firelock, have become good generals; to whose great abilities, and excellent qualities, you have yourself [addressing the Marquis] paid a just tribute of praise.—

'I firmly believe,' continues our Author, 'the art of war to be friendly to aristocracy alone; and therefore it ought to be proscribed in republican governments. I shall not indulge myself in those declamations, for the use of which, when treating this subject, philosophers have been justly blamed. The facts I bring, in opposition to you, are supported by evident proofs.

'When the art of war becomes a science, an additional body of men, some of whom are constantly employed in teaching, and the rest in learning it, is established; and these become a burden to the community, because, as they neither cultivate the country, nor are employed in manufactures, or trade, the people at large must maintain them.

'Military men, as a separate body, look on themselves as superior to the rest of the nation; they are apt to despise their fellow-citizens, especially those of a more peaceable disposition. False notions are advanced;—one party is rendered insolent, the other is vilified.—

'In a republic, every individual ought to be brave; he must be born a defender of his country, *born a soldier*, and no other military men ought to be permitted in the state.

'A republic ought to be as careful in not admitting perpetual military power, as they should be in guarding against perpetual magistrates, or legislators. Perpetuity in office is the source of war, and of corruption; and consequently, of despotism.'

These thoughts are curious, and uncommon; and they afford a fair specimen of the Author's republican principles, while, at the same time, they demonstrate the general benevolence of his disposition, and his zeal for the common rights of mankind, as fellow-citizens of a free community. But, while he thus manifests his *penchant* for republicanism, we think he does not perfectly agree with his good friends the Quakers, who always appeared, to us, to have been *sturdy friends* to *monarchy*: we do not, however, mean *despotism*, but that species of monarchical government, which grows and flourishes best in the English soil.

The objections which he makes to the work published by the Marquis, being, for the most part, well supported, cannot, we imagine, be easily answered. Should the travelled Academician attempt a reply, he will find his abilities tasked to the utmost.

A trans-

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*** A tranſlation of the travels of the Marquis de Chaſtellux, by an *Engliſhman*,' hath appeared; and if we may judge by a glance of the eye, over the great number of notes that are added, the work hath received much improvement by the tranſlator: but of this we ſhall know more, when we have *peruſed* the whole of this North American Journal.

II. *Nouvelles Vues ſur l'Adminiſtration des Finances*: i. e. New Conſiderations on the Adminiſtration of the Finances, and on leſſening the Weight of Taxation. By M. Hocquart de Coubron. 8vo. Printed at the Hague, 1785. Sold by Payne, &c. London.

The Author of theſe conſiderations propoſes, in lieu of all cuſtoms, duties, &c. at preſent laid on merchandice, and goods of all ſorts, a general tax on the retail of every article of convenience and luxury, of *one tenth* of the price of the goods. He excludes, as improper objects of taxation, every article neceſſary for the ſupport of life; and ſuch as are the produce of agriculture or induſtry. He would have the retailer to be the collector of this tax, and to be accountable for it to government, at ſtated times, yearly or half yearly. M. de Coubron eſtimates the annual produce of this tax at 800 millions of livres, making the whole return of the retail traders in France to be 8000 millions. Although he ſhews the juſtneſs of this calculation, and the propriety of the plan, yet it is ſubject to ſo many objections, and is in itſelf ſo vague, that great difficulties muſt neceſſarily occur in the execution of it, allowing it to be even more productive than the Author ſuppoſes it. The firſt difficulty would be to determine what are the conveniences and luxuries of life, and what are the neceſſaries. M. de Coubron would tax only conveniences and luxuries, but not the produce of agriculture and induſtry; but how can they be ſeparated? are not the luxuries of life, or the greateſt part of them, either the produce of rural or mechanic induſtry? Wine, and ſilk, two of the moſt conſiderable articles of luxury in France, are the produce of both theſe kinds of induſtry: but there would be no end of examples. The great and general objection to the tax here recommended, is, that it is a tax only on the luxuries of life, and not on the neceſſaries; for when luxuries and conveniences are taxed, the people may take it into their heads not to indulge themſelves in theſe luxuries; and, conſequently, the produce of the tax will be uncertain, and perhaps conſiderably deficient; on the contrary, the neceſſaries of life are ſure, and certain in their conſumption, and for that reaſon will always afford a certain produce, independent on the whim or inclination of the conſumer.

Beſide this new ſcheme of taxation our Author has added ſome obſervations on the gabels, on the balance of commerce, on

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loans, on intereſt, and other political and commercial ſubjects of which M. Necker has amply treated: M. de Coubron, however, does not appear ſo thoroughly acquainted with the ſubject as M. Necker, on whoſe writings he paſſes ſome ſtrictures. There are however ſeveral things in this performance which are curious and well worth the conſideration of ſtateſmen and financiers, eſpecially what the writer offers on the intereſt of money, and the proportion which it ought to bear to the value of landed property.

MONTHLY CATALOGUE,
For APRIL, 1787.

COMMERCIAL TREATY *with* FRANCE.

Art. 11. *Danger at our Doors. An Addreſs to the Freemen of London*, and of every corporate Town in the Kingdom, on the unconſtitutional and injurious Tendency of the Fifth Article of the Commercial Treaty. By a Liveryman of London. 8vo. 1s. French.

THIS liveryman of London compares the preſent treaty with that formed at Utrecht, in order to prove that in the Utrecht treaty there was a ſaving clauſe for the protection of corporation rights, which are now thrown open to French traders, though ſhut againſt our own countrymen. If we reply, that the ſame privileges that are granted to Frenchmen here, are allowed to Engliſhmen in France; he rejoins, 'but let us remember, that an Engliſhman would ſtarve in France, upon what would feaſt a Frenchman in England.' If there be any thing beyond a vulgar jeſt in this aſſertion, it includes a reproach on our countrymen that unfits them for any commendable exertions, or competition whatever: for if Frenchmen and Scotſmen ſurpaſs us in induſtry and frugality, the more of each that pour in upon us the better, whatever becomes of thoſe whom they ſupplant by theſe laudable qualities.

But our liveryman goes on: 'Is ſuch a conſideration fit for an Engliſhman? Where ſhould an Engliſhman ſo properly procure ſubſiſtence, as in his native country? Were the multitude of aliens who now ſwarm through this kingdom to depart, no Engliſhman need viſit a foreign clime for maintenance. Their preſent numbers may convince us how much they covet the participation of our trade, and what we are to expect when the communication is laid open, and Frenchmen are privileged to elbow us out of our ſeats of buſineſs, and laugh at us for our folly.' If, however, our domeſtic trade be of that conſequence that is repreſented by intelligent writers, the more foreigners we can naturalize among us, the more our home conſumption will be enlarged; and while we increaſe in population, can it be an object of conſideration where the individuals were born? What would this liveryman ſay, if he were reproached with being of Dutch or Daniſh extraction? But the argument is too ridiculous to combat.

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As to the privileges of corporations, they appear to be reserved as plainly as words can express. For though the fifth article of this commercial treaty, granting a mutual freedom of trade in each country, be materially the same as it was in the treaty of Utrecht; and though the following words in the latter treaty are left out in the one now concluded, namely, 'on this condition, however that they shall not sell the same by retail in shops, or any where else;' this omission, the ground of his apprehensions, is supplied by words more conclusive: 'Neither are they to be burthened with any *impositions* or duties on account of the said freedom of trade, or for any *other* cause whatsoever, *except* those which are to be paid for their ships and merchandizes conformably to the regulations of the present treaty, *or those to which the subjects of the two contracting parties shall themselves be liable.*' Consequently, a Frenchman can no more open a retail shop in Cheapside, than an Englishman who is not a member of the corporation of London.

IRELAND.

Art. 12. *The present State of the Church of Ireland:* containing a Description of its precarious Situation; and the consequent Danger to the Public. Recommended to the serious Consideration of the Friends of the Protestant Interest. To which are subjoined some Reflections on the Impracticability of a proper Commutation for Tithes; and a general Account of the Origin and Progress of the Insurrections in Munster. By Richard Lord Bishop of Cloyne. Reprinted from the Dublin Edition. 8vo. 2s. Cadell. 1787.

The occasion and objects of this representation, are thus explained in the Preface:

'My residence during five months in the centre of those tumults, which have been so disgraceful and injurious to one province in Ireland, and an extensive correspondence with the clergy, afforded me opportunities of knowing *facts*. It was my official duty to collect, and to communicate them: for such a proceeding *alone* could spread the necessary alarm to the inhabitants of the more distant parts of the kingdom, and even of the capital; *who were taught to think* those disturbances *of little moment*. There was likewise as great a necessity to take measures for vindicating the character of the national clergy, and asserting their legal and constitutional rights, as for securing their persons from further violence. A state of the church, laid before the public, without reserve of any kind, appeared to me the only sure method of removing prejudices; of defeating malevolence; of frustrating schemes for undermining the constitution; and clearing away such obstructions, as the union of persons, actuated by those different motives, might create, to the good intentions of his Grace the Lord Lieutenant.'

The Bishop enters into a very sensible and candid inquiry concerning our ecclesiastical constitution, which, he contends, is perfectly suitable to the liberality of our political system of government: and further shews, that, 'on a review of the several countries in Europe, one cannot fail to observe, that almost every legislature has adopted an ecclesiastical polity, conformable to the genius of the civil constitution.' At the same time that he urges the necessity of sup-

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porting this polity, he conſiders the Roman Catholics, and other Diſſenters, as intitled to a full toleration and freedom of religion. But the Catholics are all zealous in making proſelytes; and the Preſbyterians of Ireland are Independents in a civil view, whoſe 'principles do not, like thoſe of the Roman Catholics, tend to ſet up, but merely to pull down an eccleſiaſtical eſtabliſhment.' Hence reſults this concluſion, 'that of the three perſuaſions, the members of the eſtabliſhed church alone can be cordial friends to the intire conſtitution of this realm, with perfect conſiſtency of principle.'

'From this view of the general principles of the two great bodies of Diſſenters, it is evident, that though they may acquieſce for a time, in eſtabliſhments which they diſlike, from love of quiet; yet whenever a ſafe opportunity ſhall offer, to give free ſcope, thoſe principles will operate. The weight of the national church ought therefore to be preſerved, in the balance of the State; which balance muſt be as effectually deſtroyed, by whatever weakens the eccleſiaſtical eſtabliſhment, as by a poſitive addition of ſtrength to either of the Diſſenting communions. That this is the immediate tendency, if not the premeditated deſign, not only of the riotous proceedings in Munſter, but of the principles diſſeminated by ſome of the public prints, ſhall be clearly proved in the following pages.'

This leads the Author to a full inquiry into the nature of tithes as a ſtated proviſion for the national clergy, in oppoſition to the friends to innovation who aim at a reduction of their incomes. The right of the clergy to tithes has indeed been ſufficiently agitated; and could we enter again into ſo well known a ſubject, it would appear that it has never been argued in a more diſpaſſionate manner, nor the difficulty of ſubſtituting a ſatisfactory equivalent for them been ſo fully ſtated, as in the preſent performance. But ſtill nothing that has been ſaid in behalf of tithes, can obviate an appearance of bearing hard upon induſtry. If any thing could, it would perhaps be the argument that they are a proviſion adapted to the variations of fertility, riſing and falling according to the ſtate of crops, and the ability of the farmer; and that if they were relinquiſhed, it would not operate to the eaſe of the farmer, but for the emolument of his landlord.

But, however cogent the objections againſt tithes may be, the clergy of Ireland do not appear to be an enviable claſs of men with reſpect to this mode of maintenance, whatever may be ſaid of their brethren in more favourable ſituations: as will be evident from a compariſon between the two churches of England and Ireland.

'That of England is completely ſettled. That of Ireland is ſcarce half advanced to a ſettlement.—The country in England is divided into pariſhes ſo ſmall, that every diſtrict is accommodated with a church, and houſe for a reſident miniſter. The country in Ireland is divided into pariſhes and unions ſo extenſive, that it is *phyſically* impoſſible for the clergyman to perform his duty properly; and few of thoſe pariſhes are furniſhed with glebes, and ſtill fewer with houſes, a defect which an impoveriſhed clergy can never ſupply.—The higher ranks of the clergy in England are ſupported by the lands belonging to ancient Chapters, or other religious eſtabliſhments. The eccleſiaſtical dignities in Ireland depend on tithes.—

In

In England, the legal rights of the clergy, including tithe of thoſe articles which conſtitute the food of the pooreſt claſs, are not withheld by mobs, by aſſociations againſt law, by arbitrary reſolutions of one Houſe of Parliament: In many parts of Ireland, particular kinds of tithes are already given up by the clergy to the violence of the populace, to illegal combinations, to a want of confidence in the oaths of jurymen, and to the dread of diſpleaſing the Houſe of Commons. In many parts of Ulſter, potatoes, the food of the poor, are totally exempted (as above) from paying tithes; and flax, the material of their induſtry, is ſubject (very wiſely and equitably to be ſure!) to the payment of ſixpence only, let the quantity be *great or ſmall.* The landed gentlemen grudge not to the clergy the entire privilege of contributing to the relief, or employment of the poor. But ſtill they do not forget entirely, that the clergy could ſpare ſomewhat even to *them*; for with the ſame diſtributive juſtice they fixed a rate (which they are pleaſed to ſtyle a *modus*) of 6*d.* for any quantity of hay, *great or ſmall:* by this happy expedient completing that admirable plan for the depopulation of the kingdom, begun ſo hopefully by their repreſentatives in the vote on Agiſtment.—In England, tithe in kind is given without murmuring, for in England, property is conſidered as a thing ſacred; and the landed gentleman does not look with indifference on forcible invaſions of it, though he allows his tenant a comfortable maintenance. In Ireland the clergyman is reviled, even in the great councils of the nation, as an extortioner, for aſking half the value of his tithe; and repreſented as an oppreſſor of the poor, becauſe he does not contribute more than half his tenth, to help the cottager to pay an exorbitant rent for the other nine parts; no credit being allowed to him, for giving up his tithe of all the graſs-lands, and ſeveral other articles, from love of peace, *not from ignorance of the legality of the demand.*—The aſcendency of the eſtabliſhed church, and the Proteſtant intereſt, is *ſecure* in England. Though there are Diſſenters of many various denominations, yet their united number is trifling, compared to that of the members of the eſtabliſhed church; and they are almoſt all *Proteſtants.* In Ireland, the Proteſtants are not one-fourth of the people; the members of the eſtabliſhment, little more than an eighth. The landed gentleman in England has no reaſon to apprehend the growth of Popery; nor, ſhould it prevail, has he the *ſame* motives to dread it, as the landed gentleman in this kingdom.'

To theſe circumſtances is to be added the very great obſtacle to an intercourſe between the clergy and the people, by the difference of their language; while a Catholic prieſt is always at hand who is maſter of the Iriſh language.

The Biſhop gives a circumſtantial detail of the ſufferings of the clergy under the outrageous combinations that have of late ſet all law and government at defiance: but the news-papers have ſo plentifully informed us of their exceſſes, that our Readers need only aſſiſt their recollections with the above recited general ſtate of eccleſiaſtical affairs, to conceive the arduous taſk of clerical incumbents to fulfil their obligations in ſuch irkſome circumſtances.

The principal obſtructions which the national clergy of Ireland have to overcome, in order to a due diſcharge of their duty, are re-

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duced to three; the want of churches, the want of glebes, and the want of an universal use of the English tongue: for the remedies, the reverend Author looks to Parliament, in consequence of resolutions already entered into by the House of Commons.

Treating of the agency of Romish missionaries in spiriting up the common people to insurrections, the Bishop adverts to the letters of Mr. O'Leary; and though he does not affirm that the writer intends to sow sedition, he still thinks them 'calculated to raise discontents and indignation in the Roman Catholic peasantry, against the national clergy, the legislature, the executive power, and their Protestant fellow subjects:' and such a tendency is certainly discoverable in the extracts here given from his letters to the White Boys.

INDIA AFFAIRS.

Art. 13. *Observations of the Court of Directors on the respective Conduct of Warren Hastings, Esq. Sir John Clavering, K. B. Colonel George Monson, Richard Barwell, and Philip Francis, Esqrs.* in the Service of the Honourable East India Company. 4to. 1s. Debrett. 1787.

This pamphlet is not what the title is calculated to make it seem, an express publication of the Court of Directors deciding on the conduct of these gentlemen; but a number of extracts from the official letters of the Court to the presidency of Bengal, censuring the conduct of Messrs. Hastings and Barwell on particular occasions: and, as might be expected, commending the opposition of the other parties above named. They are obviously now brought into one collective view to meet a favourable season.

Art. 14. *Original Letters from Warren Hastings, Esq. Sir Eyre Coote, K. B. and Richard Barwell, Esq.* to Sir Thomas Rumbold, Bart. and Lord Macartney, K. B. 8vo. 1s. 6d. Debrett, 1787.

These letters, by the aid of Italics, and short notes to particular passages, are made to co-operate in the same purpose with the preceding *Observations*; that of shewing the disagreements between Mr. Hastings and his colleagues, with the occasions on his part.

Art. 15. *An Appeal to the People of England and Scotland* in Behalf of Warren Hastings, Esq. 8vo. 1s. 6d. Debrett 1787.

This appeal from the senate house to the fire side is a very well written apology for Mr. Hastings. It pleads the emergency of circumstances and manners of the people, in extenuation of the measures they dictated, principally with respect to the two Begums. It is probably the work of the Governor General's vigilant and well known friend, who manages the *argumentum ad hominem* very dexterously against his accusers.

The reasoning in behalf of Mr. Hastings is so far just, as to shew, that it would be cruel to try his conduct in Indostan according to the strict code of religion, morality, and the customs of this country. For if we assume a dominion over a people, whose modes of thinking and customs differ materially from ours, it is to be maintained by adapting our administration to *their* apprehensions, and not to the apprehensions of people in *this* country. Thus, for instance, any particular transaction may meet with a harsh censure here; yet if it answers

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swers a good purpose, without violating their ideas of government, it is clearly meritorious.

The conduct of a British Chief in peculiar situations, is therefore rather to be estimated by the general outline of his success, and estimation on the spot, than by minute scrutinies into detached instances here. If this be not sound doctrine, it must be absurd to grasp Indian sceptres; and it would be more to our credit to lay them down, than to suffer them to be wrested out of our feeble hands.

Art. 16. *The real Situation of the East-India Company considered*, with respect to their Rights and Privileges, under the Operation of the late Acts of Parliament, establishing a Board of Controul and a Committee of Secrecy. By George Tierney, Esq; 8vo. 2*s.* Debrett. 1787.

By the late statute to regulate the East-India Company, the King was impowered to appoint six privy-counsellors, of whom, the Chancellor of the Exchequer, and one of the Secretaries of State are to be two, as commissioners to superintend and controul all measures of the Court of Directors, any wise relating to the civil or military government, and revenues, of the British territorial possessions in India. In consequence, all dispatches to and from India, relating to these objects are to be submitted to the Board of Controul; whose orders the Directors of the company are bound to obey.

If the Court of Directors receive orders from the Board of Controul, relating to points unconnected, in their opinion, with civil or military government or revenues; they may appeal to the King in council, by petition, for a final decision.

If the Board of Controul deem the object of their deliberations concerning the making war or peace, or negociating with any of the native princes or states in India, to require secrecy, they may transmit their orders to India through the medium of the secret committee of three Directors, who are to send them without disclosing their contents: and the Presidencies are to obey them, and return their answers in like confidential manner.

The power of appointing and dismissing servants of the Company, is reserved to the Directors.

Such is the general plan under which the affairs of the Company are at present managed; and the writer now before us remarks, 'That the trade of the Company may be ably carried on by twenty-four gentlemen, acting in concert with, and under the direction of a superior Board, I can readily conceive; but to suppose it can continue to thrive under the management of a set of men who have no authority, acting in opposition to a Board who have the entire superintendance of all our territories in India, who have the right of making war and peace, the arrangement of all matters of revenue, and the office of negociating with every power in the country from whence this trade is to flow, is a position which I should beg leave to question. It is to be considered, that our connection with India stands upon a very different footing from what it originally did. Commerce and territory are now so intimately blended, that their respective consequence must, perhaps, entirely depend on their *united* exertions.'

But

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But the Directors are provided with a remedy, in an appeal to the King in council. 'An appeal! from six Privy Counsellors, two of whom are in the Cabinet, to the King in Council!—The decision that would be given is about as difficult to be guessed at, as the result of a Dean and Chapter's deliberations when they assemble to elect a Bishop. An appeal! to beg his Majesty will *explain to four-and-twenty merchants* what things are to be understood as *relating to trade!*—It is as ridiculous as if the *Privy Council* were to apply to the *India House* for a definition of *prerogative.*'

Accordingly we find the Board of Controul have taken the management of the Nabob of Arcot's debts out of the hands of the Directors; because, though it was but a pecuniary domestic transaction, it was interpreted to be a negociation with one of the native Princes of India; and in a difference between the Directors and one of their officers, colonel Ross, they have deprived the Directors of all authority over their servants, and virtually released those servants from a dutiful attention to their masters, by informing the Directors (without the least qualification) that they do not 'recognize any power in them to transmit to India either censure or approbation of the conduct of any servant civil or military, exclusive of the controul of this Board.' These preparatory steps led the way to virtually deposing the Directors; for early in the last session of parliament, a clause was introduced into the new act, compelling the members of the secret committee of Directors to take a solemn oath not to disclose any of the secret orders of the Commissioners for India relating to peace, war, or negociation with any of the Indian princes, without authority from the Board. Thus, though it was impossible to take away the charter at once, after the language that had been used with respect to Mr. Fox's rejected measures; it has been most effectually done, gradually, and underhand.

The twenty-four Directors being thus reduced to three, a dispatch respecting some pecuniary arrangements with the Nabob of Arcot, having been submitted to the Board of Controul, as usual for their approbation; 'they expunge almost the whole of it, and then deliver this laconic message: "*As we think it more proper that such instructions, as it is now necessary to transmit upon the subject, should go through the channel of your Secret Committee, we shall send a draft to them for that purpose.*"—In consequence of this assumption, Mr. Smith, one of the Directors, threw up his office, and resigned a station in which he found himself deprived of all information which his duty required him to inspect; and from that day to this, continues Mr. Tierney, the Board of Controul have been arbitrary monarchs.

The concluding words of the Author to the Directors, supersede the need of any farther reflections on this subject. 'The attack of Mr. Fox certainly would have taken every privilege and franchise from you, but you would have lost them honourably, and the Company have expired with the reputation of martyrdom.—Better would it have been to have died so, than to be allowed to live on such terms as the present. The conquest obtained by the Board of Controul adds insult to injury, and having taken possession of your citadel and made you prisoners, compels you to walk in the Conqueror's

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queror's train, dreſſed out in the pomp of your former dignity, like captives in a Roman triumph! All the parade of your loſt conſequence remains while you are not able to call one ſingle privilege your own. Without knowing what your duty is, you are reſponſible to your conſtituents for the diſcharge of it, and though oſtenſible rulers of India, you cannot carry one meaſure into execution. With all the mockery of nominal power, you are deſtitute of vigour or efficacy, and you ſit with paper crowns upon your heads, to copy diſpatches, and lament your fate!'

Art. 17. *An Addreſs to Capt. Evelyn Sutton*; containing profeſſional Remarks on his Conduct as Commander of his Majeſty's Ship Iſis, on the 16th of April 1781, on the Evidence given by Witneſſes, on his Trial at Portſmouth in December 1783; and on the judicial Conduct of his Court Martial. By a Seaman. 8vo. 2s. Nicoll.

The Public have already before them every particular concerning Captain Sutton's trial. The Author of this pamphlet blames the Captain, and ſays 'the members of the court martial muſt either have been egregiouſly ignorant, or conſummately wicked.' We are ſorry to ſee a man, who is endowed with ſuch acute faculties as this very intelligent ſeaman poſſeſſes, make uſe of ſuch intemperate language.

DISSENTERS' APPLICATION TO PARLIAMENT.

Art. 18. *A Letter to the Deputies of the Proteſtant Diſſenting Congregations*, in and about the Cities of London and Weſtminſter, on their intended Application to Parliament for the Repeal of the Corporation and Teſt Acts. 8vo. 1s. Buckland. 1787.

By the *deputies* here meant, we are to underſtand the repreſentatives of Diſſenting congregations, in and near the metropolis (two members from each), who occaſionally meet in conſultation, on matters reſpecting the general intereſts of the body at large. Theſe gentlemen are conſidered by the writer of this letter, as having been the principal movers of the late application to Parliament, for a repeal of ſo much of the Teſt Act as affects the Diſſenters, by depriving them of an equal participation, with their brethren of the Eſtabliſhed Church, of the civil rights of Britiſh ſubjects. Accordingly, he addreſſes them on their conduct, with reſpect to this application,—a meaſure which he diſapproves, as unwarranted by the general national voice of the Diſſenters, and as not being, in his opinion, conducive to the real intereſt of the Diſſenting cauſe. He writes with great appearance of moderation and good temper, and ſome of his arguments ſeem to merit the candid and ſerious attention of the gentlemen for whoſe conſideration they were brought forward. The pamphlet was publiſhed before the buſineſs was actually moved in the Houſe of Commons; and it is ſigned, "*A Proteſtant Diſſenter.*"—Whether really one of the flock, or a wolf in ſheep's clothing, we know not.

Art. 19. *Biſhop Sherlock's Arguments againſt a Repeal of the Corporation and Teſt Acts*; wherein moſt of the Pleas advanced in a Paper, ſtyled, *The Caſe of Proteſtant Diſſenters*, &c. are diſcuſſed. With a Dedication

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Dedication to the Right Hon. William Pitt. 8vo. 1s. 6d. Robinſons. 1787.

Revived from the memorable Bangorian controverſy; the tract is ingeniouſly written, but fallaciouſly argued. It is now dedicated to Mr. Pitt, to induce him to ſtand by the church—that the church may ſtand by him *.

Art. 20. *Biſhop Hoadly's Refutation of Biſhop Sherlock's Arguments againſt a Repeal*, &c. wherein the Juſtice and Reaſonableneſs of ſuch a Repeal are clearly evinced. 8vo. 1s. 6d. Dilly.

Sherlock, though a more poliſhed writer than Hoadly, was nothing in the hands of the great champion of civil and religious liberty, when engaged with him on polemic ground. Let thoſe who queſtion this aſſertion, give this and the foregoing work a candid peruſal, and be convinced. The Editor has added the ſentiments of two other eminent divines of the eſtabliſhed church (*viz.* Sykes and Paley), in confirmation of Biſhop Hoadly's liberal and truly Chriſtian ſentiments.

Art. 21. *The Right of Proteſtant Diſſenters to a complete Toleration, aſſerted*; or, An hiſtorical Review of their Situation under the Laws impoſing the Sacramental Teſt on Perſons admitted to Offices; and ſhewing the Impoſition of that Teſt to be unjuſt with reſpect to the Proteſtant Diſſenters of England and the Natives of North Britain, as well as inexpedient; with an Anſwer to the Objection urged from the Act of Union with Scotland; and Proofs that the preſent is the proper Time for applying to Parliament for the neceſſary Redreſs. To which is added, a Poſtſcript, in Reply to the Arguments of Biſhop Sherlock on the Teſt Laws. 8vo. 3s. 6d. Johnſon. 1787.

The Author takes a wide range, and includes, in this treatiſe, every thing relative to his ſubject.—Conſidering the ſhort time † allowed for the writing and publiſhing a work produced on the ſpur of the occaſion, we think the Author has acquitted himſelf with reputation.—Whoever wiſhes for a complete view of the arguments, particularly thoſe that have been urged in favour of the Diſſenters, may be referred to this pamphlet.

Art. 22. *Obſervations on the Caſe of the Proteſtant Diſſenters.* By a Lay Member of the Church of England. 8vo. 6d. Debrett.

The *Caſe*, above mentioned, was a paper circulated by the Diſſenters and their friends, at the time of their late application to Parliament, and was allowed, on all hands, to be well drawn up. Many candid readers, indeed, pronounced it *unanſwerable*; yet here is an anſwer to it, and not a contemptible one.

Art. 23. *Letter to the Rt. Hon. William Pitt, on the Subjects of Toleration and Church Eſtabliſhments*; occaſioned by his Speech againſt the Repeal of the Teſt and Corporation Acts, on the 28th of March

* 'Let the Throne ſupport the Church, the Church ſupport the Throne, and God will ſupport both.' *Dedication.*

† Only ſix weeks. The piece contains 227 pages.

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1787. By J. Priestley, LL.D. F.R.S. &c. &c. 8vo. 1s. Johnson.

The Doctor expostulates very freely with Mr. Pitt for the part he took in opposition to Mr. Beaufoy's motion; and gives him some wholesome admonition, as well as much good instruction on the subject; hoping that the mind of the young Minister 'may still be open to conviction, and that, on a *future occasion*, he will be more zealous to do justice to the Dissenters, on account of his having been the principal means of denying it to them at present.' We apprehend, however, that his *past* opposition to their cause, is but a sorry promise of his being more favourably inclined toward them in *future*. What weight the good Doctor's words will have with him, remains to be seen.—This pamphlet contains also (perhaps not very *seasonably*) a recital of some *farther claims* of the Dissenters, on the justice and liberality of government.—Nor does the zealous writer forget the particular advancement of the UNITARIAN interest.

Art. 24. *The Substance of the Speech delivered by Henry Beaufoy, Esq.* in the House of Commons, on the 28th of March 1787, on his Motion for the Repeal of the Test and Corporation Acts; including also the Substance of his Reply. 8vo. 1s. Cadell.

This speech does Mr. Beaufoy much credit. It is introduced by the following prefatory advertisement: 'The late debate in the House of Commons, was on a subject so interesting, not only to the whole body of Protestant Dissenters in this kingdom, but to all the friends of civil and religious liberty, that nothing could be more natural than a desire to be acquainted with the arguments advanced on the occasion. Accordingly, several Gentlemen have been urgent with Mr. Beaufoy, to favour them with the substance of what was delivered by him in moving the Question, and in the course of his Reply. To this request he has obligingly acceded, and it is with particular pleasure that the Editor commits the speech to the press; being perfectly satisfied that it cannot fail of displaying, in a clear and strong light, the Justice, the Wisdom, and the good Policy on which the motion was founded. It is hoped, that what was so ably and energetically urged by the rest of the gentlemen who spoke in the debate, will, in some form or other, be laid before the Public: nor need the reasonings be feared that were produced on the opposite side of the question, from whatever high and eminent quarters they might come. The Case of the Protestant Dissenters requires only to be maturely considered and thoroughly understood, in order to render their applications for redress finally successful.'

POLICE.

Art. 25. *Considerations on the Bills for the better Relief and Employment of the Poor*, &c. intended to be offered to Parliament this Session. By Thomas Gilbert, Esq. 8vo. 1s. Wilkie. 1787.

Mr. Gilbert has intitled himself to the grateful acknowledgments of the Public, for his long and unremitted attention to the great object of reforming the laws for the provision of the poor; and those gentlemen in all parts of the country, who have turned their thoughts to the same important subject, cannot better discharge their obligations to their country, than by co-operating in the

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the benevolent design. A gentleman who signs himself Tho. B Bayley, and dates from the Hope near Manchester, is now consi dering Mr. Gilbert's plan, in a course of letters in the Londo Chronicle, which, when finished, will probably be collected in separate publication: and any plan of innovation, and of such national magnitude, cannot be too much discussed.

Mr. Gilbert observes that 'in order to carry into execution th principle of union and incorporation, it is proposed to divide eac county into districts. In doing this, it is not meant to confine our selves to hundreds, which may be as much too large in many cases as parishes are too small. It is not easy for the legislature to pre scribe what number of parishes should be comprised in each of the districts; and to adopt a division, like that into hundreds mad 800 years ago, and for far other purposes, would be committin the success of a very important object to mere chance. It is there fore intended, that certain Commissioners should be named in th bill for each county; and that they, as persons best qualified fro their residence and knowledge of the country, should prescribe what and what number of parishes should be thrown into a district. But as experience has shewn that it is possible to carry this scheme o incorporation too far, it is meant to confine the number in eac district to seven, eight, nine, or ten parishes. It is also intended that all cities and great towns, consisting of more parishes than one shall constitute a district by themselves; and it is meant to excep from this act, the metropolis, incorporated hundreds, and such parishes as are governed by special acts of parliament, unless they chuse to be taken into the scheme.'

The Author states the success that has already attended the in corporating the poor of several parishes together, from returns tha have been delivered in to the House of Commons; by which it ap pears that the poor-rates have been considerably reduced in such associated parishes, while they have as visibly increased in surround ing parishes, in which the poor are maintained according to the o establishment. He adds, 'I pretend to nothing but plain, f reasoning upon unquestionable facts; and I hope I shall be justifi in the confidence, that what has had a good effect in some coun may be likely to produce the same good effects in the whole kin dom, especially when further improved by suggestions founded later experience.

'The other parts of the general plan, which I have stated the *Heads of a Bill*, &c. are more obvious than this which I ha been endeavouring to explain and recommend, concerning the r lief and employment of the poor. This is certainly the most m terial of all, being the principal movement, to which the others only secondary and assistant: this is pointed at as the most pres evil; but a general scheme for the regulation of the poor I sh never consider as complete without the others. Should the first b be so successful as to meet the ideas of the best judges, and rece the approbation of Parliament, the others will be taken up in th due order.

'The whole scheme, if executed, would require six acts of p liament.

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'The first, for the relief, regulation, and employment of the poor, which we have been examining and discussing in the present pamphlet.

'A second (which seems a necessary appendage to the first), for raising the casual and contingent fund, mentioned in the *Heads of a Bill*, &c. This is to arise from a tax on dogs, and Sunday-tolls; and, with his Majesty's permission, the forfeitures and penalties now levied before justices of peace, with the fines, amercements, and recognizances taken and laid by justices of peace, or in courts of assize, gaol-delivery, or quarter sessions in each county. See the *Heads of a Bill*, &c. p. 15, 16, 28.

'A third, for collecting and digesting into one statute all such provisions in the present poor laws as are proper to be retained, and are not included in that first bill; so that instead of thirty acts of parliament, the whole system of the regulation for the poor may be comprised in the compass of two acts.

'A fourth, is for regulating and reducing the number of ale-houses, and to substitute a proper fund to supply the diminution the revenue may thereby suffer. See the *Heads of a Bill*, &c. p. 20, 28, 29.

'A fifth, for the more easy recovery of small debts, and for correcting and preventing abuses in inferior courts. See *Heads of a Bill*, &c. p. 21, 29, 30.

'A sixth, to revise and improve the vagrant act, 17 Geo. 2. c. 5.

'If all these bills are passed into laws; if the clubs and friendly societies which abound in all parts of the kingdom, particularly in manufacturing and populous places, are promoted, and a proper encouragement given to their benevolent designs; if a just application be made of all public and permanent charities, under regulations to be established by Parliament, after the returns to the House of Commons have been completely investigated; an entire new face will be given to the concern of the poor. This would no doubt give fresh spirit to that charity and benevolence, for which this kingdom has been always conspicuous. Persons who have inclination and ability to bestow temporary and occasional relief, will feel encouragement to be frequent and liberal in their charities; when they know, from the regulations which will be produced by these acts, that no impostors can present themselves: they will then select such objects for their charity as they shall know, or shall be recommended to them by friends in whom they confide, as persons of fair character, and reduced to distress by misfortunes, old age, or infirmities. By the addition of such charities to the provisions before alluded to, the poor will be so completely provided for, that there will be little or no occasion for a poor rate.'

We sincerely wish Mr. Gilbert all the gratification that must attend the success of his laudable and arduous endeavours: leaving the objections to which his plan of reform may be liable, and that may contribute to perfect our system, to other well-informed pens,—of which we have one at hand.

Art. 26. *Heads of a Bill for the better Relief and Employment of the Poor*, and for the Improvement of the Police of this Country: With

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With a Supplement. Submitted to the Conſideration of the Members of both Houſes of Parliament. By T. Gilbert, Eſq. 8vo. 1s. Wilkie. 1787.

It would not be eaſy to give any abſtract of an abſtract; nor is it neceſſary, as the whole will undergo a public diſcuſſion. This bill relates to the intended mode of uniting pariſhes into diſtricts; to the forming committees to ſuperintend the management of the poor; their reſpective lines of duty; propoſals for the augmentation of the funds for the maintenance of the poor, and for other objects; regulations for alehouſes, &c.; ſome of which articles, we apprehend, will ſcarcely meet with a cordial aſſent.

Art. 27. *A Draught of a Bill for the Relief and Employment of the Poor.* With introductory Remarks. With a ſummary View of the Statutes now in being for the above Purpoſe. 8vo. 1s. Robinſons. 1787.

There is ſo much good ſenſe, upon a moſt ſerious ſubject, in this anonymous production, that we ſhould deem it an unpardonable failure of duty to paſs it over lightly, without recommending it to the attention of all gentlemen engaged in a reform of our poor laws, particularly to the worthy framer of the preceding bill; who, we hope, is not ſo devoted to a *new* ſyſtem, as to perſiſt in it, ſhould it appear ſatisfactorily, that our *preſent* ſyſtem requires only to be rendered more efficient.

This writer reduces the grievances we complain of to two cauſes, the great miſapplication of pariſh money, in the relief of the poor; and the general neglect of the more important duty of employing the able poor. To remedy theſe evils, he obſerves, it has been thought neceſſary to take the poor out of the hands of the preſent managers, and to form plans for uniting great numbers of them under one juriſdiction, and even under the ſame roof: but it is ſcarcely poſſible to wiſh that ſuch ingenious theories ſhould be reduced to practice; the deſign being ſo complicated and extenſive, and the object to be effected ſo ſimple.

'Before we attempt any new eſtabliſhments, it would be worth while to conſider whether pariſh officers, a veſtry, and a magiſtracy, do not form an adminiſtration fully adequate to the importance of the buſineſs, provided they were to act under the direction of a law which ſhall prevent abuſes, and *guard itſelf from neglect*. To relieve the impotent, and employ the able, is the whole of their duty: to diſcharge the firſt, requires only an obedience to the law; and the ſecond lies within the capacity of every maſter of a workhouſe. The virtues of charity and beneficence are the virtues of the public, and the wiſdom of our laws has marked out who are to be the objects of them. Had it been intended to leave the diſtribution of the parochial levies to the diſcretion of pariſh officers, theſe, and many other excellent qualities, would be neceſſary to form the character of a good overſeer; but though the contrary is the fact, the kingdom has, for near two centuries, ſuffered itſelf to be taxed at the pleaſure of ignorant people, under pretence of charity; while the contributions have been ſo managed, as to increaſe the miſeries they were intended to remove.

'If

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'If, in the returns ordered to Parliament relative to the poor-rates, one of the articles required had been "*an average of the disbursements for the relief of impotent poor*," it would have given a very decided proof how far the expenditure of two millions and a half exceeds the original intention—perhaps it may fairly be set at three parts in four.'

He observes, with other writers on political œconomy, that the increase of the industrious poor is an increase of the riches of a kingdom; but he affirms, that an increase of the impotent poor, beyond a certain proportion, is an impossibility, except in cases of pestilential disease. The *increase of the poor*, therefore, of which we hear so much, is mere sound, and signifies nothing: the only objects of charity among the poor are those who would work, but are not able.

'As to county workhouses,' he adds, 'they seem very exceptionable in many views; for, though the several gradations of power necessary to their management may be formed with great harmony and precision, yet the whole edifice may be constructed upon sand. But without calculating the probability of their failure by the complicated scale of arrangement such establishments must require; without reprobating the idea of continuing the present poor-rates for a course of years, with *the hope only* that they may one day be diminished; without adverting to the little probability of the duration of that energy which first sets it a-going, or the impolicy of draining so many parishes of their able poor to collect them on one spot; it is sufficient to be acquainted with the nature of parish business, to be convinced of the pernicious consequences of such a plan. Let us suppose only a poor man out of work, with a wife and family, all able to do something, but (as is too much the case at present) trusting solely to his industry for support:—either this man must have relief from the overseer, for himself and *all his family*, or they must go to the county workhouse.——To relieve them, there must be a discretionary power without doors, as well as within; which would be more likely to double our grievances than to lessen them. On the other hand, to remove them from their little habitation to the workhouse, would be a severity more deserving the name of correction than relief. Should it be urged, it is a correction they deserve; for without idleness or improvidence they might have guarded against the day of necessity—But what if they have been unfortunate? At any rate this house of charity is converted into a house of correction; and must always be considered as such, whenever it is resorted to in cases of temporary distress. By the simple establishment of parish workshops such poor people might relieve themselves; and by repairing to it in the day-time, and receiving what they earned, they would be enabled to return to the comforts of their own fire-side, and be at liberty to engage in any other occupation that might offer.'

It should follow from this reasoning, that our alarms respecting the poor have their source only in mismanagement. Before then we unhinge the present system, in favour of expensive, and, notwithstanding partial trials of a few years, hazardous experiments, let us attend to a writer, who tells us, that a 'revisionary act

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which shall make the spirit of the 43d Eliz. the main object of all its provisions, which shall adopt only such of the other statutes as have a manifest tendency to the same principles, and with the assistance of other regulations shall digest the whole into one uniform system, will surmount every obstacle, and produce a reform at once simple, certain, and immediately beneficial. But then such an act must leave nothing to the diligence, nothing to the discretion, of those who are to execute it—IT MUST EXECUTE ITSELF.'

The draught of the proposed act follows, drawn up according to the preceding ideas; in which the deviations from the present laws are distinguished by being printed in a different character. This we do not mean to enter into, further than to observe, that the overseers in each parish are made one half of them *overseers of relief*, and the other half *overseers of the working poor*, to simplify the objects of their attention.

POLITICAL.

Art. 28. *The Speech of the Right Hon. William Pitt*, on introducing the Plan for consolidating and simplifying the Duties of the Customs, before a Committee of the House of Commons, February 26th, 1787. 8vo. 6d. Lowndes.

The advantage of simplifying any intricate subject is so obvious, that the bare proposal is inviting; and the plan for simplifying the customs was so well explained by the minister, that, strange to add, all opposition was disarmed, and even *his* proposal was unanimously accepted.—The publisher of this Speech proposes, speedily, to give to the public the *New Book of Rates*.

Art. 29. *The true Policy of Great Britain considered.* By Sir Francis Blake, Baronet. 8vo. 1s. Debrett. 1787.

Sir Francis Blake's proposal for the liquidation of the national debt, like an act of parliament, requires subsequent proposals for explanation and amendment *. He *now* tells us, that

'A thought occurs, whether it would not be more advantageous, as well as satisfactory, to simplify the plan throughout: it goes already to the utter abolition of taxes, let it go to customs in like manner; let us make of this island a *free port*, and let the whole revenue be collected by a pound rate, which will then raise as much at five, as is now produced at fifteen shillings. That is to say, it will raise a revenue of fifteen millions, supposing that part of the income of individuals which is here spoken of, to be no more than fifty millions *per annum*. And, therefore, setting aside for the public expenditure, the round sum of 14,500,000 *l.* there will remain a clear annual overplus of half a million. How this should be employed has been said already; but of that saying so sweet is the sound, and so much in tune with British ears, I cannot help repeating,—"That of all possible applications of a surplus revenue, the best and wisest is the naval service." To throw back the remnant into our pockets, what would it do for us? It would add to the annual weight of our purse—What? Two-pence in the pound! O! well indeed might Britain say, degenerate sons, if such a circumstance could weigh

* See Rev. vol. lxxiv. p. 461. vol. lxxv. p. 142.

upon

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upon our minds, if such a sum were better saved in our conceit, than freely spent to gain us in return the lost dominion of the seas. As to all other loss, I look upon it as nothing, compared with the loss of our naval superiority, for that involves our certain and speedy downfal.'

He is a determined enemy to any commercial intercourse with 'our ancient deadly foes,' who are fortifying Cherburgh, and will be our foes for evermore. To take them for friends he considers as taking poison, which puts us past the power of caution. But, may not some future thoughts occur to temper the harshness of these? Let us wait a little.

In the interim, it is impossible to avoid hinting how much his language is exposed to objection, though it is scarcely worth the trouble of descending to instances of his carelessness. Towards the close, indeed, he becomes inflated by a contemplation of his proposal, and declaims like an improvisatore poet, in a kind of measured prose, that might be cut out for theatrical use. One specimen verbatim may suffice.

'Now this, my countrymen, is our look out;
And is it not the king's in like degree?
Himself and all his fortunes, are they not
Embarked with us and ours?
The general good and safety of the whole,
Is therefore his no less than our concern.
No severance of our interest can take place
While each performs his duty.
The good which comes, the evil which befals,
Is so respectively to him and us;
Nor can we have a wish of any public kind,
Consistently distinct from one another,
So intimately close are we conjoined,
So firmly knit and riveted together.
'These points premised, we cannot fail to see
What gross absurdity, &c *.'

Art. 30. *The Letters of a Friend to the Rockingham Party*, and of an Englishman. 8vo. 2s. Stockdale. 1787.

A mere scolding-bout between two correspondents in the Public Advertiser, collected and printed by one of the parties to shame the other; —— and for the emolument of the printer.

Art. 31. *An Abstract of the Bill for manning the Royal Navy with Volunteers.* With a full Defence of its Principles and Operations, &c. By John Stevenson. 8vo. 1s. Nicoll. 1787.

Mr. Stevenson has here advanced such arguments as tend to prove the utility of the scheme which the bill proposes. The Pamphlet, beside containing an abstract of the bill, is the substance of six letters addressed to William Pulteney, Esq; and ten to the Chancellor of the Exchequer; in which, Mr. Stevenson has answered several objections that have been started against the bill, and shewn many advantages that may arise from adopting the plan here recommended.

* Pamphlet, p. 45, 46.

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MISCELLANEOUS.

Art. 32. *The Speech delivered by the Order, and in the Presence of the King, in the Assembly of the Notables, held at Versailles, the 22d of February* 1787, *by M. de Calonne, Comptroller General of the Finances.* 8vo. 1s. 6d. Stockdale.

The objects for which this solemn assembly was convened, are of the most important and liberal nature; to improve the revenues of the state, by correcting abuses; by a more equal distribution of taxes; and by freeing commerce from various restraints, that render the inhabitants of one part of the country strangers to those of another. M. de Calonne gives a flattering representation of the improved state of the national circumstances in a variety of instances; enumerates the public works now carrying on; states the deficiencies of the finances; and concludes with the proposed measures for rendering them efficient.

But though this great public assembly was called together to give a kind of popular sanction to important regulations, it is impossible to avoid remarking the style in which the King and his minister speak to them. The different orders of the state are not drawn together to consult on the best means of promoting the public welfare; but, the business being already prepared and settled in the royal cabinet, the King says—"I have assembled you to meet me here, that I may *impart* to you *my* designs.—The *plans* which will be communicated to you on *my* part are great and important;—and as they all tend to the public good, I am in no fear to consult you *upon their execution.*" The concluding words of M. de Calonne are,—"Let others recal that maxim of our monarchy, *The pleasure of the king is the law*; the maxim of his Majesty is, *The happiness of the people is the pleasure of the King.*" The first is to be understood as a *standing* maxim, the latter is no more than an explanatory declaration of what the *present* King's pleasure consists in. His people then are under the strongest obligation to pray that he may keep *steady* in his pleasures, and that his reign may be *long*; as they have his *personal* security for the enjoyment of good laws under those *contingencies!*

*** Since the delivery of the above-mentioned speech, M. de Calonne has been removed from his high office of Comptroller General of the Finances; but we do not perfectly understand the nature of the offence which he may have given.

Art. 33. *Kearsley's Table of Trades,* considerably improved. 1s. 6d. Kearsley. 1787.

We noticed the first edition of this compilement in our Review for September 1786, p. 234. The additions now made, consist of the laws relative to masters and servants, calculations of wages and rents, &c.

Art. 34. *The Gentleman's Guide in his Tour through France.* With a correct Map, &c. &c. 12mo. 3s. 6d. Half-bound. Kearsley. 1787.

We gave an account of the first edition of this work in our 35th volume, p. 31.; where we recommended it as a useful, though not an elegant publication. This edition has received several improvements and additions, particularly M. Necker's account of the products,

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ducts, manufactories, finances, diviſion of the kingdom, &c.; and is ſo neceſſary a pocket *Vade mecum* to thoſe who travel in France, that we think none who need ſuch information ſhould be without it.

Art. 35. *The Gentleman's Guide in his Tour through Italy.* With a correct Map; and Directions for travelling in that Country. 12mo. 4s. 6d. Half-bound. Kearſley. 1787.

'It will naturally be aſked (ſays this Writer), why we have more travels into Italy, when we have had too many already? The anſwer I ſhall make to the queſtion is this: Moſt of our travelling books have been evidently written with a view to be read by the fire-ſide at home, rather than to accompany a man abroad.' This obſervation ſeems very juſt, and the Author has adopted a contrary method from that which, in the above extract, he has mentioned as the moſt general among *voyageurs*;—accordingly, his book is not 'to be read by the fire-ſide at home,' but to take in the pocket when travelling. It contains a great variety of information for this purpoſe; and to all who make the tour of Italy we recommend it as a very uſeful pocket companion.

Art. 36. *Sketch of a Tour through Switzerland.* With an accurate Map. 12mo. 2s. Half-bound. Kearſley. 1787.

'*Advertiſement.* The following Tour is intended to fall within the compaſs of the generality; and is chiefly tranſcribed from a journal written on the ſpot. Whoever would penetrate deeper into the natural beauties, and variety of political conſtitutions in this intereſting country, muſt conſult Mr. Coxe's Travels, M. de Luc's Letters, M. de Sauſſure's *Voyages dans les Alpes, Dictionnaire de la Suiſſe*, &c.' This is ingenuous on the part of our Author, and we commend him for it. His *Sketch* comes under the ſame deſcription as the above-mentioned two publications, *viz.* the not being a fire-ſide book, but adapted for the conſultation of the traveller in his chaiſe; for this purpoſe only it is calculated, and for this it is very uſeful and neceſſary, as informing the Reader concerning the beſt inns, the roads, the curioſities in the different towns, &c. and many other things, which were we to enumerate, would occupy too much of our room.

Art. 37. *Reformation*; or a Plan for aboliſhing Chriſtianity. Humbly ſubmitted to the Conſideration of the Legiſlature. 12mo. 2s. Becket. 1787.

Lord Orrery, ſpeaking of Swift's *argument againſt aboliſhing Chriſtianity*, obſerves, that 'a ſmall treatiſe, written with a ſpirit of mirth and freedom, muſt be more efficacious than long ſermons, or laborious leſſons of morality.' Such was, obviouſly, Swift's view, in writing that exquiſite piece of wit and humour, and ſuch is plainly that of the Author of *Reformation*; who tells us, however, that his preſent publication contains only 'the outlines of a plan projected chiefly for the good of the ſtate.' Not that he is altogether unmindful of himſelf; for he pleaſantly adds, 'if, admiring my patriot-ſpirit, his Majeſty's miniſters ſhould be pleaſed to *ſend for me* (and I very humbly *inſinuate* that I am to be found at my bookſeller's every day about dinner-time), I ſhall certainly *wait on them with the greateſt pleaſure*.'

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One part of his plan of *reformation*, is to pull down all the churches, and other uſeleſs places of worſhip, and, with the materials, to erect a magnificent palace for the King; a building *really wanted* *. As the *revenues* of the biſhops and clergy are to be appropriated to the uſe of the ſtate, the Author is a little poſed to know what we are to do with the *men!* He hints at *Botany Bay*; but, on ſecond thoughts, he prefers the idea of ſending them 'forthwith to America.' 'Yes,' adds he, 'America is certainly the place for them. There they may be ſure of finding friends, particularly the prelates, who will be welcomed with acclamations, and received with open arms.' A few years ago, this would have been thought a ſevere ſentence for the clergy—even worſe than Botany Bay; where, at leaſt, they would run no riſk of the ſcalping knife, or the tar-barrel and feather-bag:—but now, *tempora mutantur!*

LAW.

Art. 38. *The Country Lawyer*: containing large Abſtracts of ſeveral Acts of Parliament, &c. &c. By Dr. John Truſler. 12mo. 3s. Sewed. Murray. 1786.

A uſeful compilation for thoſe who are not in poſſeſſion of Burn's Juſtice, the books on pariſh law; or works of a ſimilar kind. 'It is deſigned' ſays the Author, 'to give perſons information on ſubjects which daily occur, and which they are frequently at a loſs to obtain.' There is an ample index, which will enable the inquirer eaſily to find what he is in ſearch of.

Art. 39. *The Trial at large*, in ſeveral Informations in the Nature of a *Quo Warranto*, The King againſt Mr. Amery, one of the Aldermen, and Mr. Monk, one of the Common Councilmen of Cheſter. Before Sir James Eyre and a Special Jury, at the Aſſizes at Shrewſbury, Auguſt 9, 1786. 8vo. 3s. 6d. *Cheſter*, printed, and ſold by Lowndes, *London*.

This is merely a local affair, relative to the charters of the city of Cheſter. To perſons intereſted in the ſubject, this publication may appear to be of importance.

MEDICAL.

Art. 40. *An Eſſay* for a noſological and comparative View of the Cynanche Maligna, or putrid ſore Throat; and the Scarlatina Anginoſa, or Scarlet Fever with Angina. By William Lee Perkins, M. D. Member of the Royal Medical Society at Edinburgh. 8vo. 1s. 6d. Walter, &c. 1787.

The extreme danger, with which the diſeaſes here deſcribed are univerſally attended, is a ſtrong inducement to the humane phyſician for minutely inveſtigating their nature and determining their characteriſtics. In the beginning they aſſume, eſpecially in robuſt habits, ſuch highly inflammatory ſymptoms, as may frequently miſlead an able, much more a young and incautious practitioner, in the method of cure: an injudicious bleeding on the firſt, ſecond, or third day of a putrid fever or ſore throat, has been productive of more harm than

* As there would be a great ſurplus, might it not be applied to the finiſhing of Carleton Houſe?

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than the power of medicine could afterwards remove; and we have no doubt, but that even death has frequently been the effect of the evacuating and refrigerating method having been too freely purſued, in ſuch putrid caſes as put on, in their firſt ſtages, an inflammatory appearance. In caſes of ſuch ambiguity, and where the life of the patient is ſo immediately concerned, every endeavour to elucidate the difficulties with which the practitioner is perplexed, and to point out the diſtinguiſhing marks of theſe diſeaſes, is highly laudable; and where that endeavour, as is the caſe in the preſent learned performance, is well executed, the medical art receives conſiderable improvement; of which the public at large muſt finally reap the benefit.

HORTICULTURE.

Art. 41. *The Gardener's Pocket Dictionary*; or a Syſtematical Arrangement of Trees, Shrubs, Herbs, Flowers, and Fruits; agreeable to the Linnæan Method, with their Latin and Engliſh Names, their Uſes, Propagation, Culture, &c. By John Abercrombie, Author of Mawe's Gardener's Kalender, and other Works. 3 Vols. 12mo. 10s. 6d. Boards. L. Davis. 1786.

Mr. Abercrombie has divided this work into four parts, each comprehended under a diſtinct alphabet. The firſt alphabet, which is complete in the firſt volume, contains a catalogue of hardy trees and ſhrubs, which are uſually planted in avenues, ſhrubberies, groves, &c. The Author has given the generic name, and under it, he enumerates the ſeveral ſpecies that belong to it; he adds to the botanical names, thoſe by which each ſpecies and variety is known to Engliſh gardeners; and gives particular directions for the planting and propagating each ſpecies, ſhewing to what ſituations and ſoil they are beſt ſuited, with the uſes to which they may be applied. The culture of fruit trees is alſo treated in this part.

The ſecond alphabet contains thoſe plants which are hardy enough to bear the inclemencies of our climate, and are uſually employed as ornaments for open borders, or for the more material ſervice of the table.

The third and fourth alphabets, which compoſe the laſt volume, contain thoſe plants which cannot bear our climate; but are cultivated in green houſes, ſtoves, or hot beds.

The work is entirely adapted for giving information to the practical gardener; and may be conſidered as a uſeful publication, on account of the variety of its contents, and the perſpicuous manner in which the directions are given.

SCHOOL-BOOK.

Art. 42. *An eaſy Engliſh Grammar*, for the Uſe of Schools. By A. Murray, Schoolmaſter. 12mo. 1s. 6d. Newcaſtle printed.

The general plan of this work is given under the three following heads. I. A ſhort explanation of all the parts of ſpeech, and their agreement and government reduced to grammatical rules; with notes, and parſing examples, in which every word is reſolved at length. II. Additional remarks and obſervations on the ſeveral particulars of the firſt part: with rules of compoſition, or the

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proper arrangement of words in sentences. III. Exercises of *bad English*, in two parts.

Works of this kind have so increased on us for years past, that it seems almost wonderful if the Authors reap any advantage from their publications. However, if tolerably executed, they may have their use. The present performance may assist any person who wishes to acquire a more exact and grammatical knowledge of the English language; and may also, we apprehend, be usefully employed by those who are engaged in the instruction of youth.

NOVEL.

Art. 43. *Elfrida:* or Paternal Ambition. A Novel. By a Lady. 12mo. 3 Vols. 7*s.* 6*d.* sewed. Johnson. 1786.

A very old story, and dull as a 'Comical fellow.' *Outline*: Two ancient maidens, who take delight in breaking off the marriages which are concerting in their neighbourhood, and railing at those which happen to be made: who are in love with every man they see, but who spread their silken nets in vain: a kind but obstinate father who gives his daughter's hand to the man she hates, while her faithful lover is driven to despair: a gay and fashionable husband, who neglects an amiable wife, who ruins himself by play, and who is at length obliged to quit his country on account of debt, &c. &c.

That part of the narrative which represents the husband of Elfrida as returned from abroad, and his wife united to another man, occasioned by a report of the former's death, appears to be borrowed from Southerne's tragedy of the Fatal Marriage; and the incident has certainly something affecting in it. But it is the fate of this Writer to mar her tale in the telling, as Shakespeare says; and the inelegance of her language effectually destroys the interest of the scene.

POETRY.

Art. 44. *Dialogues of Lucian*, from the Greek. Vol. III. By Mr. Carr. 8vo. 5*s.* sewed. Longman. 1786.

The great encouragement which Mr. Carr hath received in consequence of his former translations of the antient wit, hath induced him to proceed in the same work: and now, he confesses, he doth not know where he may stop:—perhaps (says he) not till I have gone through every page of Lucian, excepting only 'such reading as is never read;' and such as no sober man will write. In ages far remote from the present, men of wit were sometimes very dull; and sometimes wanted prudence. To creep after dulness can only serve to benumb the senses; and to revive the language of riot, is not the most decent attempt.

Mr. Carr would by no means have his Readers suppose that he hath made his translation of Lucian a serious business; or that he hath neglected any duty of his office for so idle an employment. 'Duties,' says he, 'far different from conversing with wits have been annexed to my life.—I have translated Lucian in an evening, when I was not in a temper to face a graver author, and wished to forget every unwelcome occurrence of the day.'

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Grave divines have been as idly employed, without having had the grace to make ſo modeſt an apology.

Among a number of other dialogues of leſs note, the following compoſe the principal part of the preſent volume, viz. Mercury, Vulcan, and Prometheus.—The judgment of the goddeſſes.—Menippus and Philonides; or a Conſultation in the Shades.—Jupiter confuted.—Jupiter in Tragedy.—The Paraſite.—The Liar.

To theſe Dialogues are ſubjoined the Addreſs to the illiterate Buyer of Books; and the Triumphs of the Gout, tranſlated into blank verſe, by the late Mr. Gilbert Weſt.

Many who have a reliſh for the wit of Lucian will be pleaſed with Mr. Carr for ſaving them the trouble of ſeeking for it at the firſt hand: and thoſe who wiſh to revive their knowledge of the original, will find the aſſiſtance of this ingenious, and, on the whole, faithful and animated tranſlator, of great ſervice; though the ſcholar will find little information from the notes, which in general are unimportant, and in one or two inſtances impertinent, and abſurd: the Tranſlator ſeems to have miſtaken them for ſtrokes of wit. For our account of Vol. I. ſee Rev. vol. xlix. p. 161; and of vol. II. Rev. vol lxi. p. 67.

Art. 45. *Indian Verres*, a Satire. 4to. 1s. Flexney. 1787.

It is not, to us, a very clear point *who* is the *Verres* of this furious Satiriſt; but if Mr. Haſtings is the intended object of his outrage, the unfortunate Governor may, at leaſt, conſole himſelf with this reflection, that of all the miſdeeds of which he can poſſibly be accuſed, his worſt enemy, even Mr. Burke himſelf, will not ſay, that, *poet as Mr. H is*, he ever made verſes ſo bad as theſe.

Art. 46. *The Pleaſures of Retirement:* a Poem. By R—t B—n. 4to. 1s. Cambridge, printed for Hodſon. 1786.

A fondneſs for rural ſcenery, and ſtill life, generally beſpeaks an amiable, though perhaps an indolent diſpoſition: it may alſo excite abundance of paſtoral and romantic ideas; but all this does not conſtitute a poet.

It was impoſſible to read the verſes before us, without recollecting the following well known couplet:

'Ah! ſilly I! more ſilly than my ſheep,
'Which on the flowery plains I once did keep.'

PHILIPS.

Art. 47. *The Protection of Providence:* an Ode, ſacred to the *Fame* of Mr. Howard. 4to. 1s. 6d. Cadell. 1787.

Did not the name of Howard (the priſoners friend!) conſecrate every thing on which it is ſtamped, this wild, and very peculiar panegyric might have drawn from us a few critical obſervations;—but, it is a well-meant compliment to an excellent man;—and, as ſuch, let it paſs.

Art. 48. *A Congratulatory Epiſtle to Peter Pindar, Eſq;* on his various Publications. 4to. 1s. Turpin. 1787.

An inferior Poet ſeriouſly abuſes Peter Pindar for his abuſive writings. With equal ſucceſs would ſome grave divine aſcend a mountebank's ſtage, in order to preach down the Merry Andrew.

THEOLOGY.

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THEOLOGY.

Art. 49. *Remarks upon Dr. Prieſtley's Second Letters to the Archdeacon of St. Albans*, with Proofs of certain Facts aſſerted by the Archdeacon. 8vo. 2s. Robſon. 1786.

The Archdeacon, in the outſet of this pamphlet, conſiders Dr. Prieſtley 'as an inſufficient antagoniſt;' and viewing him in that humble light, the eccleſiaſtical dignitary ſeems aſhamed of engaging in a conteſt where even victory would add nothing to his fame.

'I was well ſatisfied, ſays the Archdeacon, that in any conteſt with Dr. Prieſtley, I was at liberty to *indulge my indolence*, without ſeeming to deſert my cauſe: that his book, abounding with new ſpecimens of confident ignorance (which in thoſe ſubjects is the moſt prominent feature in his writings), and in expreſſions of fiery reſentment and virulent invective, carried with it, as I thought, its own confutation to unprejudiced readers of all deſcriptions: to the learned reader, by the proof which it furniſhes of the author's incompetency in the ſubject: to the unlearned reader, by the conſciouſneſs which the fierceneſs of his wrath betrays of a defect of argument.'

Having produced a few inſtances to prove Dr. Prieſtley's *incompeteney* to write on ſuch ſubjects as fall within the preſent controverſy, our Author ſays, 'theſe and many other glaring inſtances of unfiniſhed criticiſm, weak argument, and unjuſtifiable art, to cover the weakneſs and ſupply the want of argument, which muſt ſtrike every one who takes the trouble to *look through* thoſe ſecond letters, put me quite at eaſe with reſpect to the judgment which the public would be apt to form between my antagoniſt and me, and confirmed me in the reſolution of making no reply to him, and of troubling the public no more upon the ſubject, except ſo far as might be neceſſary to eſtabliſh ſome facts, which he hath ſomewhat too peremptorily denied, and to vindicate my character from aſperſions which he hath too inconſiderately thrown out.

'The matters of fact which I mean to prove, are theſe:

'I. Origen's want of veracity in diſputation.

'II. The exiſtence of orthodox Hebrew Chriſtians at Jeruſalem, after the time of Adrian.

'III. The decline of Calviniſm, amounting almoſt to a total extinction of it, amongſt the Engliſh Diſſenters.'

It would afford little inſtruction, and ſtill leſs entertainment, to our readers, if we were to detail the arguments and authorities by which the learned Archdeacon endeavours to eſtabliſh his theory. The ſubject is hackneyed on both ſides, and the curioſity of the public hath been completely exhauſted.

Art. 50. *Letters to Dr. Horſley.* Part III. Containing an Anſwer to his Remarks and Letters, Part II. To which are added, Strictures on Mr. Howes's ninth Number of Obſervations on Books ancient and modern. By Joſeph Prieſtley, LL. D. F. R. S. 8vo. 1s. 6d. Johnſon. 1787.

Dr. Prieſtley purſues the Archdeacon ſtep by ſtep, and in his turn *ſneers* likewiſe, though the *mode* of ſneering is different. Dr. Horſley's ſneer lurks in his eye-brows. Dr. Prieſtley's ſneer is perched

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upon

upon his noſe. They little conſider, all the while, where is the ſneer of the byſtanders!

O Jane! a tergo quem nulla Ciconia pinſit.

'I am endeavouring, by all the means in my power (ſays our Author), to rouſe the attention of thinking men in this country to the corrupt ſtate of religion that is eſtabliſhed in it; and eſpecially to convince them of the miſchievous tendency of worſhipping Chriſt as God, when Chriſtianity diſclaims all knowledge of any other God than one, and that the God and Father of Chriſt: being confident, that when this is effected (and towards this conſiderable progreſs is making viſibly every day, and it hath met with no obſtruction ſince the commencement of this controverſy) not only will the preſent forms of Trinitarian worſhip be aboliſhed, but my countrymen will then thank me and my friends for what we have contributed towards ſo glorious a revolution.—And I truſt that a fire, ſtill more deſtructive to error and ſuperſtition, and conſequently to all eccleſiaſtical eſtabliſhments in the world, which are built upon, and promote them, will be raiſed by the concurrence of your ſeaſonable pains in blowing up the flame of this controverſy, which will not, I truſt, be extinguiſhed, till its end be effectually anſwered. You will never, then, in this very critical ſituation, when the enemy is at the very gate, and ſcaling every rampart of your old and ruinous fortreſs, indulge yourſelf in your ſoft couch of preferment, but, together with your brethren, exert yourſelf *pro aris et focis.*'

The broad cathedral *ſneer* will be the ſtaunch *churchman's* comment on the foregoing paſſage; while the exulting *Non. Con.* will be ready to cry out, "Oh! for a pluck at the wh— of Babylon's "red petticoat!"

Art. 51. *An Abſtract of the Goſpel-hiſtory*, in Scripture Language. 12mo. 6d. Johnſon. 1786.

'The narrative ſtyle of the Goſpel,' ſays this writer, 'is peculiarly well ſuited to diſplay the evidence, purity, and perfection of the character and religion of Jeſus, and the excellencies of his manner of teaching; as well as to enforce the Chriſtian motives to the practice of piety and virtue.' He therefore concludes, that an abridgment of the hiſtory, retaining the ſcripture language, is adapted to compriſe in a ſmall compaſs an higher degree of theſe ſeveral advantages than any other method will admit. The ſervice of Sunday Schools ſeems to be chiefly attended to in this little publication.

Art. 52. *Thoughts on the Progreſs of Socinianiſm*, in a Letter addreſſed to learned, orthodox, and candid Miniſters, of all Denominations; with a particular View to the Writings of Dr. Prieſtley. To which is added, a Letter to Dr. Price, on his late Sermons. 8vo. 1s. Buckland. 1787.

We are told, in a prefixed advertiſement, that 'though the following letter be chiefly the compoſition of one perſon, the thoughts it contains are thoſe of ſeveral, with whoſe united approbation they are publiſhed.' Accordingly the plural number is uſed throughout.

The writer acknowledges, and laments, the rapid progreſs of Socinianiſm, which is not here attributed to the ſuperior learning and abilities of the Socinians, but to their abundant *zeal*, and to a *want*

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of it in the moſt able and judicious of the orthodox. The bulk of thoſe who eſpouſe the orthodox cauſe are charged with want of candour toward their opponents, and an injudicious manner of ſtating and defending the doctrines which they maintain.

The letter then calls on the learned and candid miniſters to whom it is addreſſed, to ſtand forth, and defend the injured cauſe of *genuine orthodoxy*, by ſhewing plainly *what it is*, and by uſing ſuch arguments only in its ſupport, as will ſtand the teſt of rational inveſtigation. Some ſtrictures are paſſed on ſubſcriptions to articles of faith, as tending to promote the cauſe of hereſy rather than of truth.

Such is the outline of this well written pamphlet; in commendation of which we ſhall briefly remark, that we have ſeldom, if ever, met with a publication, written on what are uſually termed orthodox principles, ſo well calculated as the preſent to recommend itſelf by the good temper, moderation, and truly Chriſtian ſpirit by which it has been dictated. We have peruſed it with pleaſure, and we recommend it with cordiality.

The additional letter to Dr. Price cenſures him (with what degree of juſtice we leave others to determine) for the want of impartiality in ſtating the ſentiments of the Trinitarians; and it alſo charges him with inaccuracy in repreſenting the peculiar opinions of Dr. Watts. This ſeeming inaccuracy, however, aroſe from a very material typographical error in that paſſage of Dr. Price's ſermons on which our Author animadverts. The paſſage criticiſed is, 'It * agrees with *Arianiſm* in the *ſtrange* doctrine (as Dr. Watts calls it) of a THREE-FOLD Deity.' Our Author juſtly remarks, 'It appears entirely new that *Arianiſm* maintains a THREE-FOLD Deity.' The paſſage in Dr. Price's ſermons ſhould be read thus: 'It agrees with *Arianiſm* in REJECTING the ſtrange doctrine, &c.' The word *rejecting* being ſupplied makes the ſenſe clear. Our Author has properly apologized for this criticiſm, in a *poſtſcript* which came to our hands a few days after we had peruſed his pamphlet.

N. B. Our account of Dr. Price's Sermons will appear in the next Review.

SERMONS.

I. *Preaching Chriſt crucified, the moſt uſeful Method of preaching:* illuſtrated in two Diſcourſes, the Subſtance of which was preached before an Aſſembly of Proteſtant Diſſenting Miniſters at Exeter, on Sept. 6, 1786. By William Lamport. 8vo. 1s. 6d. Buckland.

The Author is not one of the cold, dry, didactic race of preachers. He glows with his ſubject; and the ſubject expands as he purſues it.

Mr. Lamport obſerves, in a note, that the text which Mr. Bretland choſe to preach from at a preceding aſſembly, 'affords not the leaſt encouragement to any of the Apoſtle's ſucceſſors to imagine, that they ſhould be guilty of the blood of their hearers, unleſs they are diſcuſſing in the pulpit every thing which they conceive to be contained in the Scriptures. . . . . Βελη ſignifies advice given for

* *i. e.* An opinion which Dr. Watts maintained in the latter part of his life.

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the *regulation of conduct*. . . . The Apostle did not "shun to declare the whole counsel of God." He would not keep back any thing that was *profitable* both to Jew and Greek in common. But doth not this circumstance evidently imply that he made known only so much of what had been revealed to him as he knew would be profitable, but no more? This was really his conduct towards the Corinthians, whom he fed with milk, but not with strong meat, because they were not able to bear it. They could not digest it. Instead of being serviceable to them, he found it would prove a source of greater animosity than was already among them. He did not choose to give full scope to that curiosity which inclines the mind to speculate on subjects which at present we can discern only through a glass darkly. Permit me to ask, whether there hath not been too much curiosity among Christians in every age, either like the Papist with the Jew, to *require a sign*; or, like the philosophic Protestant and the Greek, to *seek after wisdom?*'

Mr. Bretland hath considered this note as a challenge, and hath put in his reply in the form of an *Appendix*: See his Sermon, in our last.

II. *The Duty of contending for the Faith.* Preached at the Visitation of the Most Rev. John Lord Archbishop of Canterbury, July 1, 1786. By George Horne, D. D. Dean of Canterbury, &c. To which is subjoined, a Discourse on the Trinity in Unity. 4to. 1s. 6d. Rivingtons, &c.

It is much to be lamented, that religious controversialists, on every side, are so apt to look upon their own peculiar tenets as the "faith once delivered to the saints," and to "contend for them," as if the "common salvation" depended upon their being universally received. Hence it is that Unitarians are so zealous in establishing the doctrine of the proper Humanity of Christ, and Athanasians, in maintaining his proper Divinity.—Our Author ranks himself in the latter class; and, though he wisely disclaims all coercive measures, considers it as the business and 'bounden duty' of the clergy to employ their learning and abilities in defence of the Athanasian system.

Ever since the days when, as our Author says (how far consistently with historical truth we shall not stay to enquire), *Athanasius stood single against the world and prevailed*, the contest has been kept up on both sides with great perseverance and spirit. With what effect? Each party still complains of the other as corrupters of Christianity, and appeals to the same authority to decide the dispute: yet the dispute remains undecided. What is the natural conclusion from this fact, but that the whole question is (what our Author acknowledges one part of it to be) 'a disputation without ideas, in which, after a long, tedious, intricate, and perplexed controversy, we find ourselves—just where we were—totally in the dark.' Why, then, should the world be longer troubled with the fruitless contest, when the contending parties might so easily meet on the ground of their common principles, expressed in the language of the New Testament? But if 'it must needs be' that these disputes continue, there is one thing in which we heartily concur with the respectable Author of these Discourses, namely, in recommending to writers on both sides, BREVITY.

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'A great book, in this way (says Dr. Horne), is indeed a great evil, if the point can be settled in a small one. The superfluity of naughtiness should be cut off; all flourish and declamation, self-adulation and personal altercation, rhetorical amplification and digression, every sentence not immediately *ad rem*, as useless and noxious excrescences, pared away; that point discovered on which the dispute turns, and the opponent closely confined to it. Terms should be defined, to prevent ambiguity and evasion; arguments and objections carefully collected, and methodically arranged; stated and answered with all possible conciseness and perspicuity; leaving as little room, as may be, for replies and rejoinders; the sad consequence of which is, not only loss of time and temper to the writers, but disgust to the readers, who grow weary, and, despairing of being able to fix their opinions, resolve to give themselves no farther trouble about religion.'

III. Delivered, July 9, 1786, in the Surry Chapel, Blackfriars-Bridge, by the Rev. Mr. Venn, and published, with some Variations and Additions. By an attentive Auditor, and humble Admirer, in hopes it may please and edify many others, as it edified and pleased the Editor. 8vo. 1s. Bew.

From the title of this sermon, *The good and righteous King*, the reader might conclude it was somewhat of a merely civil and political nature: but he will find it very different. The text is *Isaiah*, xxxii. 1—4. It bears some marks of Methodism; without being destitute of learning. It also manifests an earnest zeal for morality and good works, together with some reflections on ministers, on the service of the church of England, and on those who dissent from it. But, we find that Mr. Venn has disclaimed this Discourse by a public advertisement.—We have therefore nothing farther to add,—except the just and severe censure which falls on those who have temerity and presumption enough to publish, under the name of another person, without permission or authority, a composition surreptitiously obtained: and given to the world, as hath sometimes been the case, in such a form, and with such imperfections, as may serve only to render it disgraceful to the reputed author.—But we do not think that these last mentioned, disreputable circumstances, are chargeable on the present publication.

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

GENTLEMEN,

AUDI alteram partem,—is a motto you would ever wish to support, in the little unavoidable controversies of your page of Correspondence. When you have indulged *me* with a hearing, the subject will of course be dismissed, as it ought. Your Correspondent, G. B. has not kept strictly within the bounds of truth, in saying that my Explanatory Appeal, which you reviewed, was written in consequence of my being disowned; when in fact my disownment, idle as it was, was rather in consequence of my having written the Appeal; that publication, which contained a disownment of church authority in some points, being one principal charge of offence against me. When G. B. shall have learned more caution, and added more knowledge to his zeal, he may know that a person born and

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and educated in the community of Quakers, and professing and practising the worship peculiar to that Society, is both legally and virtually a Quaker, however he may be treated, or however unsolicitous he may be to avail himself of any Society sanction, for publications which have no connection with it.

Yours very sincerely,

Bath, March 22, 1787. WILLIAM MATTHEWS.

*** We are obliged to *An old Friend*, for pointing out to us a mistake in page 351 of our Review for November last, respecting the capacity of the Swedish *kanne*, or the English measure corresponding to 100 Swedish cubic inches.

Prof. Celsius, in the Stockholm Acts for 1739, has given an accurate comparison of the standard Swedish foot with those of several other nations, and, among the rest, with the English foot copied by Graham from the Royal Society's standard. He finds the Swedish foot to be less than the English, in the proportion of 1000 to 1027; and the Reviewer of the Article alluded to, calculating on a supposition that the inch was less in the same proportion, made 100 Swedish cubic inches equal to 92 and a fraction of ours; not aware, that the Swedish foot is divided and subdivided *decimally*; for though he had often met with the expression *decimal*, or *geometric* inches in the Swedish writers, he imagined, from this very circumstance of its being mentioned only in particular cases, that this division was used in those cases only, for facility of computation. The fact however is, that the Swedish foot is constantly so divided; and therefore though the foot itself be less, the inch, or *tenth* part of that foot, is greater than the *twelfth* part of ours: according to the proportions above stated, the Swedish inch is equal to 1,168 English, and the *kanne* contains nearly 159½ English cubic inches. Our ingenious Correspondent has deduced from a different source (the weight of a *kanne* of water given by Bergman) almost the same conclusion, that the kanne is equal to nearly 160 of our cubic inches. We must therefore request to readers to correct the error in page 351, and read 1 *kanne equals* 5½ *wine pints English nearly*.

This gentleman thinks we are mistaken also with regard to Mr. Scheele's weights, and indeed it appears likely, considering his profession, that he used most commonly the *medical weights*; which, in Sweden, are *divided* exactly in the same manner as with us, though there is a little difference in their absolute weights; the Swedish being less than the corresponding denominations of ours, in the proportion of 23 to 24. Wherever *grains* are mentioned, they belong unquestionably to this species of weight, for the Swedes have no such denomination in any other.

Be the case as it may with Scheele, it is plain that Bergman used very frequently, and, we believe, in every instance where *grains* are not specified, the common or *civil weight*; in which the pound is divided into 32 *half-ounces*, called *lods* or *loths (semunciæ, lotbanes)*; the lod into 4 *quintlins* or drams; and the dram into 276½ *aces*. In his original dissertation on mineral waters, published in the Stockholm Acts, he gives the contents of each of the waters he examines, in lods and decimals of the lod, and mentions no other weight throughout

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throughout the whole. As this denomination of *half ounce* appears to be appropriated to the common weight, we imagine that, wherever *ounces* occur, the medical weight is meant. We believe, however, that our translators have in good measure deprived us of the benefit of this criterion; for any one, who has not that particular object in view, will naturally translate *two half-ounces* into *one ounce*: we suspect too that they have sometimes metamorphosed *aces* into *grains*, though the former is considerably less than the latter: and when Scheele is represented as having burnt nine *ounces* of phosphorus at once in a glass matras, and is censured by his annotator for having drawn a false conclusion from the experiment, by not making any allowance for the space necessarily occupied by such a quantity of the material *, we cannot persuade ourselves that he really did use any more than nine *aces*.

The weight of a kanne of distilled snow water is given by Bergman, in one of his dissertations, 42250 Swedish grains, and, in another, 190 lods: whence the proportion of the two species of weights with another, and with our weights, in all their denominations, may be easily known.

* In Scheele's treatise on fire. We quote from memory, not having the book at hand.

*** We are favoured with W. N's friendly communication. Had he carefully attended to our remarks, he could not have supposed that we charged the Astronomer Royal with a neglect of his duty, or that we even insinuated it. We are thoroughly convinced that he executes his office with the utmost attention; nor do we believe that any of his predecessors have been more diligent. What we advanced, relative to the prediction of the comet, in our Review for February last, was *not* a reflection on Dr. Maskelyne, but *a general remark*, lamenting, that England, the native country of those astronomers who first determined the theory of comets, should see an article in the *Philosophical Transactions* of the Royal Society of LONDON, referring its readers to the determination of the Academy of Sciences at PARIS.

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§*§ The two pamphlets, concerning which, inquiry is made, in a letter bearing the post-mark of the *Isle of Wight*, will doubtless be noticed; but they must wait their turn, with a multitude of other publications, which, though necessarily *delayed*, are not *overlooked*. We should be happy if the limits of our Journal were more adequate to the extent of our plan: the patience of authors, and the 'friends of authors,' would not, then, be so frequently exercised.

†‡† In answer to *Ignotus*, who enquires concerning the character of a book entitled, "*The Rational Dame*,"—we have no such article in our list.

‡§‡ We are sorry that it is not in our power to assist *L. E.* in procuring *foreign books* mentioned in our *Appendixes*, &c. We always recommend enquirers to Mr. Elmsley in the Strand.

*** *Mr. Woodhouse* must excuse our not publishing the intelligence his letter conveys. We are obliged to him for it, but

De mortuis nil nisi bonum.

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THE
MONTHLY REVIEW,
For MAY, 1787.

ART. I. The Life of Dr. S. Johnson, *concluded*: See our last Month's Review, Art. I.

IN March 1752, Dr. Johnson felt a severe stroke of affliction, in the death of his wife. Under the care of Mr. Hawkesworth, she was buried at Bromley, and her disconsolate husband wrote a Latin inscription for her tomb, in which he celebrated her beauty. With the singularity of his prayers for *Tetty*, from that time to the end of his life, the world is sufficiently acquainted. By her first husband, Mrs. Johnson left a daughter, near as old as Johnson. Of her second marriage, there was no issue. With Mrs. Ann Williams, a person of extraordinary endowments, and, though blind, of an active and cheerful disposition, Mrs. Johnson had contracted a close intimacy. This friend she recommended to her husband's protection. Mrs. Williams was the daughter of Zachariah Williams, a physician in South Wales. To relieve himself from solitude and melancholy reflections, Johnson took her home to his house in Gough-square. In 1755, Mr. Garrick gave her a benefit, which produced 200 *l.*; in 1766, she published a quarto volume of miscellanies *, and thereby increased her little stock to 300 *l.* This and Johnson's protection supported her through the rest of her life.

We are told that Kitty Fisher left her card at Johnson's house. Those who knew him, will hardly believe this story: for what purpose should he see a woman, whose person was venal? His Biographer, however, acquits him of all amorous passions. He says that Johnson was myops, or near-sighted, and doubts whether he ever had a perception of beauty. If he ever felt the impression, it was from Molly Aston, who is represented as a republican, and a declaimer for public liberty. Upon this lady, Johnson made the two following verses:

Liber ut esse velim Suasisti, pulchra Maria:
Ut maneam liber, pulchra Maria, vale.

Which may be thus translated:

Man's born for freedom, Tyrant, we agree:
To gain my freedom, I must fly from thee.

* See Rev. vol. xxxiv. p. 355.

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In 1750, one Lauder, of infamous memory, publiſhed an "Eſſay on Milton's Uſe and Imitation of the Moderns." The Biographer tells us, that Johnſon aſſiſted this man, from motives of enmity to the memory of Milton: but it appears, that while Lauder's work was in the preſs, the proof ſheets were ſubmitted to the inſpection of the Ivy-lane club. If Johnſon approved of the deſign, it was no longer than while he believed it founded in fact. With the reſt of the club he was in one common error. As ſoon as Dr. Douglas eſpouſed the cauſe of truth, and with ability that will ever do him honour, dragged the impoſtor into open day-light, Johnſon made ample reparation to the genius of Milton. He convinced Lauder that it would be more for his intereſt to make a full confeſſion of his guilt, than to ſtand forth the convicted champion of a lie; and, for this purpoſe, drew up in the ſtrongeſt terms, a recantation, which Lauder ſigned, and publiſhed in quarto, addreſſed to Dr. Douglas, 1751. It is painful to be thus obliged to vindicate Johnſon againſt the inſinuations of the man, who has undertaken to be his Editor, and the guardian of his fame.

During the two years in which Johnſon entertained the Public with his *Rambler*, the great work of the Dictionary was ſtill carried on, ſometimes by ſlow degrees, and occaſionally with vigour. The morbid melancholy, of which he complained early in life, and which was probably cauſed by that diſorder that brought him to the preſence of Queen Anne, returned upon him at intervals, and clouded his underſtanding. In a ſhort time after the Rambler ceaſed, Mr. Hawkeſworth projected the Adventurer. The firſt Number was publiſhed November 7, 1752, and the Paper continued twice a week, till the 9th of March 1754. To this undertaking, Johnſon contributed his aſſiſtance. All the eſſays marked T are of his writing. His price was two guineas for each paper. Dr. Joſeph Warton's eſſays are well known. From another quarter, Hawkeſworth had ſome ſupplies, but that ſource ſoon failed. Sir John Hawkins imagines that the perſon here intended was Dr. Bathurſt, one of the Ivy-lane club; but if he will take the trouble to enquire he will find that the late Bonnell Thornton was, in the beginning of that undertaking, embarked with Dr. Hawkeſworth. The connection did not laſt long, and Thornton ſet up a new Paper called the Connoiſſeur. The propoſal for forming the Labours of Hercules into a pantomime, was of Thornton's writing.

When it is conſidered that Johnſon, about the age of 20 drew up the ſtate of his caſe for an eminent phyſician in Staffordſhire, and received for anſwer, that the ſymptoms tended to inſanity, who can wonder that he was troubled with melancholy and dejection? And yet the lion was often rouſed. He wrote by fits and ſtarts, but always with vigour, and the power of genius

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He took opium in large quantities, but the effect of it was a renovation of his faculties. His friend Cave died in January 1754. Of this man it is unneceſſary to ſay any thing, becauſe the author of his life has ſaid ſo much and ſo well. It was a mortification to Johnſon that his old friend did not live to ſee the triumph of his labours. By the end of the year in which Cave died, the Dictionary was completed, and the cloſe of the work ſent to the preſs. Mr. Andrew Millar received the concluſion of this great undertaking with tranſports of joy, which he thought proper to expreſs in the following note:

"Andrew Millar ſends his compliments to Mr. Samuel Johnſon, with the money for the laſt ſheet of copy of the Dictionary, and thanks God he has done with him."

Johnſon returned a ſhort and temperate anſwer:

"Samuel Johnſon returns his compliments to Mr. Andrew Millar, and is very glad to find, as he does by his note, that Andrew Millar has the grace to thank God for any thing."

In May 1755, this great work was publiſhed. Johnſon was deſirous that it ſhould appear to come from one, who had obtained academical honours, and, for that purpoſe, procured, in the preceding Feb. 1755, through the means of his friend, Mr. Thomas Warton, a diploma for a Maſter's degree from the Univerſity of Oxford. Garrick, on this occaſion, wrote the following lines:

"Talk of war with a Briton, he'll boldly advance,
That one Engliſh ſoldier will beat ten of France;
Would we alter the boaſt from the ſword to the pen,
Our odds are ſtill greater, ſtill greater our men:
In the deep mines of ſcience though Frenchmen may toil,
Can their ſtrength be compar'd to Locke, Newton, and Boyle?
Let them rally their heroes, ſend forth all their pow'rs,
Their verſe-men and proſe-men; then match them with ours:
Firſt Shakeſpeare and Milton, like Gods in the fight,
Have put their whole drama and epic to flight;
In ſatires, epiſtles, and odes, would they cope,
Their numbers retreat before Dryden and Pope;
And Johnſon, well-arm'd, like a hero of yore,
Has beat forty French *, and will beat forty more."

Lord Chesterfield wrote two eſſays, in the paper called the World, in a ſtrain of compliment to the author. Johnſon treated this civility with diſdain: his obſervation to Garrick, and others, was, "I have ſailed a long and difficult voyage round the world of the Engliſh language, and does he now ſend out his cock-boat to tow me into harbour?" Sir Thomas Robinſon (commonly called Long Sir Thomas) endeavoured to bring about a reconciliation. He was commiſſioned to apologize for Lord Chesterfield, and to make a tender of future friendſhip and pa-

* The number of the French Academy employed in ſettling their language.

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tronage. Sir Thomas added, that he himself, were he in greater affluence, would settle an annuity of 500*l.* "Sir," said Johnson, "were the first peer in the kingdom to make me such an offer, I would shew him the way down stairs."

Thus we see Johnson proud of himself, and fierce with a spirit of independence. He received, about this time, a polite overture of friendship from Mr. Dodington, afterwards Lord Melcombe. It does not appear that this invitation was accepted: his pride led him to shun the Great. It may be supposed that for all this ferocity there was some foundation in his finances, and since his Dictionary was finished, that money was to flow in upon him. The reverse was the case. For his subsistence, during the progress of the work, he had received more than his contract, which was 1575*l.* His receipts were produced at a tavern-dinner given by the booksellers, and Johnson had nothing left but the growing fame of his work. The author of a book called *Lexiphanes* *, endeavoured to blast his laurels, but in vain: the world applauded, and Johnson never replied. His mind, indeed, strained and overlaboured, called for an interval of relaxation. He could not, however, afford to be altogether idle. Indolence was natural to him, but his necessities required some exertion of his talents. In or about 1756, he engaged in a publication called the Visitor; and in the subsequent year he became a Reviewer in the Literary Magazine, published by Mr. Newbery, and printed by Faden, who had been also printer of the Rambler. Among the books and monthly publications that passed under his pen, Hanway's Journal attracted his attention. Mr. Hanway, in that work, happened to censure in strong terms the practice of drinking tea, which was Johnson's favourite liquor. Between these two eminent men a controversy ensued concerning the qualities of tea. Mr. Hanway begged quarter till his second edition should appear. Johnson complied; but on the appearance of the second edition, the war was renewed. In the article of tea, Johnson describes himself as a hardened sinner, who had for years diluted his meals with the infusion of that fascinating plant; whose tea-kettle had no time to cool; who with tea solaced the midnight hour, and with tea welcomed the morning. Of Hanway he said, "He is a man whose failings may well be pardoned for his virtues." Of the good Mr. Hanway, Sir John Hawkins speaks with more asperity: he had, says the Biographer, a propensity to write books, which for their triteness and inanity, no one can read. The remark, if true, will apply to a great many other writers.

Before we close this year, 1756, we must acquaint the reader with a dreadful misfortune, which marks this unhappy æra.

* Generally ascribed to Kenrick; but we have heard that the thor's name was Campbell.

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The chop-house club in Ivy-lane was dissolved: some of the members were called to different parts of the world, and Sir John Hawkins found it convenient to spend his evenings at home.

Johnson, however, survived this calamity. His stock of money arising from the Dictionary being exhausted, he quitted his house in Gough-square, and took chambers somewhere in the Temple, and afterwards in Gray's Inn. Mrs. Williams went into lodgings. The booksellers had been for some time projecting a new edition of Shakespeare, and Johnson's name they thought would give celebrity to the work. He closed with their proposals, and subscription tickets were issued out. For undertaking this work, money, he confessed, was the inciting motive: this, and not the desire of fame, he used freely to declare, was the most cogent reason for taking a pen in hand. His friends exerted themselves to promote the subscription, and, in the mean time, he engaged, under the auspices of Mr. Newbery, in a new work, called the Idler, which was published in the Universal Chronicle, a paper set on foot by Mr. Newbery, who was a man of a projecting head, good taste, and great industry. The Idler began on the 15th of April 1758, and closed on the 15th of April 1760. The profits of this work, and the subscriptions taken in for the edition of Shakespeare, together with some sermons for lazy clergymen at a guinea each, were the means by which he supported himself, till May or June 1762, when he was at length delivered from his distress, by a pension of 300*l. per annum*, extended to him by the royal bounty.

In 1759, was published Rasselas, Prince of Abyssinia. The story current at the time, was, that Johnson wanted to set out on a journey to Lichfield, in order to pay the last offices of filial duty to his mother, who, at the age of ninety, was then very near her dissolution. For this purpose, money was necessary. The late Mr. Dodsley was a man, whose heart at all times melted at distress, and the present occasion awakened sensations of the tenderest kind. He fled to the relief of a man, whom he loved and honoured, and either gave 100*l.* for the book (if it was then written), or advanced the money on the promise of a work that should be deemed equivalent. With this supply, the affectionate son set out for Lichfield, but did not arrive in time to bid the last adieu, and close the eye of a parent whom he loved. He attended the funeral, and returned to London. Rasselas, it is said, was then written, and Mr. Dodsley thought himself amply repaid. This history of the affair, we hope is true, for it does honour both to the Bookseller and the Author. The Biographer's account of Mr. Baretti's being employed to hawk it among the booksellers for the most money, is related upon no better authority than that of hearsay. The character of this work, as expressed by Sir John Hawkins, is curious in its kind: 'Con-

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sidered,

ſidered,' he ſays, 'as a ſpecimen of our language, it is ſcarcely to be paralleled.' His reaſon is this, 'it is written in a ſtyle refined to a degree of immaculate purity, and *diſplays the whole force of turgid eloquence.*' Is this praiſe, or is it cenſure?

The little incident that happened with Foote might be paſſed over in ſilence, but ſince it is brought forward, it may be proper to place it in its true light. A large number of friends, ſuch as Johnſon, Mr. Burke, Dr. Joſeph Warton, Mr. Thomas Warton, Mr. Murphy, and others, dined at Garrick's, at Chriſtmas 1760. Foote was then in Dublin. It was ſaid at table, that the modern Ariſtophanes (as Foote was then called) had been horſe-whipped by an apothecary, for taking him off upon the ſtage. The report occaſioned much converſation. "But I wonder," ſaid Garrick, "that any man would ſhew ſo much reſentment to Foote: he has a licence or a patent for ſuch liberties: nobody ever thought it *worth his while* to quarrel with him in London."—And I am glad, ſaid Johnſon, to find that the man is *riſing* in the world. The anecdote was, afterwards, told to Foote, who, in return, gave out that he would in a ſhort time produce the Caliban of literature on the ſtage. Being informed of this deſign, Johnſon ſent word to Foote, that, the theatre being intended for the reformation of vice, he would go from the boxes on the ſtage, and correct him before the audience. Foote abandoned the deſign. No ill-will enſued. Johnſon uſed to ſay, that for broad-faced mirth, Foote had not his equal.

In June or July 1762, his Majeſty, willing to reward literary merit, granted the penſion already mentioned, of 300*l.* a year. Sir John Hawkins, perhaps in a hurry to relieve the diſtreſſes of his friend, places this tranſaction in the year 1760, when, he ſays, Lord Bute was Miniſter. Lord Bute was not Miniſter till the riſing of the Parliament in 1762. Of this affair, as far as it is known, the real ſtate is as follows: Mr. Wedderburn (now Lord Loughborough) had authority to mention it. He was well acquainted with Johnſon, but he had heard much of his fierce independence, and alſo of the downfal of Oſborne the bookſeller. He did not know but a folio might be thrown at his own head, and, to avoid all untoward accidents, deſired Mr. Murphy, who was intimate with Johnſon, to open the matter to him. Mr. Murphy went, without delay, to the Doctor's chambers in the Inner Temple Lane. By due degrees and artful approaches, and after waiting for ſome time for the *mollia tempora fandi*, the meſſage was diſcloſed. Johnſon was overwhelmed with the tidings. He made a long pauſe: he aſked if it was ſeriouſly intended? He fell into profound meditation, and at laſt his own definition of a penſioner occurred to him. He did not ſay a ſyllable about the houſe of Hanover. It was enough to obſerve to him that he, at leaſt, did not come within the definition.

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The reſult was, he took a ſhort time to conſider of it: he deſired that Mr. Murphy and he might dine at the Mitre tavern on the following day. The parties met at the appointed hour. The matter was fully diſcuſſed, and ended in Johnſon's acknowledging himſelf highly honoured by his Majeſty's liberal offer. It was then fixed that he was to be dreſſed the next day at eleven o'clock, when a carriage would be ready to convey him to a houſe at the weſt end of the town, where Mr. Wedderburn would meet him, in order to proceed to the Earl of Bute. On the next day, Mr. Murphy was in the Temple Lane ſoon after nine: he got Johnſon up, and dreſſed in due time, and ſaw him ſet off at eleven. Of the converſation between Lord Bute and Johnſon the ſubſtance was this: The penſion was notified; Johnſon expreſſed his ſenſe of the royal munificence, and thought himſelf the more highly honoured, as the offer was not made to him for having dipped his pen in faction. No, Sir, ſaid Lord Bute; it is not offered to you for having dipped your pen in faction, nor with a deſire that you ever ſhould. Sir John Hawkins ſays, that, after this interview, Johnſon was often preſſed to wait on Lord Bute, but he never knocked at his door. Of Johnſon's intimates there are many living to whom this is entirely new. Certain it is, he was never heard to utter a diſreſpectful word of that nobleman. Mrs. Piozzi has related a diſpute with the late Dr. Roſe of Chiſwick, about the Scotch and Engliſh writers. Dr. Roſe contended for the pre-eminence of his countrymen; and Ferguſon's book upon Civil Society, he ſaid, would give the laurel to the authors of North Britain. "Alas! what can he do upon that ſubject? Ariſtotle, Polybius, Grotius, Puffendorf, and Burlamaqui have been before him." He will treat it, ſaid Dr. Roſe, in a new manner.—"A new manner!—Buckinger had no hands, and he wrote his name with his toes, for half a crown a time, at Charing-croſs: that was a new manner of writing!" Mrs. Piozzi has omitted the reply. If that will not ſatisfy you, ſaid Dr. Roſe, I will name a writer, whom you muſt allow to be the beſt in the kingdom.—"Who is that?"—The Earl of Bute, when he wrote an order for your penſion. There, Sir, replied Johnſon, you have me in the toil: to Lord Bute I muſt allow whatever praiſe you claim for him.—Ingratitude was no part of Johnſon's character.

We have now travelled through that part of Dr. Johnſon's life, which was a perpetual ſtruggle with difficulties. In the whole of this time, we have no account of any acts of generoſity or benevolence on the part of his friends. Garrick was in a lucrative profeſſion, that yielded annually a conſiderable acquiſition of wealth. We know from the character of Proſpero, in the Rambler, No. 200 (explained by Mrs. Piozzi), that Gar-

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rick exhibited his growing wealth and his furniture with oſtentation: but we hope that he ſometimes opened his heart, not content to tantalize an old friend with the mere diſplay of his riches. If any obligation of this nature ever took place, it has not yet tranſpired. Being from the year 1762 in poſſeſſion of a certain income, Johnſon began to relax from that exertion to which his mind had been often compelled. His friend Levett, his phyſician in ordinary, paid his daily viſits with aſſiduity; attended at all hours, made tea all the morning, talked what he had to ſay, and did not expect an anſwer; or if occaſion required it, was mute, officious, and ever complying. Mrs. Williams entertained her friend and benefactor with more enlarged converſation. Johnſon had left his chambers in Temple Lane, and was now in a houſe in Johnſon's Court, Fleet-ſtreet. There he ſat every morning receiving viſits, hearing the topics of the day, and indolently trifling away the time. Chemiſtry afforded ſome amuſement. In Gough Square he had an apparatus for the purpoſe, and the ſame, with perhaps a few additions, was now fixed up in his houſe. In the ſummer of 1783, when a paralytic ſtroke affected his utterance, Mr. Murphy, we are told, found him reading Dr. Watſon's Eſſays on Chemiſtry. Articulating with difficulty, This is a book, ſaid he, from which he who knows nothing may learn a great deal; and he who knows, will be pleaſed to ſee his knowledge recalled to his mind in a manner highly pleaſing. For this love of natural experiments, Sir John Hawkins thinks an apology neceſſary; he tells us very gravely, that his object was mere amuſement, not an intention to grow ſuddenly rich by the philoſopher's ſtone, or the tranſmutation of metals.

To enlarge his circle, and to find opportunities for converſation, Johnſon once more had recourſe to a club. This was at the Turk's Head in Gerard-ſtreet, Soho, on every Monday through the year. The members were, beſide himſelf, Sir Joſhua Reynolds, Mr. Burke, Dr. Nugent, Dr. Goldſmith, Mr. Beauclerk, Mr. Langton, Mr. Chamier, and Sir John Hawkins. Garrick, on his return from Italy, wiſhed to be admitted a member, but was never in form propoſed. Johnſon, his Biographer ſays, prevented it, and thence he infers that the friendſhip between thoſe two eminent men was not ſo ſtrong as might be ſuppoſed. When the ſame writer afterwards adds, that Garrick was no diſquiſitor, and that Johnſon, who loved philoſophical and moral enquiries, was afraid of being interrupted by Garrick's buffoonery, what other cauſe needs to be aſſigned? Johnſon, it is well known, loved Garrick; and though he did not often ſee him on his ſtage, admired his talents, and the vivacity of his converſation. It is true, that of the art in which Garrick was ſo eminent, he would often ſpeak in ſlighting

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ing terms: he would say, "Punch has no feelings:" he was ready to vindicate Garrick whenever his name was brought in question, and he would let nobody abuse him but himself. He lamented Garrick's death, and desired it might be signified to Mrs. Garrick, that, if she asked it of him, he would undertake to write his life.

In this course of indolence and occasional amusement, Johnson let his mind lie fallow for two or three years. Shakespeare stood still, and, indeed, the intended edition was never a favourite employment. He was at length roused from his lethargy. In a poem of Churchill's he saw himself abused for breaking faith with the Public; and, in the same production, charged with credulity in the affair of the Cock Lane ghost, which happened in 1762. True it is, Johnson would have been glad to see a traveller from that undiscovered country, over which, like the rest of mankind, he saw nothing but clouds and darkness. For this weakness, Churchill ridiculed him: Johnson made no reply, and, indeed, had no occasion. He saw the fraud, and published * an account of it. To acquit himself to his subscribers, he returned to Shakespeare, and unwillingly went to work with vigour. In 1765, the edition was published. Sir John Hawkins thinks it a meagre work; he complains of the paucity of notes; of Johnson's want of industry, and, indeed, unfitness for the office of a scholiast. He is, further, of opinion, that, because the preface sets forth, in the strongest colourings of language, as well the beauties of that extraordinary genius, as the defects, that Johnson detracted from the merit of his author. This is not the place to examine the opinions of Sir John Hawkins: our business at present is with Johnson. The University of Dublin, as it should seem, entertained a better idea of Johnson and his abilities. That learned body presented him with a diploma, drawn up in very honourable terms, by which he was created a Doctor of Laws. Oxford afterwards followed this example, and till then, Johnson never assumed the name of Doctor.

In addition to the pension settled upon him in 1762, Johnson had now gained another resource, which contributed perhaps more than any thing else to *exempt him from the solicitudes of life.* In 1764, he had been introduced to the late Mr. Thrale and his family. From Mrs. Thrale's agreeable book we learn, that Mr. Murphy, who had been long the friend and confidential intimate of Mr. Thrale, persuaded him to wish for Johnson's conversation, extolling it in the highest terms. The pretence for inviting him to that family was to give him an opportunity of seeing Woodhouse the shoemaker, whose verses were, at that time,

* In the Gentleman's Mag. for Feb. 1762.

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a general topic. Mr Murphy brought Johnson to meet him, and through the reſt of the winter they both dined at Mr. Thrale's every Thurſday. In the autumn of that year, Johnſon followed the Thrales to Brightheimſtone, but not finding them there, wrote an angry letter. The quarrel was ſoon made up, and Mr. Murphy brought Johnſon back to the family. In 1766 Johnſon's health was exceedingly bad. The Thrales viſited him: he was begging the prayers of Dr. Delap, that God would continue to him the uſe of his underſtanding. He thought himſelf in a ſtate of inſanity. The Thrales took him away to their houſe at Streatham, and, no doubt, by their care, prolonged his life. He continued from that time a conſtant reſident in the family. He went to town occaſionally to the club in Gerard-ſtreet, but his head quarters were fixed at Streatham. Sir John Hawkins ſeems to pity his ſituation. His words are, 'The obligation they ſubjected him to was that of ſupporting his character, and furniſhing ſuch converſation, as was expected from a man who had diſtinguiſhed himſelf by his learning, his wit, and his eloquence.' Who told him that Johnſon was thus put under contribution? To talk in his beſt manner was a law which he impoſed upon himſelf at all times, and in all places. But his hardſhip, it ſeems, was ſtill greater: 'Like other men, he had his ſombrous intervals, and might, in the hour of repletion, wiſh for the indulgence of being ſilent, or, at leaſt, of talking like other men.' The Biographer, it is probable, takes a nap upon a full ſtomach, and waits in ſlumber for a good digeſtion: but let him be informed, though Johnſon neither ſlept nor ſnored, that he did, on all occaſions, as he liked; and if he talked apothegms, they were not demanded of him.

——— *non iſto vivitur illic*
Quo tu vere modo: domus hac nec purior ulla,
Nec magis his aliena malis.

It may be further added, that no ill example in the family hindered him from riſing at eight: elegance prevailed in the houſe, but irregularity was never known. The conſtant difficulty was to draw Johnſon from his bed to breakfaſt, or to get him dreſſed for dinner. It does not appear that Sir John was ever of the parties that viſited Streatham; and ſince he knows but little of the manner in which Johnſon was treated in that houſe, the reader is referred to thoſe ſprightly Memoirs with which Mrs. Piozzi has obliged the world.

The fame of Dr. Johnſon raiſed the curioſity of the King. His Majeſty deſired to ſee a man, of whom extraordinary things were ſaid. Accordingly, the librarian invited Johnſon to ſee the collection of books at Buckingham-houſe. His Majeſty entered the room, and among other things aſked the author of ſo many valuable works, if he intended to publiſh any thing more.

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The Author modeſtly anſwered, that he thought he had written enough: "And ſo ſhould I too," replied the King, "if you had not written ſo well."

In 1770, he became a political writer. The flame of diſcontent that blazed throughout the nation, on the expulſion of Mr. Wilkes, and the final determination of the Houſe of Commons, that Mr. Luttrel was duly elected by 296 votes againſt 1143, ſpread a general alarm. Mr. Thrale was deſired to conduct Johnſon to an interview with the Miniſter. The conſequence was, that in 1770 he publiſhed the Falſe Alarm. Whatever may be the logic or eloquence of the pamphlet, the Houſe of Commons has ſince eraſed the reſolution from the Journals.

In March 1771 iſſued forth another tract. The ſubject was Falkland Iſlands; and the deſign of the pamphlet was to ſhew the impropriety of going to war for a maſs of iſlands and broken lands, of which the ſoil was nothing but a bog, with no better proſpect than that of barren mountains, beaten by ſtorms almoſt perpetual. For this work it is apparent that materials were furniſhed by direction of the miniſter.

At the approach of a general election, in 1774, a ſmall tract, called *The Patriot*, was publiſhed, not with any viſible application to Mr. Wilkes, but to teach the people to reject the leaders of Oppoſition, who called themſelves patriots.

In 1775, Johnſon undertook a pamphlet of more importance. This was *Taxation no Tyranny*, in anſwer to the Reſolutions and Addreſs of the American Congreſs. The ſcope of the argument was, that diſtant colonies, which had in their aſſemblies a legiſlature of their own, were, notwithſtanding, liable to be taxed in a Britiſh Parliament, where they had neither peers in one houſe, nor repreſentatives in the other. The principle, which was immediately and vigorouſly combated in our Review, has been long abandoned: but Johnſon was of opinion that this country was ſtrong enough to enforce obedience. "When," ſays he, "an Engliſhman is told that the Americans ſhoot up like a Hydra, he naturally conſiders how the Hydra was deſtroyed." The event has ſhewn how much he was miſtaken.

The tour to the Hebrides, or Weſtern Iſlands of Scotland, in company with Mr. Boſwell, took place in 1773. Johnſon's account has been variouſly praiſed, and abuſed. Since his death, Mr. Boſwell has entertained us with a minute hiſtory of his fellow traveller, in a ſtyle that ſhews he poſſeſſes, in an eminent degree, the ſkill to give connection to miſcellaneous matter, and vivacity to the whole of his narrative: two rare qualities in a biographer!

Of the ſtorm that ſeemed to be gathering about the poems of Oſſian, little needs to be ſaid. That work, it is well known, was preſented to the public as a tranſlation from the Erſe; and

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and that it was no better than a fraud, Dr. Johnſon declared his opinion, without reſerve. If there was a manuſcript, in what age was it written, and where is it? If it was collected from oral recitation in different parts of the Highlands, who put it together in its preſent form? Theſe and ſuch like obſervations provoked the reſentment of Mr. Macpherſon: he ſent a threatening letter to the author, and Johnſon anſwered him in the rough phraſe of ſtern defiance. The two heroes frowned at a diſtance, but never came to action.

The few remaining occurrences may be eaſily diſpatched. The Univerſity of Oxford, in 1775, created Johnſon a Doctor of Laws, and ſoon after the publication of the political pamphlet, Mr. Thrale wiſhed to ſee Johnſon in Parliament; but whether an uncouth form, loud vociferation, and a violent temper, would have ſucceeded in that aſſembly, may well be a queſtion: Lord North diſapproved, and Johnſon, it ſeems, ever after diſliked the miniſter, in whoſe ſervice he had figured as a political writer.

The misfortunes of Dr. Dodd, in 1777, excited Johnſon's compaſſion: he wrote two petitions for that unhappy man, one to the King, another to the Queen: he alſo wrote a ſermon, which was preached by Dodd to the convicts in Newgate. What is become of the ſpeech, which Dodd delivered at the Old Bailey, when he was called up for judgment? Sir John has omitted that remarkable compoſition.

We come now to the laſt of Johnſon's literary labours. At the requeſt of the booksellers, he undertook the Lives of the Poets. The firſt publication was in 1778, and the whole was completed in the year 1780, or 81. His Biographer doubts whether he poſſeſſed all the qualities of a critic, and in particular a truly poetic faculty. For this he gives, in his way, a curious reaſon. Shakeſpeare talks of *the poet's eye, in a fine phrenzy rolling*, and Johnſon had no eye to roll and glance. But he had the mind's eye, and with that he was qualified for every ſubject upon which he exerciſed his pen. The Lives of the Poets are thought not inferior to any of his other works. In fact they are written upon ſo juſt a plan, with ſuch graces of order and connection, and with ſo comprehenſive a brevity, that we wiſh Sir John Hawkins had ſtudied him, night and day, as the true model of biography.

We now take leave of Johnſon as an author. From the cloſe of this laſt work, the malady that perſecuted him through life, came upon him with redoubled force. His conſtitution declined faſt, and the fabric of his mind ſeemed to be tottering. The contemplation of his approaching end was conſtantly before his eyes, and the proſpect of death, he declared, was terrible. Mr. Thrale died in April 1781, and Johnſon, to uſe his own words, felt the laſt flutter of his pulſe, and ſaw for the laſt time that face

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face which for years had looked upon him with benignity. Of his departed friend, he has given a true character in a handſome Latin epitaph, to be ſeen in the church at Streatham. In 1782, he received another ſhock: his old friend Levett expired without warning, and without pain. Events like theſe reminded Johnſon of his own mortality. He continued his viſits to Mrs. Thrale at Streatham, and it appears that, on the 5th of April 1783, he took his final leave of that lady, to whom, for near twenty years, he was under the higheſt obligations. In the ſummer of that year, Johnſon had a paralytic ſtroke, which affected his ſpeech only. By the care of Dr. Brockleſby and Dr. Heberden he recovered in a ſhort time. In the month of Auguſt he went to Lichfield, on a viſit to Mrs. Lucy Porter, the daughter of his wife by her firſt huſband, and on his return, paid his reſpects to Dr. Adams at Oxford. Mrs. Williams died at his houſe in Bolt Court, in September, during his abſence. This was another ſhock to a mind like his, ever agitated with the dread of his own diſſolution. He was now left in ſolitude, with nobody but Frank, the Negroe, his favourite ſervant, to ſoothe his anxious moments. In November he was ſwelled from head to foot with the dropſy. Dr. Brockleſby was again aſſiduous in his attendance: but it ſeems he owed his relief to an extraordinary effort of nature. While with all his fervour he was offering up his adoration and his prayers, he was ſuddenly obliged to riſe, and in the courſe of the day voided twenty pints of water. From this remarkable event he began to entertain hopes that the vigour of his conſtitution was not broken. His health was now ſo much reſtored, that for the ſake of converſing with his friends, he eſtabliſhed another club; and to ſerve a man, whom he had known in Mr. Thrale's ſervice for many years, the place of meeting was fixed at his houſe in Eſſex-ſtreet, near the Temple. Sir John Hawkins ſays, he was not made privy to this intention; and that it was matter of ſurpriſe to him, when he heard of it in Dec. 1783. The Biographer adds, "The more intimate of Johnſon's friends looked on this eſtabliſhment, both as a ſorry expedient to kill time, and a degradation of his talents. It was a mortification to polite perſons to aſſociate the clink of the tankard with moral diſquiſitions and literary inveſtigation: and many doubted, whether that pleaſure could be great, which was purchaſed at ſo cheap a rate as ſixpence." Poor Dr. Johnſon! he lived his days to be tried at laſt before a chairman of the Quarter Seſſions! but the charge, in general, is ſo abſurd, that, we truſt, he will be acquitted upon moſt of the points, which both tediouſly and dully are ſummed up againſt him. What is his offence? He inſtituted a club, of which Sir John Hawkins was not a member. We have made inquiry concerning this club, and find that the room is neat, commodious, and detached

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detached from the common frequenters of the houſe, nothing inferior to the chop-houſe in Ivy-lane. We find, moreover, that there are members, who, for their rank, their talents, and their literature, might claim reſpect from Sir John Hawkins. *The ſupercilious lip of ſcorn ſhould not protrude itſelf.* The club ſubſiſts to this hour, and the gentlemen are far from thinking it a ſorry waſte of their time. Sir John, being a ſtranger, cannot be admitted for his three pence *; and ſhould his name be ever aſſociated with literary inveſtigation, the thing *to degrade him* will not be the *clink of the tankard.*

In this club, Dr. Johnſon continued till about Midſummer 1784, when, with ſome appearance of health, he went into Derbyſhire, and thence to Lichfield. While he was in that part of the world, his friends in town were labouring for his benefit. Their opinion was, that the air of a more ſouthern climate would be of uſe. But a penſion of 300*l.* was a ſlender fund. Sir Joſhua Reynolds ſolicited for his friend, the patronage of the Chancellor. With Lord Thurlow, while he was at the bar, Johnſon was well acquainted. He ſaid to Mr. Murphy, twenty years ago, "Thurlow is a man of ſuch vigour of mind, that I never knew I was to meet him, but—I was going to tell a falſehood; I was going to ſay I was afraid of him, and that would not be true, for I was never afraid of any man; but I never knew that I was to meet Thurlow, but I knew I had ſomething to encounter." The Chancellor undertook to recommend Johnſon's caſe, but without ſucceſs. To ſave a valuable life, he offered from his own purſe 500*l.* Johnſon heard of it in the country, and wrote the following letter:

"My Lord,

"After a long and not inattentive obſervation of mankind, the generoſity of your Lordſhip's offer raiſes in me not leſs wonder than gratitude. Bounty, ſo liberally beſtowed, I ſhould gladly receive, if my condition made it neceſſary, for, to ſuch a mind, who would not be proud to own his obligations? But it has pleaſed God to reſtore me to ſo great a meaſure of health, that if I ſhould now appropriate ſo much of a fortune deſtined to do good, I could not eſcape from myſelf the charge of advancing a falſe claim. My journey to the continent, though I once thought it neceſſary, was never much encouraged by my phyſicians; and I was very deſirous that your Lordſhip ſhould be told of it by Sir Joſhua Reynolds, as an event very uncertain, for, if I grew much better, I ſhould not be willing if much worſe, I ſhould not be able, to migrate.—Your Lordſhip was firſt ſolicited without my knowledge; but, when I was told that you were pleaſed to honour me with your patronage, I did not expect to hear of a refuſal; yet, as I have had no long time to brood hope, and have not rioted in imaginary opulence, this cold recep-

* Sir John ſays, but erroneouſly, that ſtrangers might be admitted for three pence.

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tion has been ſcarce a diſappointment; and, from your Lordſhip's kindneſs, I have received a benefit, which only men like you are able to beſtow. I ſhall now live *mihi carior*, with a higher opinion of my own merit.

I am, my Lord,
Your Lordſhip's moſt obliged,
Sept. 1784. Moſt grateful,
And moſt humble ſervant,
SAM. JOHNSON."

We have, in this inſtance, the exertion of two congenial minds: one with a generous impulſe relieving merit in diſtreſs, and the other by gratitude and dignity of ſentiment riſing almoſt to an equal elevation. Of Dr. Brockleſby it muſt be ſaid, that, by the offer he made of his aſſiſtance, he has done himſelf immortal honour.

While Dr. Johnſon continued at Aſhburn in Derbyſhire, his diſorders began to return. In his way to town he viſited his native city, and Mrs. Porter, who lived there, for the laſt time. On the 16th of November he arrived at his houſe in Bolt Court, there to end his days. He was now relapſing into a dropſy, and was afflicted with an aſthma. Dr. Brockleſby attended him with aſſiduous care. Eternity preſented to his imagination an awful proſpect; and with as much virtue as in general is the lot of man, he ſhuddered at the approach of his diſſolution. He felt ſtrong perturbations of mind. His friends endeavoured all in their power to awaken the comfortable reflection of a life well ſpent. They prayed with him, and Johnſon poured out occaſionally the warmeſt effuſions of piety and devotion. As his end drew near, his friends had the ſatisfaction of ſeeing him cheerful and compoſed, inſomuch that he was able, in the courſe of his reſtleſs nights, to make tranſlations of Greek epigrams, and in the morning to give a copy to Mr. Langton. The love of life was ſtill an active principle. Feeling himſelf ſwelled with the dropſy, he imagined that, by inciſions in his legs, the water might be let off. Mr. Cruikſhank apprehended that a mortification would follow, but, notwithſtanding, yielded to his entreaties. While he was employed in ſcarifying his legs, Johnſon cried out, deeper, deeper; I want length of life, and you fear giving me pain, which I value not. The hiſtory of a death-bed is painful. He made his will, and left to Frank, his Negroe ſervant, 1500*l.* After this he grew worſe, and declined rapidly. On the 13th of Dec. 1784 (the laſt of his exiſtence on this ſide the grave) the deſire of living returned upon him with all its former vehemence. At eight in the morning, he ſtill thought that, by punctures and inciſions on his limbs, he might diſcharge the load of water that oppreſſed him. For this purpoſe he made uſe of a lancet, and afterwards of a pair of ſciſſars. No water

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water was diſcharged; an effuſion of blood followed, not leſs, as was conjectured, than eight or ten ounces. Sir John Hawkins is anxious to prove that this was not done to haſten his end; but of ſo moral and religious a man who can admit the ſuſpicion? After this operation, Johnſon fell into a doze, and continued in that ſtate till about ſeven in the evening, when he ſaid to Mr. Saſtres, "*Jam moriturus*," and, in a quarter of an hour after, expired without a groan.

On the 20th of December, with due funeral honours, and a numerous attendance of his friends, he was buried in Weſtminſter Abbey, near the foot of Shakeſpeare's monument, and cloſe to the coffin of his friend Garrick.

We have thus gone through the life of this extraordinary man. From a prodigious quantity of heterogeneous materials, we have endeavoured, in one regular ſeries, to give a clear and uninterrupted narration. The wild variety, which the Biographer has brought together, ſerves only to diſtract the attention of the reader, and to counteract that curioſity, which every one feels concerning thoſe, who have made themſelves eminent in their day. We have, in ſix hundred and two pages, a chaos of matter, and Dr. Johnſon lies under the load, like the giant buried in Sicily:

Dextra ſed anguſto manus eſt ſubjecta Peloro;
Læva, Pachyne, tibi; Lelybæo crura premuntur;
Degravat Ætna caput.

In our next, by way of Appendix to the Life, we ſhall examine the maxims, criticiſms, anecdotes, and philology, which, for the ſake of clearneſs and unity of deſign, we have been obliged, for the preſent, entirely to diſcard.

When we have taken leave of Sir John Hawkins, Dr. Johnſon's Works will then be before us. *Major rerum mihi naſcitur ordo!*

ART. II. *Memorial or Brief for the Count de Caglioſtro*, Defendant, againſt the King's Attorney General, Plaintiff, in the Cauſe of the Cardinal de Rohan, the Comteſſe de la Motte, and others: from the French Original, publiſhed at Paris; with an Introductory Preface, by Parkyns MacMahon. 8vo. 2s. 6d. Debrett. 1786.

ART. III. *Memorial for Count Caglioſtro*, Plaintiff, verſus Maitre Cheſnon, Jun. Commiſſary in the Chatelet of Paris, and Le Sieur de Launay, Governor of the Baſtile, Defendants. 8vo. 1s. 6d. Debrett. 1786.

THERE is hardly an inſtance, as the Author of the Preface obſerves, of a queſtion ſo intricate, and loſt in a wilderneſs of complicated incidents, as that which is now before us. The ſtate of facts may be collected from the Memorials, and reduced to the following points: A necklace, of the value of one

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one million six hundred thousand livres, was bought of Messrs. Bohmer and Co. jewellers to the Crown of France, for the use of the Queen. It is stated, that the Cardinal de Rohan declared to the jewellers, that he acted as an agent in the business, and that the real purchaser was the Queen. The Cardinal, moreover, produced a written instrument, setting forth the terms of the purchase, with the following words in the margin: "*Bon, bon: approuvé, Marie-Antoinette de France.*" This was exhibited as the full approbation of the Queen, purporting to be her name and signature. It is further stated, that her Majesty declared, "That she had never given any orders for the purchase, or ever approved of the terms, and that she never received the necklace." Some of the diamonds are said to have been taken from the necklace, and sold at Paris by the Comtesse de la Motte, and another parcel of them was disposed of in England, by her husband. It appears further, that the Comtesse de la Motte, in a Memorial exhibited by her, charged, that Cagliostro *commanded* the Cardinal de Rohan, by that influence and authority which he assumed over his Eminence, to have the necklace sold, in the manner already mentioned. In the same Memorial, Cagliostro is represented as an empiric, a mean alchymist, a dreamer on the philosopher's stone, a pretender, a Portuguese Jew, a Greek, an Egyptian of Alexandria, a sorcerer, and a self-created Count. It is added, that Cagliostro, intrusted by the Cardinal with the necklace, took the jewels to pieces, in order to add to a fortune unknown and unheard of before. Cagliostro answers, that he never saw the necklace; and he complains of the abusive terms made use of against him. In the Attorney General's Information it is stated, that this extraordinary transaction took place in Jan. 1785; and on the 29th of that month, the jewellers subscribed to the terms proposed by the Cardinal, and the necklace was delivered on the first of July following.—Such are the prominent features of this business: the parties being put under arrest, were confined in the Bastile.

One circumstance more is curious, and material: Cagliostro says, that, being acquainted with the Cardinal, he was introduced by him to Madame de la Motte, on the following occasion: The Cardinal told him, that the Queen was afflicted with the deepest melancholy, on account of a prediction, that she and another lady would die in child-bed. On the following day, the Countess told Cagliostro, at the Cardinal's house, that the other lady died, as was foretold, and that the Queen apprehended the same fate. "If you," said she, to Cagliostro, "know what will happen, or if you can find it out, I will repair to-morrow to Versailles, and make my report to her Majesty." At the private request of the Cardinal, Cagliostro assumed to be an adept in the occult sciences, and for the sake of appeasing the Queen's

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fears, undertook a ridiculous ſcene of mummery, at which it is aſtoniſhing that the Cardinal was preſent and aſſiſting. The niece of Madame de la Motte (a young lady, of the age of 15) was placed behind a ſcreen, to think of what object ſhe wiſhed to ſee. Caglioſtro made uſe of magnetiſm: and a phantom appeared to the niece, in form and feature like the Queen. To this apparition Caglioſtro ordered the young girl to put the queſtion, whether the Queen was to be brought to bed ſafely? The phantom bowed its head, and thus the Queen of France was to be relieved from her apprehenſions. This, it ſeems, was the firſt knowledge Caglioſtro had of Madame de la Motte, and to this, he ſays, it was owing that he was afterwards charged as an accomplice in the fraud of the necklace. Further light into this myſterious buſineſs the pamphlet, before us does not afford. What evidence was received on the trial of the ſeveral parties we are not told. The event, however, is well known: the Counteſs was publicly whipped; the Cardinal was acquitted, and Caglioſtro was baniſhed from the kingdom of France. A groſſer fraud, with the addition of a moſt daring forgery, was, perhaps, never committed. The whole preſents a ſcene of perplexity, and we have no clue to guide us through the maze. All we can do, is to give a brief account of the three perſons accuſed.

Cardinal de Rohan is of the higheſt rank, both in temporal and clerical dignities; deſcended from one of the firſt families in France, whoſe anceſtors held independent principalities in Britany. Himſelf a Prince of the Roman Empire, in right of his biſhopric of Straſburgh; Grand Almoner to his Moſt Chriſtian Majeſty; and poſſeſſed of church preferments to the annual amount of 60,000 *l.* ſterling.

The next is the Comteſſe de la Motte, deſcended, as is confidently ſaid, from Henry II. of France, by a baſtard line. She lived for ſome time in obſcurity, and followed the buſineſs of a mantua-maker, till the generous hand of the Marchioneſs de Brainvilliers was ſtretched out to her aſſiſtance.

Of himſelf, Count Caglioſtro, in the Memorial before us, ſpeaks at large, but with regard to his birth and parentage leaves the public in utter darkneſs. He has been ſaid to be the ſon of Pinto, the late Grand Maſter of Malta; but the author of the Preface to this work aſſures us, that Caglioſtro is deſcended from the Imperial family of Comnenes, who reigned over the Chriſtian empire of Trebiſond, and in proceſs of time became tributary to the Turk. The Preface further adds, that Caglioſtro is the only ſurviving ſon of the Prince, who, about 25 years ago, was maſſacred in a ſeditious inſurrection. Caglioſtro was ſaved from the fury of the conſpirators, conveyed to Medina, and the Cheriff had the generoſity to educate him in the religion of

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his Chriſtian parents. In the Memorial, Caglioſtro ſays, he cannot ſpeak poſitively either of the place of his nativity, or of his parents. The years of his childhood were paſſed in the city of Medina in Arabia. He was bred up under the name of Achorat. The name of his governor was Althotas; he had, beſides, a white ſervant, and two blacks. A cloud hung over his birth, and his governor would never clear it up. He was inſtructed in all the eaſtern languages, and he delighted in botany and phyſic. At the age of 12, he ſet out with Althotas to viſit the pyramids of Egypt, and a caravan was prepared for the purpoſe. At Mecca, the Cheriff, choſen, as is the cuſtom, from the deſcendants of Mahomet, honoured him with marks of diſtinction. He remained at Mecca three years, receiving from the Cheriff the moſt endearing tokens of affection. The Black who attended him was, it ſeems, in the ſecret of Caglioſtro's birth, and, what is ſurpriſing, would not diſcover it. All that could be wrung from him was, "Beware of the city of Trebiſond." Caglioſtro proceeded to viſit the pyramids, and paſſed three years in travelling through Aſia and Africa. In 1766, he arrived at Rhodes, and thence embarked for Malta. He was graciouſly received by the Grand Maſter, Pinto. His governor now aſſumed a clerical dreſs, and with it the inſignia of the order of Malta. The Chevalier D'Aquino, by the deſire of the Grand Maſter, attended Caglioſtro on all occaſions, and did him the honours of the iſland. Pinto is ſuppoſed to know Caglioſtro's birth, but he, like the reſt, would divulge nothing. Surely no ſecret was ever ſo wonderfully kept! Althotas, the governor, died at Malta: Caglioſtro, unable, after ſo grievous a loſs, to endure the iſland, left the place, in order to travel over Europe, accompanied by the Chevalier d'Aquino, who was ſo obliging as to ſupply all his wants, but from what fund we are not told. He viſited Sicily, the iſlands of the Archipelago, and at length landed at Naples; whence, in 1770, he proceeded to Rome, being provided with a letter of credit on a banking houſe in that city. Who furniſhed this letter of credit remains a ſecret. He was there much careſſed by Ganganelli (afterwards Pope Clement XIV.), and by the other Cardinals. Caglioſtro was, at this time, in his twenty-ſecond year. Serafina Felichiani, a lady hardly out of her infancy, by the charms of her perſon kindled a flame in his breaſt, which ſixteen years marriage have only ſerved to ſtrengthen. He viſited Spain, Portugal, England, Holland, Courland, Peterſburgh, and Poland, with a felicity that never attended any perſon out of a romance, namely, a conſtant ſupply of money, but from what hand, he either does not know, or is not willing to tell. It looks as if he travelled with Fortunatus's purſe. In England, he ſays, he knew the nobility, and the people; a moſt general acquaint-

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ance! In 1780 he arrived at Straſburg, and not able there to conceal his talents, he was obliged to make his knowledge of phyſic uſeful to the public. The poor, the corps of artillery, and the other regiments at Straſburgh, all experienced his ſkill in medicine. The inns, he ſays, could not accommodate the numbers that flocked to Straſburgh on his account. He diſtributed medicines, and paid the apothecary for them. We admire ſuch acts of benevolence, but ſtill wiſh to know where was his Mexico, or his Peru. It was at Straſburgh that he became acquainted with the Cardinal de Rohan, and with him he ſet out for Paris, to cure the Prince Soubiſe of a mortification. But the faculty, on his arrival, having pronounced the Prince in a fair way, he never ſaw him. At Paris he again made his phyſical talent uſeful: he viſited patients without a fee, from five in the morning till twelve at night; diſtributed medicines, and paid the apothecary out of his own purſe. He returned to Straſburgh; but being there groſsly libelled, and called Antichriſt, Wandering Jew, the Man of 1400 years old, &c. he reſolved to honour that place no longer with his preſence. Having heard that the Chevalier D'Aquino was ill at Naples, he went thither; but arrived only time enough to take the laſt farewell of his friend. He next poſted to Bourdeaux, from thence to Lyons, and, on the 30th of January 1785, viſited Paris. He there ſaw the Cardinal de Rohan. In a ſhort time after, the ſcene of the lady behind the ſcreen was acted; and the affair of the necklace (which ſtill remains a moſt myſterious tranſaction) followed faſt upon it. It were much to be wiſhed that an authentic copy of the trial, and of the evidence, were publiſhed: we ſhould then be able, upon juſt grounds, to form a decided judgment.

There remains ſtill another wonderful incident in the misfortunes of Count Caglioſtro. He has, ſince his arrival in England, publiſhed a memorial * againſt the Governor of the Baſtile, and a Commiſſary in the Chatelet at Paris, in which he complains, that, on his being taken into cuſtody, all his effects were ſeized, and he has been plundered of,

1. Fifteen rouleaux, containing each fifty double Louis-d'ors.

2. A money-bag, containing 1233 Roman and Venetian ſequins.

3. Twenty-four Spaniſh quadruples.

4. Two portfolios, one red, the other green, containing certificates and other papers. In the green one were forty-ſeven bills of 1,000 livres each.

* The title of which ſtands (Art. III.) at the head of this Article.

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To the end that a matter of this nature may be fairly brought to light, the King of France, we are told, has granted his permission to Count Caglioſtro to reviſit Paris. We wiſh he would embrace the offer, as in ſuch a ſuit, in order to prove that he had the above property, it would be neceſſary to ſhew when and where he received the money, and by whom the forty-ſeven bills were drawn: at preſent the whole is too problematical. In modern times, there has not occurred ſo ſingular a ſtory. It is for that reaſon that we have endeavoured to give the Reader a compendious view of ſo curious a ſubject. The tale has not impoſed upon the people of France. We were going to add, for the benefit of this country, *Beware of counterfeits, for ſuch are abroad*; but the advice, we are now told, is altogether unneceſſary; Caglioſtro is already at the end of his line: a newspaper informs us, that his goods are ſold, and that, no banker being ready to ſupply his wants, this romantic adventurer has diſappeared. Engliſhmen have been duped by a rabbit woman, a man in a bottle, Elizabeth Canning, and a Cock-lane ghoſt; but in the preſent inſtance, credulity has not been the epidemic diſeaſe of the times. Two caſes of impoſition are all that have reached our ears, and both, we underſtand, are in the neighbourhood of the metropolis. The amount, we hear, is not likely to be ruinous to the parties; but in all events we are glad that this country is no longer to harbour ſo equivocal a character, as that of Count CAGLIOSTRO!

ART. IV. TRANSACTIONS of the *American* PHILOSOPHICAL SOCIETY, Vol. II. continued. See our laſt, p. 295.

METEOROLOGICAL PAPERS.

A Propoſal for a new Hygrometer. By B. Franklin.

THE hygrometer which Dr. Franklin here recommends, is compoſed of a piece of fine grained mahogany, about the thinneſs of a line, and in width about two inches acroſs the grain; to be fixed in ſuch a manner that its contraction and dilatation, by the dryneſs and moiſture of the air, may be meaſured by ſenſible diviſions, pointed to by a moveable hand, or index, on a marked ſcale. The Doctor was induced to recommend this ſpecies of hygrometer, from obſerving the lid of a mahogany caſe, in ſeveral different places, during his travels, to be remarkably ſenſible of the dryneſs or moiſture of the air.

The Theory of Lightning and Thunder Storms. By Andrew Oliver, Eſq.

It has been generally ſuppoſed that the electric charges, which are exhibited in repeated flaſhes of lightning, during a thunder ſtorm, are previouſly accumulated in the vapours which conſti-

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tute the cloud; and that theſe vapours, when they become by any means overcharged with electric matter, or deprived of their natural quantity of it, diſcharge their ſuperfluity to, or receive their neceſſary ſupplies from, either the earth, or ſome neighbouring cloud, in ſucceſſive exploſions, until an equilibrium is reſtored between them. Mr. Oliver, however, contrary to this theory, endeavours to prove that the charges reſide not in the cloud, or in the vapours of which it is compoſed, but in the air which ſuſtains them. He proves by a variety of experiments that the electric capacity of the air is leſſened by condenſation, and increaſed by heat; the different regions of the atmoſphere will therefore become differently electrical: if, from the contrary currents of air, which frequently take place in different heights of the atmoſphere, theſe regions ſhould perchance become ſituated over, or adjacent to one another, like ſtrata of minerals in the bowels of the earth; what the metalline coating is to a pane of glaſs, the ſame would clouds be to theſe differently electrical regions of air, the electrical equilibrium of which might be reſtored by means of ſpontaneous diſcharges through the pure air between the clouds. This theory is exemplified by the experiments of former electricians, as well as by ſome new ones of the Author's.

How the clouds are generated, formed, and adapted to theſe grand purpoſes in the œconomy of nature, is next conſidered; and, in the proſecution of theſe inquiries, Mr. Oliver makes ſome very curious remarks on evaporation, and the various cauſes of atmoſpherical currents. The paper concludes with anſwers to ſuch objections as the author ſuppoſes may be made to the new theory which he has given.

The Theory of Waterſpouts. By the ſame.

Before our Author proceeds to give a philoſophical ſolution of theſe curious phenomena, in which the principal fluids of our globe, air and water, are largely concerned, he makes ſeveral obſervations on the nature and properties of fluids in general. Theſe being premiſed, he enters more minutely into the examination of the atmoſphere, and enumerates the principal cauſes of the changes which it undergoes in different places.

'Some parts of the ocean,' he ſays, 'are liable to long and extenſive calms, during the continuance of which the heat is ſcarcely tolerable. Where theſe take place, the air muſt neceſſarily undergo proportional changes in its denſity; and, when heated and rarefied to ſome certain degree, will give way to the denſer air, now proportionably diſpoſed to flow in, from all quarters without the limits of the calm.

'When once this ſtagnated air, eſpecially if of any great extent, becomes ſpecifically lighter than the ſurrounding air, and ſufficiently rare to be ſupplanted by it; the latter will, of courſe, ſet in from every ſide in horizontal currents; which will flow either directly, or obliquely,

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obliquely, towards one point, in or near the centre of the becalmed region aforeſaid; the obliquities of which currents will depend upon the velocities and directions of the winds, or currents of air, which might previouſly have taken place in the ſurrounding regions. When theſe currents arrive at the centre of their mutual convergency, all the ſtagnated and rarefied air which was before incumbent upon the calm ſurface of the ſea, will have been expelled and forced higher up into the atmoſphere, upon which theſe currents, by their mutual concourſe in one place, will exceſſively crowd each other, as obſerved above, wherever it happens, driving the central air upwards with a violent blaſt; which, ſhould the currents ſet in obliquely, and ſo converge with a ſpiral motion towards the centre of their mutual concourſe, would aſcend as through the ſcrew of Archimedes, or the worm of a cork-ſcrew, to both of which, navigators have likened theſe ſpouts; otherwiſe it would aſcend through a ſtrait narrow funnel, which, if filled with any opaque matter would become viſible, and at a diſtance would reſemble a ſpeaking trumpet with the ſmall end downwards, in which form the waterſpout frequently appears. In the former caſe, a whirlwind round about the centre would undoubtedly be the conſequence; and in either, a waterſpout would probably be produced.'

Such is the account which Mr. Oliver gives of the phenomenon in queſtion; but as the deſcriptions of waterſpouts are, in general, ſuch only as are handed to us by mariners, who have the moſt frequent opportunities of ſeeing them, and who cannot be expected to obſerve them with that circumſtantial accuracy which may be neceſſary for the foundation of a phyſical ſolution of ſo extraordinary an appearance,—we are under the neceſſity of ſuſpending our judgment of theſe phenomena until they have been obſerved by men of ſcience.

Conjectures concerning Wind and Waterſpouts, Tornados, and Hurricanes. By Dr. John Perkins.

Contrary to the opinion delivered in the former paper, Dr. Perkins aſſerts the deſcent of the water in waterſpouts, and he ſupports his aſſertion by a number of undeniable evidences. Having eſtabliſhed this fact, he next proceeds to explain the various forms which theſe phenomena aſſume, and the concomitant appearances with which they are accompanied. Our Author then offers ſome remarks on Mr. Stuart's accounts and figures of waterſpouts, as given in the Philoſophical Tranſactions, which ſerve to corroborate his theory of deſcent: he firſt conſiders the great roar that attends a complete ſpout; it is the ſame as that in cataracts or falls of water from great eminences; this kind of roar could not exiſt if the waters aſcended. Mr. Stuart's figures of great ſpouts are drawn with the appearance of a buſh round their baſe; this, Dr. Perkins ſays, 'is a neceſſary conſequence of the water's falling; it riſes up from the foot of the ſpout, and falls back in a parabolic manner into the ſea. As was ſaid of the roar juſt now, ſo it may be ſaid of this, that it could not have exiſted

in any conceivable way of aſcent; while, on the contrary, it is perfectly agreeable to nature, on the principle of deſcent.'

'The appearance of a break, or partition, in the trunk of the ſpout, at the top of the buſh, is a very curious phenomenon: it is not real, but only apparent, and could not have happened without the buſh; it being cauſed by the refraction of the rays through the drops of water which conſtitute the top of the buſh, whence a divergency, and ſo much loſs of viſion.

'In great ſpouts there is alſo a pillar-like appearance, being a part of the trunk within the buſh; by another refraction through the ſides of the buſh it appears much larger than the trunk, and is limited in altitude by the buſh.'

In this manner our Author proceeds, explaining, on philoſophical principles, the appearances with which waterſpouts are attended; and, confining himſelf wholly to facts, he advances no hypotheſis which the phenomenon itſelf does not warrant.

Tornados and hurricanes, Dr. Perkins thinks, are of the ſame general nature, although differing in ſome circumſtances and appearances. The tornado, whirlwind, or, as our Author calls it, windſpout, begins ſuddenly; more or leſs of clouds being drawn together, a ſpout of wind comes from them, and ſtrikes the ground, in a round ſpot of a few perches diameter, with a prone direction in the courſe of the wind of the day, and proceeds thus half a mile, or a mile. The proneneſs of its deſcent makes it rebound from the earth, throwing ſuch things as are moveable before it, but ſome ſideways. A vapour, miſt, or rain, deſcends with it, by which its path is marked.

The hurricanes of the Weſt Indies are perhaps the moſt violent convulſions to which the atmoſphere is ſubject. Dr. Perkins believes, that they are owing to ſome occaſional obſtruction in the uſual and natural procedure of the equatorial trade winds; but he acknowledges, that to account ſatisfactorily for them, requires more (and more circumſtantial) obſervations, than thoſe with which we are furniſhed; ſo that, at preſent, all that can be ſaid of their origin and cauſes muſt be merely conjectural.

Experiments on Evaporation, and Meteorological Obſervations made at Bradford in New England. By the Rev. Sam. Williams, A. M.

Theſe experiments on evaporation were made to aſcertain the quantity of moiſture exhaled from a given ſurface in a given time. Mr. Williams allows their inſufficiency, and the uncertainty of their reſults.

The meteorological obſervations form a complete diary of the barometer, thermometer, winds, rain, &c. for the year 1772.

Meteorological Obſervations. By J. Maddiſon, Eſq.

A diary of the barometer, thermometer, winds, and weather, from July 3, 1777, to Aug. 17, 1778, with occaſional remarks.

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The most material phenomenon in this diary is the very small variation of the barometer, which was not more than $1\frac{1}{16}$ inches during the whole time.

Account of a remarkable Meteor seen at Williamsburg, Oct. 31, 1779. By John Page, Esq.

This meteor was seen about ten minutes past six in the evening, on the horizon, at about 4 degrees westward of the north: it was visible for near 15 minutes, 'as bright,' says our Author, 'as shining silver, and as broad as the enlightened part of the new moon when first visible, and about 7° in length.'

Account of the same, seen at Philadelphia. By David Rittenhouse, Esq.

According to these observations, the meteor fell at Philadelphia, S. 70° W. Comparing this with the former account, Mr. R. concludes that it must have fallen on or near the Ouasiota mountains, about 480 miles from Philadelphia, and 365 from Williamsburg. The breadth of the luminous vapour, our Author estimated at a quarter of a degree, which, at the distance of 480 miles, must have been upwards of two miles.

Observations on the Aurora Borealis. By the Reverend Jeremy Belknap.

As this curious account cannot be abridged, we shall give it in the Author's own words:

'About ten o'clock on Saturday last [the paper is dated March 31, 1783], the hemisphere was all in a glow; the vapours ascended from all points and met in a central one in the zenith: all the difference between the south and north part of the heavens was, that the vapour did not begin to rise so near the horizon in the south as in the north. There had been a small shower with a few thunder claps, and a bright rainbow in the afternoon; and there was a gentle western breeze in the evening, which came in flaws, with intervals of two or three minutes; in these intervals I could plainly perceive a rustling noise, which was easily distinguished from the sound of the wind, and could not be heard till the flaw had subsided. The flashing of the vapour was extremely quick; whether accelerated by the wind I cannot say; but from that quarter where the greatest quantity of vapour seemed to be in motion, the sound was the plainest; and this, during my observation, was the eastern. The scene lasted about half an hour.'

We do not remember to have seen any account where a *rustling noise, like the brushing of silk*, as Mr. B. expresses it, is mentioned as an attendant on the phenomenon of the Aurora Borealis.

[*To be concluded in our next.*]

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ART. V. *A Defence of the Conſtitution of Government of the United States of America.* By John Adams, LL. D. and Member of the Academy of Arts and Sciences at Boſton. 8vo. 5s. Boards. Dilly. 1787.

WE have not met with a greater diſappointment, in the courſe of our literary labours, than we have experienced with reſpect to the work now before us. The character of Dr. Adams, as a man of ſagacity and talents, ſtands very high in the world, and the experience he has had in the adminiſtration of American affairs, naturally made us hope for much uſeful information on the ſubject of legiſlation and government, from a performance written by him expreſsly on that ſubject. We therefore opened the book with eager expectation, but, to our great regret, we found in it nothing anſwerable to our prepoſſeſſions in its favour. On reading the Preface, we thought we diſcovered an oſtentatious diſplay of extenſive reading, and a general knowledge of arts and ſciences, that would have been natural enough in a very *young* writer, eager to impreſs his readers with a high idea of his acquirements; and we obſerved ſomewhat of an embarraſſed affectation of elocution, which perfectly correſponded with that idea. But we were diſpoſed to paſs over little defects, and to conſider them merely as common inſtances of human imperfection, ſuch as frequently ſerve to lower the character of the moſt exalted among mankind. We therefore proceeded to the body of the work itſelf, not doubting but that we ſhould there find abundant compenſation for the ſlight check we had met with at the outſet. Accordingly, we proceeded, from page to page, with increaſing deſire to diſcover the pearl that we thought was undoubtedly concealed among ſuch a quantity of pebbles, till we arrived at the very end of the work, without being able to find the treaſure we had been ſo anxiouſly ſearching for; and, in courſe, we cloſed the book with diſappointment.

We ſhould here have cloſed alſo our review of this article, did we not think ourſelves under an obligation, from the nature of our office, and the reſpect which we owe to the Public, to give ſome farther account of a work offered to the world by a character ſo reſpectable as that of the American Ambaſſador. This, we hope, will be admitted as an apology for our extending this article to a greater length than we think its own intrinſic merit could authoriſe.

The diviſions of this performance are called *letters*, but they bear no mark of epiſtolary correſpondence, except that every chapter begins with "My dear Sir,"—and at the end are addreſſed "*William Stephens Smith Eſq.*;" and in one place, the hiſtorian, *Smith*, is called his correſpondent's nameſake.

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The letters themſelves contain a *general* ſketch of the hiſtory and conſtitution of moſt of thoſe republics which have exiſted on the earth, from the earlieſt records to the preſent time; with ſome account of the opinions of certain eminent men, on the ſubject of legiſlation and government. The profeſſed intention of all theſe detached hiſtorical paſſages, is to combat an opinion of M. Turgot's; who, in his letter to Dr. Price, confeſſes "that he is not ſatisfied with the conſtitutions which have hitherto been formed for the different States of America." Obſerving, that by moſt of them the cuſtoms of England are imitated without any motive, *inſtead of collecting all authority into one centre, that of the nation*, "they have eſtabliſhed different bodies, a body of Repreſentatives, a Council, and a Governor, becauſe there is in England, a Houſe of Commons, a Houſe of Lords, and a King. They endeavour to balance theſe different powers, as if this equilibrium, which in England may be a neceſſary check to the enormous influence of royalty, could be of any uſe in republics founded upon the equality of all the citizens, and as if eſtabliſhing different orders of men was not a ſource of diviſions and diſputes." This looſe, indigeſted paſſage, the abſurdity of which might have been as ſufficiently expoſed in three pages as in three thouſand, has given our Author a pretext for paſſing in review the various political inſtitutions of the different republics mentioned in hiſtory, with a view to ſhow, 'that *certain balances of power muſt be eſtabliſhed*, or *confuſion and diviſions muſt be the conſequence*; and that *wherever an attempt has been made to throw all power into the hands of any one body of men, oppreſſion and political diſtreſs has been the inevitable conſequence, inſtead of tranquillity and good order.*' This is the ſubſtance of the whole volume, and it doubtleſs contains a truth that few perſons who have turned their thoughts to ſubjects of this kind will be diſpoſed to diſpute. But if they were to ſay, "we readily admit all this; we have long known that *certain checks* of power are neceſſary to inſure liberty to the people, and eſtabliſh a tranquillity of government; but what we wiſh to be accurately informed of, is—what are thoſe checks that will moſt effectually anſwer theſe purpoſes, and how ſhall a government be conſtituted to obtain them in the moſt perfect manner, for people ſo circumſtanced as the Americans?" For an anſwer to this queſtion, the reader will ſearch this volume in vain; for, unleſs it be a few vague and indiſcriminate praiſes of the *Britiſh* conſtitution (not the conſtitution of the American States), he will meet with nothing that ſeems to have a tendency that way. We are indeed repeatedly told, that no government can exiſt, but where a balance, conſiſting of three parts, is preſerved. Upon this point, like Lord Cheſterfield with the Graces, Dr. Adams dwells for ever. It occurs in almoſt every page of the book; but always in general terms, which convey no definite

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nite idea to the inquiſitive mind. Indeed, unleſs it be in the paſſage from M. Turgot, quoted above, the reader ſcarcely acquires any information concerning the conſtitution of the American States: nor is he any where told, in a diſtinct manner, what is the nature of that Britiſh conſtitution, which, in general terms, is held forth to our admiration, in every part of the book.

It is ſcarcely poſſible for us to conceive how a man of Dr. Adams's parts and knowledge, ſhould have been led to offer to the world, a book containing ſo many contradictions and abſurdities as we meet with in this volume. He obſerves (Preface, p. ii.) that 'in ſo general a refinement, or rather reformation of manners and improvement of knowledge (ſpeaking of modern Europe), is it not unaccountable, that the knowledge of the principles and conſtruction of free governments, in which the happineſs of life, and even the farther progreſs of improvement in education and ſociety, in knowledge and virtue, are ſo deeply intereſted, ſhould have remained at a full ſtand for two or three thouſand years?'—How is this to be reconciled with the following paſſage from the ſame Preface, p. xxv.? 'The Engliſh have in reality blended together the feudal inſtitutions with thoſe of the Greeks and Romans; *and out of all have made that noble compoſition, which avoids the inconveniencies, and retains the advantages of both.*' Again, p. 76. 'I only contend that the Engliſh conſtitution is, in theory, the moſt ſtupendous fabric of the human invention, both for the adjuſtment of the balance, and the prevention of its vibrations; and that the Americans ought to be applauded inſtead of cenſured, for imitating it as far as they have. Not the formation of languages, not the whole art of navigation and ſhipbuilding, does more honour to the human underſtanding than this ſyſtem of government.' And has this been no improvement?—He proceeds: 'The Americans have not indeed imitated it in giving a negative upon their legiſlature to the executive power; in this reſpect their balances are incomplete, very much to my mortification: in other reſpects they have fallen ſhort of perfection, by giving the choice of ſome militia officers, &c. to the people—theſe are however ſmall matters at preſent. They have not made their firſt magiſtrates hereditary, nor their ſenators: here they differ from the Engliſh conſtitution, and with great propriety.'

We are glad to collect together the ſcattered hints that occur in different parts of the book on the ſubject announced in its title. They are very few, and might be compriſed in a ſmall compaſs; yet few as they are, they do not correſpond with each other. Our Author's idea of the means of perfecting the Britiſh conſtitution, which occurs at p. 371, neither accords with the improvements of it above ſuggeſted, nor with the ideas entertained

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by moſt of the conſtitution-menders in Britain, who lately offered to the public their thoughts on that ſubject.

'The improvements to be made in the Engliſh conſtitution *lie entirely in the Houſe of Commons.*' [Here we find no objection to the hereditary king and nobles.] 'If county members were aboliſhed, and repreſentatives proportionally and frequently choſen in ſmall diſtricts, and if no candidate could be choſen but an eſtabliſhed long ſettled inhabitant of that diſtrict, it would be impoſſible to corrupt the people of England, and the Houſe of Commons might be an immortal guardian of the national liberty. Inſtead of projects to aboliſh Kings and Lords, if the Houſe of Commons had been attended to, wild wars would not have been engaged in, nor countleſs millions thrown away, *nor would there have remained an imperfection, perhaps, in the Engliſh conſtitution.*' Thoſe who have reflected deeply on the ſcience of government, and carefully attended to facts, will no doubt ſmile at the ſanguine expectations of this ſpeculative reformer. They know that perfection in human affairs cannot be thus eaſily attained.

The great object that Dr. Adams contends for, throughout all this work, is the neceſſity of a balance of powers in every government. 'It may,' ſays he (p. 87.), 'be laid down as a univerſal maxim, that every government that has not three independent branches in its legiſlature, will ſoon become an abſolute monarchy; or an arrogant nobility, increaſing every day in a rage for ſplendor and magnificence, will annihilate the people, and attended with their horſes, hounds, and vaſſals, will run down the King as they would hunt a deer, wiſhing for nothing ſo much as to be in at the death.' The ſame ſentiment is continually repeated in this volume. The balances, the balances, are perpetually rung in our ears; but in all the conſtitutions here paſſed in review before the reader, thoſe of America and England not excepted, there is not given a diſtinct account of the *real* balancing powers of any ſtate, or the particulars in which that balance conſiſted. The following account of a balance of power, if it does not inſtruct, may at leaſt entertain the reader: it occurs in p. 100.

'The true meaning of a balance of power is beſt conceived by conſidering what the nature of a balance is. It ſuppoſes *three* things; firſt, the part which is held, together with the hand that holds it; and then the two ſcales, with whatever is weighed therein. In a ſtate within itſelf the balance muſt be held by a third hand, who is to deal the remaining power [*Qu.* What remaining power?] with the utmoſt exactneſs into the ſeveral ſcales. The balance may be held by the weakeſt, who by his addreſs, removing from either ſcale and adding his own, may keep the ſcales duly poiſed, &c.' In ſhort (probably from

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from this fanciful analogy) with our Author, *three* balancing powers, and neither more nor leſs, are always neceſſary; but who does not know, that not only *three*, but *thirty*, or three hundred, different political powers, may poſſibly be ſo balanced as to be kept firm and ſteady? Even in the Britiſh conſtitution, to which he ſo often refers, the balancing powers, though nominally *three* only, *viz.* King, Lords, and Commons (by which laſt term is meant the lower houſe of parliament), yet in reality conſiſt virtually of four powers, in all queſtions of great importance at leaſt, where the great body of the people take a part, and by their influence have a power to give a decided advantage to whatever party they ſhall eſpouſe.—This was finely illuſtrated not long ago, when the King and the Upper Houſe oppoſed the will of the Houſe of Commons—who, by a great majority of their own body, inſiſted on claiming a privilege which the nation at large thought they were not entitled to exerciſe: and though the King and the Lords muſt of neceſſity, on that occaſion, have given up the conteſt, but for the almoſt unanimous ſupport of the nation, yet by means of that ſupport they obtained a complete victory, and the Commons were obliged to yield.

In a hundred places, perhaps, of this work, Dr. Adams repeats, that liberty can only exiſt in a ſtate where there are three independent balancing powers; and in as many places he explains what conſtitutes, in his opinion, the neceſſary independence of theſe powers, *viz.* the being poſſeſſed, each of them, of a negative voice with regard to the enacting of laws. This circumſtance alone he thinks entirely ſufficient to anſwer all the purpoſes of a perfect balance. In conformity with this idea, talking of Rome, he obſerves, p. 335, that 'if the Conſuls had been poſſeſſed of a negative in the legiſlature, and of all the executive authority, and the ſenate and people had been made equal and independent in the firſt eſtabliſhment of the commonwealth, it is impoſſible for any man to prove that the republic would not have remained in vigour and in glory at this hour.' This will readily be granted; but we hope he will not be able to deny, that, although all theſe regulations had been eſtabliſhed, it would be equally *impoſſible for any man to prove that the republic would have remained in vigour and in glory at this hour.* The fact is, that all theſe regulations might have taken place, and the republic might notwithſtanding have been of ſhorter duration than it was; for before any thing deciſive on this ſubject can be ſaid, a great many circumſtances muſt be attended to that he has overlooked. A particular order of men in the ſtate may be authoriſed *by the conſtitution* to have a negative on all acts of legiſlation, and yet may be ſo circumſtanced as never to be able to exerciſe that power. This is, in fact, very nearly the caſe in Britain, at this preſent moment, for though the King has doubtleſs a full right to

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to negative any law, yet when did he exerciſe that power? And in how few caſes could he do it with effect, however diſpoſed to do ſo? Thoſe therefore who repreſent this as the diſcriminating feature, and peculiar mark of excellence in the Britiſh conſtitution, look no farther than the ſurface, and can give to others no proper idea either of its excellencies or defects. This, we are ſorry to ſay, is the caſe with our Author; for he does not *once*, in the courſe of this work, that we could obſerve (and we have read it all with care), ſo much as touch at the leading ſprings which conſtituted the concealed though real balance of power in any of thoſe ſtates whoſe revolutions he recites. Had the book been written by a youth, with a view to obtain ſome academical prize, we ſhould have ſaid it afforded indications of an active mind that gave hopes of future acquirements; but that the young man, too eager to diſcover the extent of his reading, had careleſsly adopted ſome confuſed notions of government, and haſtily ſkimmed the ſurface of the ſubject, without having taken time deliberately to inveſtigate particulars, and ſift the matter to the bottom. This we ſhould, in *that caſe*, have ſaid. But we cannot bring ourſelves to think that a man of Dr. Adams's known abilities could poſſibly be in the ſame predicament; for which reaſon we conclude that he muſt have ſome point to carry, ſome object in view, beyond the Atlantic, with which we are not acquainted, and that he has been ſenſible that a book of the nature of this which now lies before us, is well calculated to anſwer his purpoſe. It may indeed amuſe the ignorant, it may miſlead the unwary, but it neither can inform nor entertain the philoſopher, nor the man of letters.

We are the more confirmed in our opinion, by obſerving, that, in the letter which he entitles *concluſion*, there are ſome pertinent and judicious remarks on the bad conſequences that muſt be expected to reſult from authorizing a popular aſſembly to nominate officers in a ſtate. Theſe remarks are evidently dictated by good ſenſe and attentive obſervation; which ſatisfies us it was not from inability in the Author, that the reſt of his book conſiſts of materials ſo exceedingly different from this part.

It would give us great pleaſure to ſee ſome judicious treatiſe on the ſubject of government, peculiarly calculated for the ſituation and circumſtances of the Americans, by a man of ſuch influence among them as might induce them to adopt ſome practicable plan; for it pains us to ſee a numerous people, once our fellow ſubjects, ſtill our fellow Chriſtians, and who (we truſt) will long continue our commercial friends, involved in diſtreſſes from which they evidently know not how to extricate themſelves. We hoped that this might have been the book, and we regret exceedingly that we have been ſo much diſappointed.

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ART. VI. *Sermons on the Chriſtian Doctrine*, as received by the different Denominations of Chriſtians: to which are added, Sermons on the Security and Happineſs of a virtuous Courſe, on the Goodneſs of God, and on the Reſurrection of Lazarus. By Richard Price, D. D. F. R. S. and Fellow of the American Philoſophical Societies at Philadelphia and Boſton. 8vo. 5s. Boards. Cadell. 1787.

EXPERIENCE, a ſlow but ſure Preceptor, has already taught mankind many valuable leſſons; among which, one of the moſt important, is, *the folly of perſecution*. Another leſſon, which this patient Inſtructor has for many ages been inculcating, but which the world ſeems exceedingly loath to learn, is, *the unprofitableneſs of theological diſputation*. The ſubtleties of abſtract metaphyſics, which have exerciſed the ingenuity of philoſophers and ſchoolmen, from the days of Pythagoras, are indeed at laſt found to be ſo foreign from all the purpoſes of life, that notwithſtanding ſome late attempts to revive them, they are in a fair way to be conſigned to oblivion: we ſhall probably hear very little more of the ΤΑΗ ΠΡΩΤΗ of Ariſtotle, and ſhall, in future, be ſeldom diſturbed with diſputes, to determine whether univerſals are real, or merely nominal, entities. But the experience of near two thouſand years, during which time theologians have been contending with each other concerning points of faith, without having ever been able to bring the conteſt to a clear iſſue, has not been ſufficient to convince the world, that theſe diſputes do not merit that degree of attention and zeal, which has been beſtowed upon them. We ſtill ſee the advocates for different ſyſtems confidently maintaining their reſpective opinions, each party poſſeſſing the fulleſt conviction that they are in the right, and flattering themſelves that all rational men will, in time, be brought over to their perſuaſion. One writer is of opinion that the minds of men are now ſo much enlightened as to leave no room to doubt of the ſpeedy prevalence of the ſimple and unincumbered ſyſtem of Socinianiſm: another thinks himſelf peculiarly fortunate in having taken what he conceives to be the middle path of Arianiſm: whilſt a third "declares before God, in the ſincerity of his ſoul, that after having paſſed many years in ſtudies of this kind, he is verily perſuaded of the proper divinity of our Lord." Each party charges the reſt with prejudice, preſumption, or vanity. And the probability is, that each party will continue to do ſo, till they are become heartily tired of controverſies, which, for want of agreeing in ſome common principles reſpecting the mode of interpreting Scripture, or from other cauſes, not to be removed or prevented, they find themſelves incapable of deciding:—an iſſue, in which fruitleſs diſputations muſt neceſſarily, ſooner or later, terminate.

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In the mean time, it may be reasonably expected, that the accumulated experience of difficulty and embarrassment in controversies of this nature, will teach all parties the useful lesson of moderation, and lead them to consider nothing as essential, or even as greatly important, in Christianity, but those general truths, in which all Christians are and must be agreed.

We have been led into these reflections by the truly liberal and philosophical sentiments which we have met with in the first discourse of the volume now before us; in which Dr. Price asserts, and maintains at large, 'that Christians of all parties, however they may censure one another, or whatever opposition there may seem to be in their opinions, are agreed in all that is essential to Christianity, and with respect to all the information which it is its principal design to communicate.' After stating, in plain terms, those doctrines and facts of Christianity which all Christians believe—such as the being, perfections, and providence of God; the divine mission of Christ, confirmed by his miracles and resurrection; and the ends of his mission, to teach men their duty, and assure them of the pardon of sin and eternal life—he adds:

'This is the sum and substance of the Gospel; and, also, the sum and substance of all that should interest human beings. The evidence for it which the Gospel gives, removes all doubts about it; and is sufficient, whether we believe any thing else or not, to carry us (if virtuous) with triumph through this world. What then signify the differences among Christians about other points? Or of what consequence is it that they have different ways of explaining this point itself? Give me but the fact that Christ is the *resurrection* and the *life*, and explain it as you will. Give me but this single truth, that ETERNAL LIFE *is the gift of God through Jesus Christ our Lord and Saviour*, and I shall be perfectly easy with respect to the contrary opinions which are entertained about the dignity of Christ; about his nature, person, and offices; and the *manner* in which he saves us. Call him, if you please, simply a *man* endowed with extraordinary powers; or call him a super-angelic being who appeared in human nature for the purpose of accomplishing our salvation; or say (if you can admit a thought so shockingly absurd) that it was the second of three co-equal persons in the Godhead forming one person with a human soul that came down from heaven and suffered and died on the cross: say that he saves us merely by being a messenger from God to reveal to us eternal life, and to confer it upon us; or say, on the contrary, that he not only *reveals* to us eternal life, and confers it upon us, but has *obtained* it for us by offering himself a propitiatory sacrifice on the cross, and making satisfaction to the justice of the Deity for our sins: I shall think such differences of little moment, provided the fact is allowed, that Christ did rise from the dead and will raise *us* from the dead; and that all righteous penitents will, through God's grace in him, be accepted and made happy for ever.'

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Dr. Price then proceeds to ſhew, diſtinctly, with reſpect to the chief points of controverſy among Chriſtians, that it cannot be of fundamental importance what men believe concerning them; and concludes with ſaying, that there is but one thing fundamental, and that is, *an honeſt mind*

After having eſtabliſhed this important and uſeful doctrine, the Author, in two diſcourſes, briefly ſtates the leading tenets of Athanaſianiſm or Calviniſm, and of Socinianiſm, and gives his reaſons for rejecting both. In the 4th and 5th diſcourſes he ſtates and defends the Arian doctrine concerning the pre-exiſtence and dignity of Chriſt, and concerning the nature of his office as Saviour of the world. The repreſentation is, on the whole, given with fairneſs and impartiality.

The ſum of what Dr. Price has advanced in defence of the Arian doctrine concerning the perſon of Chriſt is this; that it is probable there are beings of a ſuperior order to man—that we may conclude Chriſt to have been ſuch a being, from his miraculous conception, from his immaculate character, from the unparalleled wiſdom of his doctrine, from the efficacy aſcribed to his death, from his *raiſing himſelf* from the dead, from the texts of Scripture which ſpeak of him as God's miniſter in creating the world, or coming down from heaven, humbling himſelf, &c. and from his being appointed to judge the world, and exalted to honours, to which his merit, conſidered as a mere man, was wholly inadequate.

Though, for theſe and other reaſons, the Doctor adopts the Arian hypotheſis, he delivers his opinion with a degree of diffidence and modeſty becoming a philoſopher. On the ſubject of the Atonement, he ſays:

'In delivering my ſentiments upon this ſubject I have ſaid nothing of *ſubſtitution*, or *ſatisfaction*, or any of thoſe explanations of the manner of our redemption by Chriſt which have been given by Divines. Some of theſe explanations are in the higheſt degree abſurd, and I receive none of them, thinking that the Scriptures have only revealed to us the fact that *God ſent his Son to be the Saviour of the World*, and chuſing to ſatisfy myſelf with thoſe ideas reſpecting it which I have laid before you. Perhaps ſome of theſe ideas are wrong; and, ſhould that be the caſe, I am under no apprehenſions of any ill conſequences being perſuaded that my intereſt in this redemption depends not on the juſtneſs of my conceptions of it, or the rectitude of my judgment concerning it, but on the ſincerity of my heart.—Indeed, I ſeldom feel much of that ſatisfaction which ſome derive from being ſure they have found out truth. But I derive great comfort from believing that error, when involuntary, is innocent; and that all that is required of me, as a condition of acceptance, is faithfully endeavouring to find out and to practiſe truth and right.'

In comparing the Athanaſian and Socinian ſyſtems, the Author makes an obſervation which has, perhaps, more truth in it, than

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than bigots on either ſide will be ready to allow, but which, if admitted, would go a great way toward annihilating the diſputes between the contending parties. As every fair expedient for this purpoſe ought to be tried, we ſhall lay before our Readers the whole paſſage:

'I would point out to your notice a particular coincidence between *Socinianiſm* and the high *Trinitarian* doctrine. You will find, upon reflection, that there cannot be a more remarkable inſtance of a trite obſervation, "that extremes are apt to meet." According to the *Athanaſian* doctrine, that *Jeſus* who was born of a virgin, who bled on the croſs, and who roſe again, was ſimply a man feeling all our wants, and ſubject to all our infirmities and ſufferings; it is impoſſible that any one who has the uſe of his reaſon ſhould believe that GOD was born, and ſuffered, and bled, and died. This was true only of the *man* Jeſus. The contrary is too ſhocking to be even imagined; nor is it aſſerted by the advocates of the proper Deity of Jeſus Chriſt. What they ſay is, that though Chriſt was *very man*, yet he was alſo *very God*; and when they ſay he was *very God* they do not mean that he loſt his nature as a *man* by a converſion of it into the ſubſtance of the Deity (this alſo being an abſurdity too groſs to be admitted by any human mind), but that there was an *union* between it and the *Divine* nature which gave value and efficacy to the ſufferings of the man. The *Socinians* ſay much the ſame; for they ſay, that God dwelt in Jeſus, and acted and ſpoke by him; and that here was ſuch an extraordinary communication of Divine influence to him as raiſed him above other mortals and rendered him properly *God with us*, that is, God manifeſting himſelf to us and diſplaying his power and perfections on earth in the perſon, diſcourſes, and miracles of Chriſt. The advocates of the *Athanaſian* doctrine cannot mean more than this by the *union* they talk of between God and Chriſt. They call it indeed an union of two natures into one perſon; an union which made the *Godhead* and the *manhood* one complex ſubject of action and paſſion. But this is *a language* to which they cannot *poſſibly* fix any ideas: for, whatever they may pretend, they cannot really believe that *any* two natures, much leſs two natures ſo eſſentially different as the human and Divine, can make *one* perſon; or that there could have been ſuch an union between Jeſus and the ſupreme Deity as to make it ſtrictly true, that when *Jeſus* was born, *God* was born; or that when *Jeſus* was crucified, *God* was crucified. They are no more capable of believing this than the Papiſts, when they maintain tranſubſtantiation, are capable of believing that the body of Chriſt may be eaten at one and the ſame time in a million of places, or that Chriſt at his laſt ſupper really held his body in his hand and gave it to his Apoſtles. As far, therefore, as *Trinitarians* and *Socinians* have ideas, they are agreed on this ſubject; and the war they have been maintaining againſt one another has been entirely a war of words.'

Thoſe who are acquainted with the repreſentation which the ingenious Author of *The Search after Nature* has given of the doctrine of the Trinity, will be aware, that the idea ſtarted in this paſſage is not altogether hypothetical. If it be a juſt idea,

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it is ſurely high time to have done with a logomachy which has occaſioned ſo much miſchief in the world.

One inference, however, ariſes from this comparative view of the Athanaſian and Socinian doctrine, of which our Author does not ſeem to have been aware, which is, that if the diſpute between the parties be entirely a *war of words*, they are agreed in *meaning*. Conſequently, when the Trinitarian worſhips God the Son, the Redeemer of the world, *as far as he has any ideas*, he worſhips the one true God as united to the man Chriſt Jeſus for the purpoſes of redemption. The charge, therefore, which has often been brought againſt the Trinitarians, and which we are ſorry to find repeated in this work, that in their prayers to three perſons in one God they are guilty of idolatry, is, upon our Author's own principles as quoted above, wholly without foundation. It muſt, nevertheleſs, be acknowledged, that the metaphyſical terms, borrowed from the ſchools, by which our public forms of religion are obſcured, whatever purpoſe they may formerly have ſerved, are at preſent of little uſe. For this reaſon, although we can by no means adopt our Author's inconcluſive mode of arguing, from the defects of paſt or preſent eſtabliſhments, againſt the propriety of religious eſtabliſhments in general, we heartily wiſh, that the ſpirit of reformation and improvement, which is at preſent ſo laudably called forth in other reſpects, may be extended to the church, ſo far as to diſincumber its Liturgy and Creed from the perplexing ſubtleties of ſcholaſtic theology, and to reſtore them in all doubtful points, to the ſimplicity of *Scriptural language*.

Concerning the remainder of this volume, it may ſuffice briefly to inform our Readers, that it conſiſts of two diſcourſes on *The Security and Happineſs of a virtuous Courſe*, which contain more novelty of thought than was to be expected on ſo trite a ſubject—two, *On the Goodneſs of God*, in which the arguments in ſupport of the doctrine, drawn from the nature of the Divine Being and from his works, are clearly and ſtrongly repreſented, and ſeveral objections, particularly that which has lately been advanced by *Hume* in a poſthumous work, are ſatisfactorily refuted;—and one, *On the Reſurrection of Lazarus*, in which the Author ably defends the credibility of the miracle.

On the whole, we are of opinion that theſe diſcourſes cannot fail to be acceptable to all truly liberal and candid readers; and that, whatever may be their effect in propagating the Author's peculiar tenets, they will render an eſſential ſervice to the cauſe of religion, by diſſeminating a ſpirit of philoſophical moderation.

*** In a *note*, p. 93, there is a very material error of the preſs, *viz.* ſpeaking of an opinion into which, as our Author ſays

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says, Dr. Watts settled, after spending many years in perplexing inquiries, and taking much pains to keep within the limits of the doctrines commonly reckoned orthodox. This opinion, Dr. Price observes, 'agrees with Arianism in the *strange* doctrine—as Dr. Watts calls it—of a THREEFOLD Deity, &c.' But the passage, it seems, should have been printed thus: 'it agrees with Arianism in REJECTING the *strange* doctrine, &c. See more of this, in our last Review, p. 364.

ART. VII. *Observations on certain Parts of the Animal Oeconomy.* By John Hunter. 4to. 16s. Boards. Sold at No. 13, Castle Street, Leicester Square. 1787.

MR. Hunter has here given us a collection of tracts on various subjects, most of which have already appeared, at different times, in the Philosophical Transactions of the Royal Society: those papers, therefore, which we have noticed in reviewing the works of that learned body, we shall now barely enumerate; but we shall examine, in a more particular manner, the pieces which are now first made public.

The first is, *A Description of the Situation of the Testis in the Fœtus, with its Descent into the Scrotum.* This is a subject which most anatomists and physiologists have fully treated. Mr. Hunter is accurate in his description; but he does not give any new thoughts concerning the manner how, or the reasons why, the change happens.

The second is, *On the Glands situated between the Rectum and Bladder, called Vesiculæ Seminales.* Here we meet with a new hypothesis, *viz.* that the *vesiculæ seminales* do not contain the substance which preceding writers on anatomy have allotted to them. Mr. Hunter's conjecture would, perhaps, have had more of the appearance of probability, could he have proved the real use of these organs. We must nevertheless acknowledge the great ingenuity of the anatomist, although we doubt his conclusions.

III. *An Account of the Free Martin.* See Review, vol. lxii. p. 221.

IV. *An Account of an extraordinary Pheasant.* See Review, vol. lxiv. p. 276.

V. *On the Organ of Hearing in Fishes.* See Rev. vol. lxix. p. 395.

VI. *An Account of certain Receptacles of Air in Birds which communicate with the Lungs and Eustachian Tube.* See Rev. vol. li. p. 376. Considerable additions have been made to this paper since its former publication.

VII. *Observations on Animals, with respect to the Power of producing Heat.* See Rev. vol. lv. p. 120.

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VIII, *Propoſals for the Recovery of Perſons apparently drowned.* See Rev. vol. lvii. p. 2.

IX. *On the Structure of the Placenta.* This paper was read at the Royal Society; but as the facts it contains had, before that time, been given to the Public, it was not publiſhed in the *Tranſactions.*

X. *Obſervations on the Gillaroo Trout.* This fiſh is remarkable for having its ſtomach ſimilar to the gizzard of fowls, and is commonly called the *Gizzard trout.* See Rev. vol. li. p. 376.

XI. *On Digeſtion.* In 1772, Mr. Hunter publiſhed, in the 62d volume of the Philoſophical Tranſactions, a paper, *On the Digeſtion of the Stomach after Death* *. It is here republiſhed, with a very long critique on the principal experimenters who have had the preſumption to enter the ſame field of enquiry. Mr. Hunter has, accordingly, beſtowed ſome ſevere ſtrictures on Reaumur, Spallanzani, Valliſneri, Sennebier, and others. The contemptuous manner in which Mr. Hunter ſpeaks of his fellow-labourers in this phyſiological enquiry, is in our opinion, ſomewhat reprehenſible. Mentioning, for inſtance, the opinion that digeſtion was performed by mechanical or chemical powers, he ſays, 'we have no very high idea of experiments made by *gentlemen* and *prieſts* †, who for want of anatomical knowledge, have not been able to purſue their reaſoning even beyond the ſimple experiment itſelf,' p. 148. Mr. Hunter ought to recollect, that we are indebted to *gentlemen* and *prieſts*, as he calls them, for the moſt brilliant diſcoveries of the preſent age; witneſs thoſe of a Watſon, a Cavendiſh, a Kirwan, a Prieſtley, a Lavoiſier, &c. And though Spallanzani and Sennebier are, unfortunately for them, in Mr. Hunter's opinion, *prieſts*, and not his equals in anatomical knowledge, yet they are not apparently more deficient in *anatomy*, than Mr. H. has proved himſelf to be in *another* ſcience *(chemiſtry)*, which is not a leſs neceſſary qualification for purſuing inquiries *on digeſtion*, than anatomy. His ignorance of chemiſtry is frequently betrayed in this diſſertation. He maintains, for inſtance, that the fæces of animals fed on vegetable food, will probably during fermentation afford fixed air; and of animals fed on animal food, inflammable air. Had Mr. Hunter been tolerably informed, he would have known that putrid matter, whether animal or vegetable, affords *phlogiſticated* and *hepatic*, as well as *fixed* air.

In the following paragraph Mr. Hunter diſcovers his utter ignorance of a well aſcertained fact, namely, the compoſition of

* Of this paper our Readers will find a long account in the 50th volume of our Review, p. 280, *et ſeq.*

† From this paſſage, we may infer, that Mr. H. does not chuſe to rank with *gentlemen*, &c.—as an experimentaliſt at leaſt.

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bone. 'Although bones,' says he, 'are in part composed of animal substance, and are so far digestible, yet they require stronger powers of digestion than common meat, from the animal substance being guarded by the earth. Thus the animal part of a bone is less readily soluble in an alkali than flesh, or even the animal part when deprived of its earth by an acid: nor will a bone submit to putrefaction so readily as meat, being guarded by the calcareous earth.' It is clear that Mr. H. does not know that bone is composed, not of *calcareous earth* and *animal matter*, but of *phosphorated lime* (an earthy salt) and *animal matter*.

It is not a little extraordinary, that in the space of 13 years, subsequent observers have not been able to add their evidence to Mr. Hunter's testimony, that the stomach has been digested after death by its own juice.

The error of Dr. Ingenhousz and of Count de Milly, who have said that there is, during bathing in water, an *aerial transpiration*, is corrected in this paper. It is here shewn by Mr. Hunter (agreeably to Dr. Pearson's reasoning and experiments) that the air, observed on the skin of persons in a cold bath, comes from the water, and not from the body of the bather.

XII. *On a Secretion in the Crop of breeding Pigeons, for the Nourishment of their Young.* The young pigeon, like the young quadruped, till capable of digesting ordinary food, is fed with a substance prepared for that purpose by the parent animal, not by the female alone, as in quadrupeds, but by the male also, who perhaps furnishes this nutriment in greater abundance. It is a milky substance, secreted from the coats of the crop both of the male and female pigeon; in consistence and appearance it resembles white granulated curd. By examining several pigeons, Mr. Hunter finds that, during incubation, the coats of the crop continually increase in thickness and consistence, like the udder of female quadrupeds during gestation. In the natural state, the crop is thin and membranous, but, at the time the young ones are about to be hatched, the whole becomes thickened, except that part which lies on the trachea, and takes a glandular appearance, having its internal surface irregularly wrinkled. From this surface the liquor is secreted, and most probably soon coagulates to a curd, which alone is the food of the young pigeon for two or three days; after that time it is mixed with other ordinary food previously macerated in the crop of the old ones: the secretion stops at the end of the eighth or ninth day, when the young pigeon, becoming stronger, and having been gradually accustomed to common food, as peas, barley, horse-beans, &c. has no farther occasion for the secreted nutriment, since its own digestive faculties have acquired such perfection as to bear raw ordinary food. This dissertation is accompanied with two plates,

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repreſenting the pigeon's crop in its natural and in its enlarged ſtate. It is a curious fact that the parent pigeon has a power of diſcharging the curd alone, and afterwards a mixture of the curd and common food in ſuch proportion as is requiſite for the young ones.

XIII. *On the Colour of the Pigment in the Eye in different Animals.* In the eyes of all animals, the choroid coat is lined with a ſubſtance, called the pigmentum. This, it is well known, is of different colours in different animals: why it ſhould be ſo is unknown. Mr. Hunter here delivers a great number of obſervations, or rather relations of caſes, in which he has examined the colour of the pigment, and adds ſeveral curious remarks ſhewing how the colour varies in different animals, and alſo in different ſpecies of the ſame animal. He has found that the pigment is generally of the colour of the eye-laſhes, and that animals whoſe eye-laſhes are white can ſee more diſtinctly with a ſmall degree of light than thoſe whoſe eye-laſhes are black. Of this a curious caſe is related; but for particulars we refer to the book.

The 14th, and laſt, tract in this collection is a *Deſcription of the Nerves which ſupply the Organ of ſmelling.* This being merely a recital of anatomical facts, any abridgment of it would be unentertaining, and indeed unintelligible, without the plates.

As an anatomiſt, much merit is due to Mr. Hunter; and the preſent volume clearly evinces his great knowledge of that ſcience. But we are ſorry to ſee an author ſo eminent in one branch of ſcience betray his deficiency in thoſe other branches, which are neceſſary for explaining many parts of phyſiology. Beſide the chemical errors we have already noticed, we muſt obſerve, that our Author's method of determining the ſpecific gravity of different animal ſubſtances, as given in p. 83, is a ſufficient proof how little he is acquainted with the modern improvements in natural philoſophy.

We cannot conclude this article without remarking, that the plates, which illuſtrate the preſent performance, deſerve conſiderable praiſe, both with reſpect to the *deſign* and *execution.*

ART. VIII. *Poems and Eſſays.* By a Lady* lately deceaſed. 8vo. 2 Vols. 7s. 6d. ſewed. Bath, printed; and ſold by Dilly in London. 1786.

IN the Preface to this collection, we are told that the pieces of which it is compoſed were written to relieve the tedious hours of many years pain and ſickneſs. The ingenious and amiable Authoreſs ſeems to have poſſeſſed no ſmall ſhare of patience and pious reſignation, and to have reſorted for ſupport

* Miſs Bowdler, of Bath.

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and conſolation to the comforts which naturally preſent themſelves to a mind habitually converſant with the benefits ſuggeſted by Chriſtian hope.

The firſt poem is an ode to Hope, which begins thus:

'Friend to the wretch whoſe boſom knows no joy!
Parent of bliſs beyond the reach of fate!
Celeſtial HOPE! thou gift divine
Sweet balm of Grief! O ſtill be mine.
When pains torment, and cares annoy,
Thou only canſt their force abate,
And gild the gloom which ſhades this mortal ſtate.

Though oft thy joys are falſe and vain,
Though anxious thoughts attend thy train,
Though diſappointment mock thy care,
And point the way to fell deſpair,
Yet ſtill my ſecret ſoul ſhall own thy power,
In ſorrow's bittereſt pang, in pleaſure's gayeſt hour.

For from the date of Reaſon's birth
That wond'rous power was given,
To ſoften every grief on earth,
To raiſe the ſoul from thoughtleſs mirth
And wing its flight to heaven:
Nor pain, nor pleaſure, can its force deſtroy,
In every varied ſcene it points to future joy.'

The eſſays, which are chiefly on moral and ſentimental ſubjects, are written in a pleaſing ſtyle, and in good language: we ſhall preſent our Readers with the following extract from the *Eſſay on Gratitude* as a ſpecimen:

'Of all the ſentiments of the heart, there is hardly any which appears to be more natural and more univerſal than gratitude. One might, indeed, be almoſt inclined to ſuppoſe it the effect of inſtinct, rather than of reaſon, ſince we ſee ſuch ſtrong appearances of it even in brutes. Wherever nature is not perverted, gratitude ſeems to follow kindneſs, as the effect follows the cauſe in any other inſtance. But among the refinements of poliſhed life, the voice of nature is often ſuppreſſed; and under the ſhelter of artificial manners, the ſelfiſh paſſions are indulged to exceſs.

'Politeneſs, the expreſſion of a delicate mind and a benevolent heart, is taught as an art to diſguiſe the want of theſe qualities; and appearances take place of realities, till the realities themſelves are neglected, and almoſt forgotten. Perhaps if the buſy and the gay had leiſure to look into their own hearts, they might find that they poſſeſs more good qualities than they ſuſpect themſelves of; but faſhion is the general guide, and even follies and vices, if they are faſhionable, become objects of vanity, and are affected by thoſe who have no title to them. Yet ſtill, in the midſt of all the variations of faſhion and prejudice, the eſteem due to gratitude is in ſome degree preſerved, and want of it is a fault which no one would ever confeſs.

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'A diſpoſition to pride, to anger, to ambition, to indolence, and many other blameable qualities, may have been acknowledged by many; but none ever confeſſed a diſpoſition to ingratitude, and perhaps none ever was conſcious of it: and yet, amongſt all the complaints made againſt the world by thoſe who, by being out of humour with themſelves, fancy they have reaſon to be ſo with every body elſe, there is hardly any one more univerſal than that of the ingratitude they have met with. Nor indeed is the complaint confined to ſuch perſons alone; for it muſt be owned that even the benevolent heart will ſometimes find but too much reaſon for it, and muſt feel in ſome inſtances what it would wiſh to conceal from all the world. But ſuch inſtances ſhould not induce us to pronounce a general cenſure; and perhaps a more enlarged view of mankind might ſhew us, that the effects aſcribed to ingratitude are often owing to ſome other cauſe; and that thoſe who make the greateſt complaints are in fact thoſe who have the leaſt reaſon for them, and have themſelves given occaſion to that ingratitude of which they complain, by expecting ſuch returns as they had no right to claim.'

If theſe Eſſays are not to be numbered among the moſt *entertaining*, they have a right to be ranked among the moſt INSTRUCTIVE; and they will, doubtleſs, be highly acceptable to ſerious, reflecting, and rational readers.

*** Theſe volumes, like ſeveral other of the late Bath publications, are printed for the benefit of the General Hoſpital there.

ART. IX. *Remarks on the Biſhop of Exeter's, and alſo on Dr. Heberden's Interpretation of the Prophecy of Haggai.* 8vo. 1s. Fielding. 1786.

THE ſermon which is here criticized was preached by the Right Rev. Author before the Society for the Propagation of the Goſpel, and contained the Biſhop's interpretation of Haggai, chap. ii. ver. 9. *The glory of this latter houſe ſhall be greater than of the former, ſaith the Lord of Hoſts*—that is, according to his Lordſhip of Exeter, 'The diſpenſation of religion, which was to take place in the kingdom of the Meſſiah, was in every reſpect vaſtly to exceed the glory and excellence of that which was eſtabliſhed by Moſes.' Our Author's objections to the Biſhop's opinion are briefly theſe: That to ſuppoſe the Prophet alluded to a metaphorical temple only, is inconſiſtent with verſe 3, of chap. ii. *Who is left among you that ſaw this houſe in her firſt glory?*—a queſtion evidently abſurd if it be thought to refer to the promulgation of the Moſaic law—with ver. 4, in which all the people are commanded to work for the completion of the Temple—with ver. 7, in which the words, *this Temple*, cannot poſſibly be applicable to a future diſpenſation of religion; and laſtly, with the latter part of verſe 9, where the expreſſion, *in this place I will give peace*, has a clear reference to a material Temple. The remarker

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marker is pointedly ſevere on his Lordſhip for omitting this laſt clauſe in his text, and yet preſſing it into his ſervice afterwards by an unintelligible application of it to his metaphorical temple. The Biſhop had ſaid, that 'this part of the prophecy was never fulfilled while the Temple ſtood;' to which our Author replies, that, if ſo, it never was, nor could be fulfilled at all. He reminds him, that Chriſt is called *our Peace*, Epheſ. ii. 14.—that the Meſſiah was generally expected by the ancient Jews to appear in the ſecond Temple; and that their deſcendants agree in ſuppoſing Haggai to have meant a material Temple; though, in order to evade the argument which Chriſtian writers have drawn from the deſtruction of the ſecond Temple, they are obliged to conſider the prophecy as applicable to a third, which, in their opinion, is ſtill to be conſtructed for his reception.

Having made a few additional obſervations on the Biſhop's Diſcourſe, he proceeds to the examination of Dr. Heberden's Letter on the ſame ſubject, which is printed among the Notes on Biſhop Newcome's tranſlation of the Minor Prophets.

After controverting that part of the Doctor's reaſoning which reſts on the authority of the Septuagint, and contending that this verſion ought not to be admitted in oppoſition to all the Hebrew copies, he obſerves, that, by *filling this houſe with glory*, cannot be meant *filling it with ſilver and gold*; but that, *the glory of the Lord of Hoſts ſhould fill this houſe*, unobſcured by the cloud that accompanied it in Solomon's Temple, *i. e.* in the perſon of Chriſt, who was *God manifeſted in the fleſh*. In proof of this, he remarks, that the ſecond Temple was confeſſedly inferior in point of grandeur and magnificence to the firſt; and that no ſuch glory was ever ſeen in it as that which appeared in Solomon's. His concluſion therefore is, that the prophecy could only be accompliſhed by the glorious preſence of the promiſed Saviour of the world.

In reply to what Dr. H. ſays of Herod's building a new Temple, our Author obſerves, that in the ſpeech which Joſephus puts into Herod's mouth, he intimates his deſign, not of rebuilding the Temple, but of raiſing and enlarging it; though Joſephus afterwards ſpeaks in his own perſon, as if it had been actually rebuilt. That the teſtimony of the Jewiſh hiſtorian, in this laſt paſſage, is either falſe or miſunderſtood, appears plain to our Author, not only from the contradiction implied by Herod's ſpeech, but from other internal evidence in the account given of the tranſaction by Joſephus himſelf. He thinks it highly improbable, that 20 cubits only of the uppermoſt part of the Temple ſhould have failed, if the whole had been built new from the ground; and equally ſo, that ſo large an edifice ſhould have been built throughout with ſtones of the ſame dimenſions,

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or completed in so short a time. He asks, whether, if Herod had offered to take down the Temple, and rebuild it, the Jews would not have thought it sacrilege to have permitted him? For these reasons, and because Josephus speaks of two Temples only in his Antiquities, *viz.* that of Solomon, and that which was erected under the decree of Cyrus, our Author concludes thus:

'Let it be proved, that either Josephus, or any other writer of credit, speaks explicitly of the Temple at Jerusalem which was destroyed by Titus as a third Temple, and different from that which was constructed under the Prophet Haggai, and it will be something. But till that is done, both Christians and Jews will continue to think, as they ever have thought, *ab initio*, that the Temple destroyed by Titus, was the very same with that which was constructed under the decree of Cyrus, only improved, enlarged, and beautified by Herod, and the liberality of the public.'

ART. X. *Evidence that the Relation of Josephus, concerning Herod's having new built the Temple at Jerusalem, is either false or misinterpreted.* 8vo. 2s. Oxford printed; and sold by Rivingtons, London. 1786.

THE Author of this pamphlet states the reason of his objection to Josephus's relation, briefly thus; that if his account, as it is now interpreted, be true, the prophecy of Haggai never was fulfilled, and is therefore a false prophecy. Let the word *glory*, he says, signify what it will, whether the presence and glory of God, or silver and gold, and other external decorations, it will still be the same. Haggai's Temple unquestionably never was equal, much less superior, to Solomon's, in point of external magnificence; and it is equally incontrovertible, that, if it was taken down before the coming of the Messiah, it never was filled with a greater glory of the Lord, than that which filled the Temple of Solomon. Dr. Heberden's conjecture, for it is nothing more, supposing it to be well founded, tends only to prove that the second Temple was not inferior to the first. This, however, is by no means sufficient to establish the truth of the Jewish Prophet: for he prophesies that it shall be filled, not with equal, but with greater glory than that of Solomon.

To Herod's design of taking down and rebuilding the Temple, our Author thinks insuperable objections must have been raised by the Jews. For a year and a half, according to Josephus's own account, but probably for a much longer time, there must have been a total suspension of all the most solemn and sacred offices of their religion—there could be no presentations in the Temple, for there was no Temple to be presented in—no sacrifices, for there was no altar on which they could be offered—no expiation could be made, for there was no Holy of Holies, into which

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which the High Prieſt could enter. For this exigency Joſephus has made no proviſion. He does not even repreſent the Jews as urging an objection which could not but have occurred to them. Another objection, our Author thinks equally inſuperable, would have been, that Herod could produce no authority for pulling down and rebuilding a Temple erected by the command of God himſelf, and under the immediate inſpection of his Prophets. He then produces two paſſages from Philo, which he thinks utterly irreconcilable with the ſuppoſition of a new Temple. Philo, ſpeaking of Caligula's intention to ſet up his own image in the Temple at Jeruſalem, and endeavouring to diſſuade him from it, calls it, περιβολον καθιερωθεντα και καθωσιωμενον χρησμοις και λογιοις θεσφατοις, words, which, to our Author, ſeem ſtrongly deſcriptive of Haggai's Temple, but totally inapplicable to Herod's: and which therefore afford evidence, that when Philo wrote, Haggai's Temple was ſtill ſtanding. In another paſſage of Philo, the Temple is ſpoken of as, εξ απειρων χρονων απαυστοις και αφειδεσι δαπαναις αει προσκοσμεμενον. Our Author thinks it highly improbable that ſuch language ſhould have been applied to a Temple, which, at the time of Philo's writing, could not have been finiſhed more than 44 years. From theſe circumſtances, then, and from Agrippa's total ſilence with reſpect to Herod's having rebuilt the Temple, in his epiſtle to Caligula—from the contradictions and inconſiſtencies of Joſephus himſelf in his Antiquities, and his Hiſtory of the Jewiſh war—and from the language which he puts into the mouth of Herod concerning the affair of the Golden Eagle—on theſe grounds our Author concludes, 'that the hiſtorian, in his account of Herod's rebuilding the Temple, has either expreſſed himſelf with inaccuracy, or that he has wilfully and deſignedly told a direct falſehood: either that his relation is not true, or ſo negligently expreſſed as to be liable to miſinterpretation.' The paſſage of Joſephus on which the grand objection is founded to the received interpretation of Haggai is as follows: Ανελων δε της αρχαιας θεμελιους, ϗ καταβαλομενος ἑτερους, επ' αυτων τον ναον ηγειρε, μηκει μεν ἑκατον ονλα πηχων, το δε ὑψος εικοσι περιτλοις, &c. The hiſtorian had before introduced Herod haranguing the Jews, and telling them, that it was his deſign to remedy thoſe defects in the Temple, which had been occaſioned by the neceſſity and ſervitude of former times, and to enlarge and heighten it ſo as to render it equal in its dimenſions to the firſt Temple. Now the decree of Cyrus, which authorized the building of Haggai's Temple, directed that it ſhould be built preciſely on the ſame ſpot with the former, but of inferior dimenſions. Hence our Author conjectures, that Herod only added to the length and height of the Temple, and that the words, ανελων της αρχαιας θεμελιους, relate, not to the foundations of Haggai's Temple,

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Temple, but to those old foundations which remained unbuilt upon in the ground-plot of Solomon's Temple.

After this attempt to obviate the objections drawn from Josephus, our Author labours to expose the futility and absurdity of every interpretation of the passage in Haggai, which excludes an immediate reference to Christ, by whose presence in the Temple which was then building, he thinks, the prophecy could alone receive its full and final completion.

ART. XI. *The Asiatic Miscellany:* Consisting of Original Productions, Translations, Fugitive Pieces, Imitations, and Extracts from curious Publications. Nos I. and II. of Vol. I. * 10s. 6d. each. Large 4to. Calcutta printed; and sold by Messrs. White, Fleet-street, London.

AMONG the most powerful incentives to literary emulation, we may number such examples of genius and erudition, as seem designed by Providence to exhibit the human intellect in its most cultivated state, and to supply every age with living instances of that excellence, which, were it visible only in the annals of antiquity, might entirely escape the notice of many, and be regarded by others as the meteor of a more favoured sky; too fleeting to justify any hope of its return, and too dazzling to be contemplated even in description. If, in surveying the Temple of Fame, we had only a distant prospect of the honours paid to the worthies of ancient times, it might reasonably be deemed inaccessible by their posterity; but when we see the statues of our contemporaries placed in niches equally honourable and conspicuous, we must infer, that the mind of man still flourishes in its pristine vigour, and that there is nothing in the examples of former ages, which should damp the zeal of competition, or repress the ardour of imitation.

Were we required to apply these observations to any particular character, no one would more readily occur to us than that writer, whose compositions are the highest ornament of the Asiatic Miscellany. For if, instead of delighting and instructing the present age, he had long since been reduced to the situation of those writers, whose names and characters only have survived the destruction of their works, the portrait of Sir William Jones might have found, perhaps, inspectors as sceptical as that of *the admirable Crichton*. In the gay spring of life, that season which the idle waste in dissipation, and the diligent employ in elementary studies, distinguished by that elegant con-

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* The Asiatic Miscellany will (according to the Advertisements) be published quarterly; every *four* Numbers to make a volume. The two Numbers now under review, are dated in 1785; and we have not heard that any more are yet arrived in Europe.

viviality,

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viviality, which too frequently proves the bane of its possessor, the Author of the Oriental Commentaries assumed the triple character of a Linguist, a Poet, and a Critic. With powers too vigorous and comprehensive to be shackled by the vulgar trammels of education, he commenced his literary career, where veterans of no common reputation have been content to finish theirs. To an intuitive perception of the sublime and beautiful, and an imagination at once bold and luxuriant, he added, what Mr. Pope thought incompatible with these faculties, the distinguishing judgment of Aristotle, and a memory quick and tenacious as that of Seneca, or Carneades. Nothing less than the union of these powers in the same mind could have produced such pregnancy of thought, and such elegance and facility of composition, in languages so difficult and dissimilar. Yet this fancy, this elegance, and this facility, did our Author possess, in spite of his early destination to a profession, of which even the preparatory exercises exhaust the midnight lamp of the most persevering student. To the pen, whose more serious business it was to collect the cases, and note the precedents of an English court of judicature, we are indebted, not only for a speech of Isæus in an English dress *, and for an exact delineation of the most complicated part of the Athenian laws, but for verses, which echo the language, as well as the sentiments, of Sophocles, Theocritus, and Menander. To him who might have been supposed to consult the pages of Cicero, as the models only of legal argument, or popular declamation, we owe the perusal of such Latin prose as Tully might have read without disgust; and of Latin poetry, which breathes the spirit of the best writers of the best age of Rome. He who was more professionally employed in discussing the legal mode of suppressing riots †, and the laws of his native country on the subject of *bailments* ‡, cultivated the oriental languages, not only to illustrate the Mahometan laws of succession § to the property of intestates, but to develope the grammatical construction of the Persian language, and to woo the Asiatic Muses from the spicy groves of Arabia to the more chilly climate of Britain. Let it be remembered also, that the man of whom all this, and much more, might be said, is now only in the bloom of manhood; possessed of integrity unimpeached, and of manners the most attracting; in his judicial capacity, the glory of the British name in India; and, as a scholar, still indefatigable in those pursuits, which render him at once the patron and example of the poet, the philosopher, and the critic.

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* See Rev. vol. lx. p. 452.
† See Rev. vol. lxiii. p. 142.
‡ Rev. vol. lxvi. p. 298.
§ Rev. vol. lxvi. p. 442.

This,

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This, it may be said, is the language of panegyric, rather than of criticism. It is, however, the language of TRUTH; and it has been drawn from us, not more by a reflection on what has been already done by Sir W. Jones, than by our anticipation of what he may still perform. We consider the establishment of the Oriental Miscellany, as a new epoch in the annals of eastern literature; and look forward to the progress of it, with expectations proportionate to the utility of the plan, and the acknowledged talents of its patrons. For this reason we shall have occasion to be more diffuse in our account of these first numbers, than in that of the succeeding ones, with a view of giving our Readers an idea of the general design of the publication, as well as of the particular contents of the present article.

The laudable design of the Asiatic Miscellany is to bring together various materials that may render it at once entertaining, curious, and instructive; in a word, to convey solid information, in the form of rational amusement. To attain this end, the Editors have chosen a path yet untrodden, though the circumstances, views, and inclinations of their readers in India, as well as the curiosity of the public at home, seem, in their opinion, plainly to point toward it. They observe, that the great changes that have, of late years, taken place in the political state of Hindostan, and the manifest alteration they have produced in the character of the natives, those especially with whom Europeans have opportunities of intercourse, are circumstances by no means favourable to the attainment of such an acquaintance with Eastern affairs, as every one would wish to possess, who has resided any time in India. To remedy this inconvenience, they think recourse must be had to European travellers, who have visited the different parts of Asia at different periods, when the original character and manners of its inhabitants were more strongly marked than now; at times, when the prosperity of its native governments, and the affluent condition of its leading men, produced fashions and customs among the people at large, of a nature totally different from those of Europe. Great stores of useful intelligence, respecting the geography, government, revenues, institutions, manners, and customs of different parts of the East, are dispersed throughout the works of these travellers: but some of them have long been out of print; others are written in a language that is now unpleasing; and many are only to be found among large collections of travels, and in unwieldy volumes, to which it is troublesome to refer, and which are not easily to be procured. One object, therefore, of this work, is to rescue from this state the most interesting part of such productions; by bringing them forth from time to time, in such a manner, as may best suit the taste of the present age; and we agree with the Editors, that this must afford much useful entertainment

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entertainment to an English reader *in India*, who may compare several of those accounts with what he sees upon the spot; may trace the changes, which time and events have made in the political and civil state of the countries under our government and influence; and from these premises may draw conclusions more just, respecting their present state, than the most sagacious politicians have been able to do at home. But the works of past times are not the only writings which it is the object of the Asiatic Miscellany to draw forth to public view. We are taught to expect extracts from Oriental authors of repute, translated with so much care as to admit of being published, with the original and translation on opposite pages. This publication is open also for the reception of fugitive and miscellaneous pieces; under which head will be comprehended free translations, imitations, essays, and, more especially, all poetical productions, that have any relation, near or remote, to Oriental subjects.

Our Readers will observe, that no provision is here made for researches into the antiquities, or natural history, of India; subjects, which can be satisfactorily illustrated by those only, whose curiosity does not depend for information on the scattered, and perhaps apocryphal descriptions of former travellers, but on the sure evidence of their own senses, in matters in which actual observation ought to preclude the emptiness of ostentatious repetition, and the vague and fanciful chimeras of hypothetical reasoning. We trust, however, that the labours of the antiquary, and the naturalist, will be united with those of the traveller, the historian, and the poet; and that the European reader will find, in the course of the present publication, accurate descriptions of the natural and artificial curiosities of those countries, where Nature glories in perpetual summer, and where Art perhaps had already risen into elegance, before Cecrops led his colony into Greece, and laid the foundations of Athenian grandeur.

The first number is properly introduced by the Bishop of Landaff's discourse on the importance of Oriental literature; for an account of which we must refer to our Review, vol. lxiii. p. 371.

The *Hymn to Camdeo*, by Sir William Jones, constitutes the second Article; but this also we have already noticed. See Rev. vol. lxxi. p. 357.

Art. 3. *A Hymn to Narayena.* By the same.

This Hymn is very poetically conceived, and vigorously, as well as elegantly, expressed. A complete introduction to it would, as the writer justly observes, be no less than a full comment on the Vêds and Poorans of the Hindoos, the remains of the Egyptian and Persian theology, and the tenets of the Ionic and Italic schools. It abounds, indeed, in allusions to Indian

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fables, ſometimes perhaps obſcure and unintereſting, and inſeparably connected with names which are harſh and inharmonious to an European ear: on the whole, however, it is entitled not only to the praiſe of the Oriental ſcholar, but to the candid admiration of thoſe claſſical ſtudents, who liſten with delight to the philoſophical fables of Ovid, or the elegant mythology of Callimachus; whom the peruſal of the Choral Ode tranſports on the wings of fancy to the ſpacious theatres of Athens; and who gaze with rapture at the flights of the Dircean Swan, while he ſoars into regions beyond the ken of vulgar mortals,

Tendit—quoties in altos
Nubium tractus—— HOR.

For the ſake of theſe laſt, or rather for their ſakes who are converſant with the Indian and Egyptian doctrine of archetypal ideas, as it is repreſented by Plato, we ſhall ſubjoin the ſecond ſtanza:

'Wrapt in eternal ſolitary ſhade,
Th' impenetrable gloom of light intenſe,
Impervious, inacceſſible, immenſe,
Ere ſpirits were infus'd, or forms diſplay'd,
BREHM his own mind ſurvey'd,
As mortal eyes (thus finite we compare
With infinite) in ſmootheſt mirrors gaze:
Swift, at his look, a ſhape ſupremely fair
Leap'd into being with a boundleſs blaze,
That fifty ſuns might daze.
Primeval, MAYA was the Goddeſs nam'd,
Who to her Sire, with Love divine inflam'd,
A caſket gave with rich *Ideas* fill'd,
From which this gorgeous Univerſe he fram'd;
For, when th' Almighty will'd
Unnumber'd worlds to build,
From Unity diverſified he ſprang,
While gay Creation laugh'd, and procreant Nature rang.'

To this we will add the ſixth ſtanza, which aſcribes the perception of ſecondary qualities by our ſenſes to the immediate influence of Maya, a name given by the Hindoos to that illuſive operation of the Deity, by which they ſuppoſe the Infinite Being, who is preſent at all times, and in all places, to exhibit to the minds of his creatures a ſet of perceptions, like a wonderful picture, or piece of muſic, always varied, yet always uniform; ſo that all bodies, and their qualities, exiſt, indeed, to every wiſe and uſeful purpoſe, but exiſt only as far as they are perceived:

'Omniſcient Spirit, whoſe all-ruling pow'r
Bids from each ſenſe bright emanations beam;
Glows in the rainbow, ſparkles in the ſtream,
Smiles in the bud, and gliſtens in the flow'r,
That crowns each vernal bow'r;

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Sighs in the gale, and warbles in the throat
Of ev'ry bird that hails the blooming spring,
Or tells his love in many a liquid note,
Whilst envious artists touch the rival string,
Till rocks and forests ring;
Breathes in rich fragrance from the sandal grove,
Or where the precious musk-deer playful rove:
In dulcet juice from clust'ring fruit distills,
And burns salubrious in the tasteful clove:
Soft banks and verd'rous hills
Thy present influence fills;
In air, in floods, in caverns, woods and plains;
Thy will inspirits all, thy sov'reign MAYA reigns.'

Art. 4. *Reflections on viewing the Mausoleum at Sasseram.* In a poetical Epistle to a Friend. By Thomas Law, Esq.

These reflections, as might be expected, turn principally on the shortness of human life, and the instability of human grandeur. Mr. Law is, we doubt not, a man of sense and feeling; and, if his poetry does not rise to excellence, it cannot be said to sink below mediocrity.

Art. 5. *Thevenot's Account of his Journey from Cairo to Suez*, in 1638.

Thevenot's work is not sufficiently scarce in Europe to render the present extract necessary to the English reader. We must not however forget, that the Asiatic Miscellany is in a great measure intended for the use of our countrymen in the East.

Art. 6. *Account of the Arabian Astronomy*, extracted from the Rev. Mr. Costard's History of Astronomy.

What we remarked above, of the extract from Thevenot, is equally applicable to this Article; which will doubtless be highly acceptable in India. Mr. Costard was a man of various and valuable attainments, though neither his talents nor his erudition could rescue him from a fate, which has awaited too many of the learned and ingenious, in almost every age. Our Readers may not generally know, what it is painful to us to relate, *viz.* that he, who to an uncommon stock of general information added a profound skill in the sciences, and the most familiar acquaintance with Eastern languages, was left to live in obscurity, unpatronized and unpitied, and to be indebted even for the discharge of the last sad duties that man owes to man, not to the gratitude of a nation whose literary character he had contributed to exalt, but to the private charity of a few humble individuals; who, while they wept over the ashes of their pastor, knew not the variety of his talents, or the extent of his acquirements.

Art. 7. *The fatal Effects of Precipitation*, from the Ayar Danish of Abulfazel.

A moral tale, translated with considerable elegance, and, we

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doubt

doubt not, with sufficient fidelity, though the original is not published.

Art. 8. *An Account of the Pre-Adamites, and the History of the World to the Death of Adam.* Extracted from the Khelasat-ul-Akhbar of Khondemeer.

This account treats *of the first act of creation*, and what has been delivered on that subject, from the mouth of Mohammed; —of the genii, and the devil's dominion over them;—of the creation of Adam and Eve, with some account of them while in Paradise, and when in the world;—of Adam's posterity appearing to him in a dream, and his departure from this to the other world.

The creation of Adam and Eve is thus described:

'When the Omnipotent had determined to create the Great King, or Adam, the angel Gabriel, at the Divine command, flew from the heavenly mansions, and alighted upon the earth. Just as he was about to have taken up an handful of mould, the Earth asked him the occasion of it, when Gabriel answered, "It is the will of the Most High that a person shall be formed out of you, and who shall have dominion over you." The Earth replied, "I intreat of you to intercede with the Almighty in my behalf; and to defend me from the performance of this intention; for it may chance that the person formed out of me may prove disobedient, and for his offence some insupportable calamity may befal me." Gabriel compassionating the Earth's distress, returned back to heaven, and represented the state of the case. Then the angels Michael and Israfil were dispatched severally after each other, on the same errand; and both returned in like manner as Gabriel had done. Upon which Uzriel was sent, who paid no regard to the prayers and oaths of the Earth, but took from her surface an handful of mould of various colours and properties, and threw it down between Mecca and Thaif. And because that Uzriel had shewn a want of compassion in this procedure, he was appointed to be the angel of death to the sons of Adam.

'In the space of forty days, the clay was kneaded into form by the hands of the angels. The body of Adam having become perfectly dry, it lay for a long time in that state between Mecca and Thaif, where the angels went to behold it. One day the devil came there, and striking his hand upon the belly of Adam, it sounded, upon which he said, "This body is empty; and it shall soon feel the cravings of appetite." He then asked the angels, "If God should command them to obey Adam, what they would do?" They answered, "We will not turn our necks from the obedience of the Most High, but will submit ourselves to his commands." Satan deceitfully replied, "This sentiment befits you;" but within himself he said, "If he orders me to be obedient unto Adam, I will not acquiesce; and whenever I find an opportunity, I will destroy him."

'Briefly, when the soul of Adam was admitted into his body, the Lord clothed him with the raiments of Paradise; and having exalted him to distinguished eminence, by instructing him in the divine mysteries, he ordered the angels to do him obeisance. All the angels

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gels performed as they were commanded, excepting Satan, who would not bow down before Adam: wherefore he was banished from the sublime court, and punished with an eternal curse.

'Adam was placed in Paradise; and God having caused him to fall into a profound sleep, formed Eve out of his left side. Adam, having awakened, asked, "Who art thou?" And Eve answering, said, "The Most High created me for thy use." And Adam and Eve became man and wife.'

Art. 9. *An Account of the Embassies and Letters that passed between the Emperor of China, and Sultan Shahrokh, Son of Ameer Timur.* Extracted from the Matla us Sadein of Abdur Rezak, and translated by William Chambers, Esq.

We learn from the Translator's Preface, that the Chinese Emperor, who in these tracts calls himself Day-ming, was the prince of the Dynasty of Ming, and ascended the throne in the year 1403, five years before the first of these embassies. Sultan Shahrokh, or, as he is commonly called by historians, Shahrokh Mirza, was the 4th son of the famous Timur, and the younger of the two that survived him. Before we produce a specimen of their correspondence, we must premise that the work from which the present extracts are made, is in some measure known to Europeans, having been mentioned in terms of commendation by D'Herbelot, under the article *Shahrokh*. The following letter from the Emperor of China will give our Readers some idea of the rest: Mr. Chambers has added notes, which shew a comprehensive knowledge of the history and languages of the East.

'The great Emperor, Day-ming, sends this letter to the country of Samarcand to Shahrokh Bahâdur.

'As we consider that the most high God has created all things that are in heaven and earth, to the end that all his creatures may be happy, and that it is in consequence of his sovereign decree, that we are become Lord of the face of the earth, we therefore endeavour to exercise rule in obedience to his commands; and for this reason we make no partial distinctions between those that are near, and those that are afar off, but regard them all with an eye of equal benevolence.

'We have heard before this, that thou art a wise and an excellent man, highly distinguished above others, that thou art obedient to the commands of the most high God, that thou art a father to thy people and thy troops, and art good and beneficent towards all; which has given us much satisfaction. But it was with singular pleasure we observed, that when we sent an ambassador with Kimkhâs *, and Torkos †, and a dress, thou didst pay all due honour to our command; and didst make a proper display of the favour thou

* A manufacture composed of silk and cotton, called by the English, in India, *Kincob*; with flowers of gold, or silk, upon it.

† "Silk stuff," according to Strahlenberg.

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hadst received, insomuch that small and great rejoiced at it. Thou didst also forthwith dispatch an ambassador to do us homage, and to present us the rarities, horses, and choice manufactures of that country, So that with the strictest regard to truth we can declare, that we have deemed thee worthy of praise and of distinction.

'The government of the Moguls was some time ago extinct, but thy father Timur Fûmâ was obedient to the commands of the most high God, and did homage to our great Emperor Tây Zûy; nor did he omit to send ambassadors with presents. He *(the Emperor)* for this reason granted protection to the men of that country, and enriched them all. We have now seen that thou art a worthy follower of thy father, in his noble spirit, and in his measures; we have therefore sent Duji-chûn-bayazkasây, and Hararâ Sûchû, and Dan-ching Sadasûn Kunchi, with congratulations, and a dress, and Kimkhâs, and Torgos, &c. that the truth may be known. We shall hereafter send persons whose office it will be to go and return successively, in order to keep open a free communication, that merchants may traffick and carry on their business to their wish.

'KHALIL SULTAN is thy brother's son; it is necessary that thou treat him with kindness, in consideration of his rights as being the son of so near a relation. We trust that thou wilt pay attention to our sincerity and to our advice in these matters. This is what we make known to thee!'

Art. 10. *A Story from the Gulistan of Sadi.*

We are here told by one who professes to have tried both, that slavery is preferable to a scolding wife. His sarcasms on the fair sex are much in the style of Euripides, though by his own account he had better reason to complain of them. The story is alluded to by D'Herbelot, and is true of the poet himself, who is said to have been taken prisoner by the Franks in the Holy Land, and to have worked as a slave on the fortifications of Tripoli. A merchant of Aleppo redeemed him for ten golden crowns, and added 100 more by way of dowry with his daughter, whom he gave to our poet in marriage. Sadi, it seems, thought he had purchased his liberty at too dear a rate; for this is not the only part of his works in which he exhibits the dark side of the fair Syrian's character.

Art. 11. *Softly*, an Ode from Hafiz, by the late Captain Thomas Ford.

Hafiz, as is well known, is the Persian Anacreon, and his poems, like those of the Greek Lyrist, do not always appear decently in an English garb. That selected by Captain Ford, is not absolutely indelicate, is, at least, very warmly coloured.

Art. 12. *An Ode from Khoosro.* By W. K.

A love song made up of the usual mixture of despair and rapture. The lover applies to a physician, is by him remanded to his mistress, who cures him by the promise of a kiss.

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Art. 13. *Extracts from the Yusef and Zelekha of Jami*, by Thomas Law, Esq.

The chapter of the Koran, in which the story of Joseph's continence is related, with some deviations from the chaste simplicity of the Mosaic account, has given rise to a number of poems on the subject in the Eastern languages. Nezami, a celebrated Persian poet, set the example to Jami, and others of his countrymen, and there are many poetical compositions in the Turkish language, in which the same theme is decorated with the same voluptuous imagery.

*** The account of No. II. will be given in our next.

Art. XII. *The Rape of Helen*; from the Greek of Coluthus: with Miscellaneous Notes. 4to. 2s. 6d. Egerton. 1786.

COLUTHUS was a native of Lycopolis, a city of Thebais, in Upper Egypt. Nothing is recorded of his parentage or education; and the scanty memorials of him by Suidas * barely inform us that he lived in the reign of Anastasius, surnamed Brachinus, who succeeded Zeno, in the government of the Eastern empire, about the year 491. He wrote *Calydonics*, *Persics*, and *Encomia*, as we learn from the same memorialist; though none of his works have escaped the ravages of time, except the poem, entitled Ελενης αρπαγη, of which the present work is a translation. The original is evidently mutilated; and many passages are very corrupt. It is not, however, destitute of imagery; and it is adorned by a variety of striking and expressive epithets.

But as the subject is of so much celebrity in ancient story, and hath been related at large both by historians and poets, we shall, instead of analysing the poem, content ourselves with giving our Readers a general account of those various editions and translations of it with which we have any acquaintance.

The first edition, that hath come to our knowledge, is that of Aldus, published at Venice, with Quintus Calaber.

Renatus Perdirierus translated it into Latin, and published it, with the Notes of Bertrand, at Basil, in 1555.

Michael Neander published his *Opus Aureum* at Leipsic, in 1577, in which is inserted this poem of Coluthus, with a Latin version, and a copious commentary. We have Neander's transl-

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* In some account of Coluthus prefixed to the Aldine edition is the following passage: Επιγεγραπται κ τo παρον ποιημα, Ελενης αρπαγη, εν Ασταλια συνθεις κ γναριμον απ κ η ποιησις τ Ομηρικ † Κοϊντου περ λιον ευρηται εν τ ναω τ θεια Νικολαω των καστυλων εξω τ Υδρουλος. Ο ανασωσας ο θειος Βησσαριων ο Νικαιος καρδιναλις, κ. τ. λ.

† Viz. *Quintus Calaber.*

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lation, altered by Francis Portus, and some extracts from his Commentaries, together with the Greek original, in several of the small editions of the Iliad.

Bandini published this poem, at Florence, with an Italian version: and Molard published a French translation of it in 1742.

Lennep's edition is held (and very deservedly) in the first estimation. That learned editor hath restored many corrupt and mutilated passages: and by many happy conjectures hath thrown light on what was before very obscure, if not wholly unintelligible.

In 1701, Sir Edward Sherborne (the translator of the Sphere of Manilius) first published this poem in English verse. His poetry is uncouth and inharmonious; but his valuable and judicious notes, full of classical information, in some measure recompense for the defect of his Muse.

In 1780, a translation of this poem, in English verse, was published by Fawkes's coadjutor, and the editor of his Apollonius Rhodius. It appears to have been inserted from the similarity of the subject to the rape of Medea.

In point of poetical merit the present attempt is inferior to that of Fawkes's friend; and we think the Author hath discovered some want of judgment, in giving to the Public what they did not need, and for which it is to be feared they have no reason to be thankful.

The present Translator, by avoiding the timid and contracted course of the mere *fidus interpres*, hath run into the contrary, and less pardonable extreme; and in many places he hath not preserved a single trace of the original. The strength and beauty of the poem is frequently destroyed by the too free use of feeble expletives; and, indeed, if we say the whole is flat and nerveless, we shall not perhaps pass too severe a censure on it.

There is a faulty epithet in the first line:

Ye Trojan Nymphs! the silver Xanthus' pride.

Why *silver* Xanthus? The original is simply Ποταμιε Ξανθοιο γενεθλη. But an epithet embellishes!—We acknowledge it doth, when it is *true* as well as elegant. But *silver* is very improperly applied to a river that took its name from another colour. Now, we are informed by Aristotle, in his third book *De Animalibus*, that this river was called *Xanthus*, because the fleeces of the sheep that drank of it were turned *yellow* from the colour and quality of the water itself.

Say, what that judgment was which Helen's name
Gave to his ear, and to the page of fame.

This is not the exact sense of the original, as the learned reader will perceive by comparing it with the Greek.

Τις δε δικασπολιη, ποθεν εκλυεν ενεμα νυμφης
Αργειης.

The

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The Translator seems to have thought that πόθεν refers to δικασπολιη, but it is evidently the introduction of another subject.

The characteristics of beauty, as delineated by Jupiter to Mercury, and in which Paris was to be instructed previous to the judgment that he was to pass on the three Goddesses on Mount Ida, are omitted by the Author in his translation of the passage in which they occur.

> There let the happy youth, unaw'd and bold,
> The splendor of immortal charms behold.
> He the invidious contest shall decide,
> And say who first excels in beauty's pride.

This is general; but the original is particular:

> —— διακρινειν δε Θεαων
> Κεκλεο ϗ βλεφαρων συνοχην ϗ κυκλα προσωπων.

Now the συνοχη βλεφαρων was by the ancients esteemed as one of the indispensible attributes of beauty. Anacreon in describing his mistress to the painter, numbers this among her other perfections. [See also Theocritus Idyl. δ. 72. We might quote Aristinætus and Petronius to the same purpose.]

All the English translators appear to have totally mistaken the meaning of the poet in the following line, at the conclusion of Venus's speech:

> Πολλακις ωδινεσι ϗ ε θνησκεσι γυναικες.
>
> —— our sting
> Which smart to women, but not death doth bring.
> SHERBORNE.
>
> My sting infix'd, renews the lover's pain,
> And virgins languish but receive again.
> FAWKES's FRIEND.
>
> And tho' behind no deadly wound it leaves,
> It oft the breast of gentle rest bereaves.
> THE PRESENT TRANSLATOR.

Thus they all agree to refer the word ωδινες, to the pains of love, taken in a general sense; and understood it rather of the anxieties of the mind than of any corporeal affliction. But it means, most undoubtedly, the throes of childbirth.

We think it proper to remark, that Coluthus, throughout the poem, hath steadily kept in his eye the celebrated Dialogue of Lucian, entitled, *The Judgment of the Goddesses.*

We will here take leave of a performance which is faulty in many respects, both as to accuracy of translation, and harmony of verse. The Notes, however, in some measure recompense for the defects of the text; and the Author appears in a more respectable light as a Commentator than as a Poet.

ART.

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ART. XIII. *Parochialia*; or Obſervations on the Diſcharge of Parochial Duties; in which Defects and Errors are pointed out, and Improvements ſuggeſted and recommended to the parochial Clergy. In Seventeen Letters to Clericus. With Remarks on a Letter containing Strictures on a Diſcourſe lately preached in Bewdley Chapel. By W. Jeſſe, Rector of Dowlis, and Chaplain to the Earl of Glaſgow. 8vo. 2s. 6d. Robinſons.

BETWEEN the extremes of oppoſite opinions, and jarring tenets prevailing among us, religion, like its divine Author, hath been expoſed to deriſion, and may truly be ſaid to *have endured the contradiction of ſinners againſt itſelf.* When diveſted of its diſtinguiſhing honours, it hath been treated with cold neglect; but when ſuperſtition hath clothed it with a motley garb, and enthuſiaſm hath put on its head a fool's cap, and ſent it abroad to make a noiſe in the ſtreets, with its rattle and its bells, it will naturally provoke ridicule and ſcorn: and there are too many who, though they dare not deride it in its ſimple form, are glad of an opportunity to laugh at it when burleſqued and diſguiſed by ignorance and fanaticiſm.

If we were to yield implicit credit to the poſitive aſſertions, the oracular warnings, the lamentable declamations, and the authoritative remonſtrances of our modern reformers of clerical abuſes, we ſhould ſuppoſe that all purity of morals, all zeal for the Goſpel, and all ſound doctrine were concentered within the pale of Calviniſtic Methodiſm; and that, if it were not for ſuch ſturdy, *thorough* champions for the truth as Mr. Jeſſe, and perhaps a dozen more of the ſame complexion of mind and manners, Chriſtianity would take its flight, and the judgments of God would deſolate our country.

Theſe are the righteous men who arreſt the arm of Divine vengeance; and if the nation did but know what it owes to the prevalence of their prayers, we ſhould erect ſtatues to *them*, and forget all your HOWARDS and your HANWAYS, yea and paſs by the monument of the illuſtrious Chatham with a ſneer of holy contempt!

The title of this tract will give the reader a general idea of its contents; and thoſe who are acquainted with the other publications of Mr. Jeſſe will alſo gueſs at ſome of its peculiarities. From among the moſt ſtriking and characteriſtic paſſages, we will ſelect the following, as a ſpecimen of the Author's manner of diſcuſſing the darling ſubject of his party.

'If any people admire a ſermon merely becauſe Jeſus Chriſt is frequently mentioned in it, inſenſible of a thouſand faults which may be in the ſermon, for the ſake of precious ore which lies amidſt unconnected ſands or in a muddy channel, inſtead of laughing at their ſimplicity, and deſpiſing them as enthuſiaſtic fools,

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fools, I will eſteem their truly Chriſtian taſte. St. Paul had this taſte to a very great degree: "I determined not to know any thing among you ſave Jeſus Chriſt, &c. &c." He was like a man who had looked ſo long at the glorious ſplendor of the ſun that he could ſee no other object—but Jeſus Chriſt. He could ſcarcely write a ſentence without a glowing regard to this name. How frequently do you find a repetition of it in all his epiſtles? In the compaſs of five or ſix ſhort ſentences, in the beginning of the Firſt Epiſtle to the Corinthians, you may find the name ſo often repeated as eleven times.

'Before his converſion, St. Auguſtine had an enthuſiaſtic fondneſs for the works of Cicero. Cicero was ſeldom out of his hands; and when he went to bed, Cicero accompanied him, and was laid upon his pillow, to meet his opening eyes at the return of dawning day. But when he had read of Jeſus, ſo much was he changed into the Chriſtian taſte that Cicero lay by neglected. Being aſked the reaſon why now he never read his once favourite author, he replied, *Non eſt aliquid Chriſti*, i. e. "There is nothing of Chriſt in him."

'And what is there that diſguſts you in the epithet *ſweet*? "Sweet Jeſus."—What is there more improper in it than in the epithet *precious*, which Peter loved to uſe? The Pſalmiſt tells us, that the word of God was ſweeter to his ſoul than the honey on which you breakfaſt is to the taſte: and I ſuppoſe the reaſon to have been, becauſe the object of that word was moſt exceedingly ſweet to him. . . . . The name of Jeſus was like the ſpikenard, when Mary broke her precious box, it filled the church with its rich perfume. . . . . The name of Jeſus is ſweet to my ſoul: *O et præſidium et* dulce *decus meum!*

When with his name I'm charm'd in ſong:
I wiſh myſelf all ear and tongue.'

This may ſeem very paradoxical to ſome readers; for if a man is deſirous to be *all ear*, he ought ſurely to hold his *tongue*. But it is no paradox to thoſe who know how fondly a certain claſs of preachers liſten to their own *ſweet* eloquence; and are humbly content to be *all ear*, provided they can be *all tongue* at the ſame time.

ART. XIV. *Bibliotheca Topographica Britannica*; N^os^ XXXII. (Price 3s.), XXXIII. (Pr. 3s. 6d.), XXXIV. (Pr. 1s.), XXXV. (Pr. 3s. 6d.), and XXXVI. (Pr. 3s.) 4to. Nichols. 1786.

THE thirty-ſecond Number of this work contains, *A Sketch of the Hiſtory of* Bolſover *and* Peak Caſtles, *in* Derbyſhire. This ſketch is given by the Rev. Samuel Pegge, in a letter to the Duke of Portland, and conſiſts, chiefly, of a detail of the different families through which theſe caſtles have paſſed; from the time of William de Peverel, natural ſon of William the Conqueror,

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Conqueror, who appears to have been the original proprietor. The narrative of Peak Caſtle is brought down to the 46th of Edw. III. when it was given to John of Gaunt, and abſorbed, conſequently, in the duchy of Lancaſter. That of Bolſover is continued, not without ſome conſiderable chaſms, to the preſent day, in which it is poſſeſſed by the family of *Bentinck*. At this caſtle King Charles I. was entertained three different times by William Cavendiſh, Earl and afterwards Duke of Newcaſtle. On the ſecond occaſion the Queen was preſent; and the expence of the entertainment is ſaid to have been near 15,000*l*. The Ducheſs of Newcaſtle, in her Memoirs concerning it, ſays, that "the Earl employed Ben Jonſon in fitting ſuch ſcenes and ſpeeches as he could deviſe, and ſent for all the gentry to come and wait on their Majeſties, and in ſhort did all that ever he could imagine to render it great and worthy of their royal acceptance." Great part of the buildings at this place appear to be at the preſent time in a very ruinous condition, and never to have been at firſt completely finiſhed, but the houſe at the north end, towering aloft (as Mr. Pegge ſays) with a great degree of magnificence, is in good order, and now a habitable, though not a very convenient dwelling.

This number is decorated with ſeven plates by Hayman Rooke, Eſq.

No. XXXIII. Two Diſſertations *on the Braſs Inſtruments, called* Celts, *and other Arms of the Ancients, found in this* Iſland. By the Rev. James Douglas, F. A. S. [Author of a Diſſertation on the Antiquity of the Earth. See Rev. Dec. 1786.]

The firſt of theſe diſſertations is employed on three inſtruments, of a mixed metal, one in the form of a bull, another of a wedge, the third of a gouge. We ſuppoſe they were all found near Canterbury, as is expreſsly ſaid of the firſt and third. The *firſt* is the moſt remarkable, being of elegant workmanſhip, and not much inferior (we are here told) to the fine ſtyle of the Auguſtan age. Several reaſons are urged to ſupport the opinion, that this *Celt* might be the *ſecuris*, or ſmall hatchet, appropriated to the ſacrifices of the minor animals, in funereal rites; or, ſhould this be objected to on account of its ſmall ſize, or the little appearance of its executive power in this reſpect, that it might have been a funeral enſign to be carried in proceſſion; or that it might obviate the actual ſacrifice of animals on thoſe occaſions, by its being depoſited ſimply with the aſhes. But we cannot dwell on the arguments and obſervations of the ingenious writer.

The ſecond diſſertation continues the ſame topic of *Celts*, producing a fourth inſtrument correſponding with the firſt. Mr. Douglas here mentions the opinion of M. D'Hankerville, who conceives that this Bull Celt is the God *Tho* of the Britons, which

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which people, after the cuſtom of the Cimbri, venerated the bull as the *Deus conductor* of their marches and armies. It is however, in *general*, obſerved by this writer, 'That theſe braſs *weapons* called Celts, whether in the form of a bull, of a gouge, chizel, ſword, ſpear, or hatchet, have belonged either to an early people, or a people remote from the ſeat of refined arts, will need little debate; we ſhall alſo find, it is added, that they have been uſed, perhaps from a very early period, down to the loweſt of the Roman empire.' Though he terms them *weapons* in the above paſſage, it is plain that he alſo conſiders them as the mechanical inſtruments of a people who had not the art or convenience of rendering iron malleable for their domeſtic and military uſes.

To the above figures is added ſome account of an Egyptian piece of ſculpture, in a large entablature hewn out of a block of *baſalt*, ſent over by M. Wortley Montague, and depoſited in the Britiſh Muſeum. It is, like other Egyptian work of this nature, both in cameo and intaglio; the deſign is ſunk into the ſtone and then worked into relief. It repreſents Oſiris and Iſis, which under the ſymbol of the ox and cow, riſe out of an human ſhape; 'here is united,' ſays our Author, 'the veneration of the Egyptians to Bacchus, the great indigenous leader and deity. Beſide the above, two Greek coins are alſo deſcribed, and conſidered in reſpect to the general ſubject; but for a more particular view of it, we muſt leave the reader to conſult the diſſertations.

Two engravings attend this Article.

No. XXXIV. *Biographical Anecdotes of the* Reverend John Hutchins, M. A. Author of the Hiſtory of Dorſetſhire.

This gentleman's name is well known, on account of the above-mentioned hiſtory; for the character of which we refer the reader to the *fifty ſecond* volume of the Review. Indeed, it is that performance alone which entitles Mr. Hutchins to this biographical notice, ſince in other reſpects his life furniſhed few incidents that are not common to moſt individuals of his rank and ſtation in the world. Mr. Hutchins was, no doubt, reſpectable in his line of life;—but we ſhall confine our attention to what is related of his *hiſtory*. His biographer expreſſes his concern that Mr. H. 'did not live to receive the rewards of his labours. While he was engaged in the work, all the mortifying diſcouragements incident to authors retarded his publication. Many who were applied to for evidence reſpecting their own families, and other matters within their own knowledge, never paid him any attention; others, who had never ſeen any part of his work, or if they had, were no judges of its merit, affected to ridicule it; ſome from the love of haranguing on a common, worn-out topic, and ſome perhaps with a view of ſaving a ſubſcription, which, when ſeriouſly aſked, they could not with-hold; others, into whoſe hands ſome few detached

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detached pieces might fall, could discover inaccuracies, who had not penetration enough to discern its beauties; and some were such superficial perusers, that they would not give themselves the trouble to enter into the meaning and intent of the author.'

The work was greatly endangered by the fire at Wareham, in 1762, from which the materials were rescued, at some hazard to her own person, by the care and presence of mind of Mrs. Hutchins. Yet amidst all discouragements, it was at length published, though not till the very latter end of the author's life. It however appeared with a considerable list of subscribers, and was so well received, that the book hath (we are told) advanced in price far beyond the subscription terms.

No. XXXV. *Archbishop Sharpe's Observations on the Coinage of England*, &c. with his letter to Mr. Thoresby, 1698-9.

This treatise was purchased at the sale of Mr. Ralph Thoresby's Museum, in 1764, by Mr. Gough, who communicated it to the Editor. Part of this tract has been printed by Mr. Ives, in his "Select Papers," No. 1. But other and larger parts were omitted, not to insist, it is said, on the variations between this MS. and that from which Mr. Ives formed his publication: for these reasons it is concluded that 'it might be no unacceptable present to the public to reprint the former part, with the additions.' The tract is divided into four chapters; the two first of which treat of the silver and of the gold coins of England; the two last, of the Scots money, and of the Irish coins, to King James II. inclusive. To this are added tables of the coins of the several Kings, &c. down to Charles II. with notes, and a list of medals, struck since the latter end of the reign of William III. to that of George II. inclusive. These tables were purchased at the late Mr. Duane's sale; at whose expence also was engraved a plate annexed (the only one in this number), exhibiting three ancient silver coins in his collection, inscribed *Sanctus Paulus*, together with some other curious pieces.

There are no doubt more elaborate and diffusive treatises on the subject, but for general information, satisfaction, and amusement, as to this branch of science, the archbishop's performance seems to us sufficiently and agreeably adapted. It is remarkable, that, according to the discoveries which have been hitherto made, no *gold* should have been coined in this island during the space of 900 years, *viz.* from the time when the Romans left this country, A.D. 446, to the 18th year of Edward III. who began to reign in 1327. One or two pieces of Saxon gold, which are sometimes mentioned, are at the least allowed to be suspicious; and it is now almost generally agreed that our Saxon ancestors coined no gold.

We might add several amusing extracts from this dissertation; but we must confine ourselves to a very few detached memoranda

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dums; such as, That in the silver groats and half groats, coined at York by Cardinal Wolsey, some of which were in Dr. Sharpe's possession, there is a Cardinal's hat under the King's arms, which was afterward one of the articles exhibited against him... That some of the coins of the Commonwealth were the first monies of silver that England ever had which were *milled*, properly so called, though the term is applied to some shillings of Queen Elizabeth. We may also mention here the money coined in Ireland by that unhappy prince James II. after he had left England: 'He was forced to melt down old brass guns, and all sorts of kitchen utensils that he could come at, even of the most refuse metal, and of this stuff he coined money to go as if it was sterling silver.' Bishop King takes notice of this; adding, that the metal was rated by the workmen at three pence or a groat a pound, but being coined into sixpences, shillings, and half-crowns, a pound weight of it made about five pounds in tale; and afterward, on recoining the half-crowns, as much more. This dishoneſt money was made current under severe penalties. Story, in his history of the wars in Ireland, computes the sum at 1,100,000 pounds; Bishop King says 965,375 pounds. Archbishop Sharpe inserts also the relation of a friend of Mr. Thoresby's; that, before James left the country, the brass metal failed, on which 'recourse was had to the pewter dishes and tin vessels, and these were to be coined into money; and some pieces were actually coined, and a proclamation for the currency of it was prepared; but King William's passing the Boyne hindered the publishing of it.'

One crown piece of this last money, from a bag found in the Treasury at Dublin by the above-mentioned gentleman, the Archbishop had procured; the legend on its rim, he tells us, is, *Melioris tessera fati.*

No. XXXVI. *Remarks on the Progress of the Roman Arms in Scotland*, &c.

The two first letters in this number, which are addressed to Mr. Nichols, are dated from Edinburgh, 1784 and 1785. They are signed *Albanicus*, and their remarks are principally relative to the sixth campaign of Agricola. The great object in view is to determine the scene of the last decisive victory which was obtained by that eminent commander over the then barbarous inhabitants of North Britain. The method by which the writer prosecuted his purpose is thus expressed: 'I read the history with attention, I draw the inferences of a soldier and an historian, and I leave my conjectures to be verified or disapproved by an examination of the country.' This plan he recommends to others who may amuse themselves with similar enquiries. The result of these deliberations is, that the *Kempstone-hill* (situated at the north-east end of the Grampian hills) must be the place where

the

the Caledonian chief, Galgacus, was defeated by Agricola. Albanicus exults in his discovery: 'I own, says he, when I shall again survey the hill where the brave Galgacus fought, I shall be apt to throw off my shoes, and say the ground on which I stand is consecrated to the fervour of our patriotism; I shall hear the harangues of Galgacus, and of Agricola, sounding in my ears with the eloquence of Tacitus; and, animated with the imaginary clashing of hostile shields, I shall exclaim, *My ancestors were defeated, but not subdued; and I glory in the name of* Albanicus.' Yet, notwithstanding this heroical rhapsody, *Albanicus* appears to be one in the number of discontented and melancholy mortals; for he tells us, that he has taken refuge in antiquarian researches as a kind of opiate to the watchful care of a good citizen in a falling empire: again, he laments his misfortune in surviving the virtue, the glory, and the happiness of his native country; and, farther, that he turns his eyes with aversion from the picture which the British annals present for the last wretched twenty-four years.

It must be acknowledged, that the period on which he fixes is not very splendid among our national records; yet we apprehend that, however it has fared with England, whose inhabitants do indeed labour under very oppressive burthens, North Britain has rather lifted up her head, and been improving of late years in commerce and riches. Nevertheless *Albanicus* frequently returns to his sorrowful subject, and deplores the situation of the Scots, as connected with the English, in some strong expressions, from which we insert the following as somewhat singular: 'I consider Scotland, my native country, as a rude but noble medallion, of ancient sculpture, which ought not to be defaced or forgotten in the cabinet of nations, because it lies next to one more *beautiful*, more *polished* and *elegant*, but of less *relief*.'

To these letters are annexed, a map of *Caledonian Vespasiana*, by Richard of Cirencester, and a plan of that part of the country in which the victory is supposed to have been obtained. We have also, on a third plate, a draught of what is called, by the country people, the *Roe* (or *Roe) Dykes*, but is generally believed to be a Roman camp, on the estate of Ury, on the shore of Kincardine. Some description of it is here given, and the draught was furnished by Robert Barclay of Ury, Esq. from an actual survey in 1778.

A third letter in this number contains *An Account of the Roman Camps of* Battle-dykes, *and* Haerfauds, *with the* Via Militaris *extending between them, in the County of* Forfar. By the Rev. Mr. Jameson, of Forfar, April 23, 1785. The relation here given is sensible and amusing; it appears to have been formed from a very attentive and accurate survey, and bears the marks of the diligence

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diligence and the judgment of the Author. It is illustrated by three engravings; two, which present us with a clear view of each of the camps above mentioned, and a third, which as exactly delineates the *military way* lying between them, being, at the least, as we suppose (for we do not observe that this is particularly mentioned), seven or eight miles in length. This military way is lost wherever the ground has been broken up, but is every where else very distinct. Mr. Jameson, fully persuaded of its reality, applauds the caution and judgment with which the Romans conducted themselves in an enemy's country, and especially in a country possessed by such intrepid and impetuous enemies as the Caledonians, of which he thinks we have, among other instances, a striking relic in the road here so carefully traced and described, and which on several accounts was likely to prove very necessary and beneficial.

This letter has a connection with the subject immediately pursued in the foregoing paper; for the writer considers it as almost certain that the decisive battle between Galgacus and Agricola was *not* fought at *Galgachaw-Rose-Moor*, near Comrie, where Gordon places it in his Itinerarium. He concludes that it was a great way farther east, and mentions *Stone-haven* as the spot, at or near which, the great and final conflict described by Tacitus was sustained, or however that it was toward the eastern extremity of the Grampian mountains. Many and very prevalent arguments are employed by Mr. Jameson in support of this opinion, which seems pretty much to accord with that of the foregoing antiquary *(Albanicus)* though they may not precisely fix on the same piece of ground for the scene of action. Yet this writer's remarks appear on the whole to give some additional strength to the conjectures and opinions of the former.

*** Two or three numbers more are published, of this *Bibliotheca*, &c. which, in course, will be farther noticed in our Journal.

ART. XV. *A Treatise concerning the New Jerusalem, and its heavenly Doctrine, as revealed from Heaven.* To which are prefixed some Observations concerning the New Heaven and the New Earth. Translated from the Latin of the Hon. Emanuel Swedenborg, of the Senatorial Order of Nobles in the Kingdom of Sweden. Second Edition. 8vo. 2s. Boards. Evans, &c.

THE life of this extraordinary man may be divided into three periods—*viz.* the *poetical*, the *philosophical*, and the *theological*. He began his literary career with the *Muses*, and ended it with *angels*. One of his earliest productions is entitled, *Ludus Heliconius:* and his last, *Collectio Somnium*. The scene of his visions was changed; and his *dreams* took a different colour from

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the change: but whether he slept on Parnassus, or on the sacred mount, he was equally the sport of fancy; and

Ολον ονειρον

would have equally suited the young bard and the old theosopher.

The present work is a compendium of the good Baron's system of mystical and practical divinity, which is illustrated most amply in that huge pandect of *Swedenborgism*, entitled, *Arcana Cœlestia*, published in London, at different times, from 1747 to 1758, in eight volumes quarto. It consists of upwards of ten thousand distinct sections, arranged in systematic order. It was expressly written for the purpose of unfolding the *internal spiritual sense of Genesis and Exodus*, and to shew what wonderful secrets the Author was let into, by means of the intimate acquaintance and correspondence which he had established with the angels.

A few of these secrets we will impart to our Readers;—but if they are desirous of extending their knowledge through the various regions of the mystical world, and of exploring its hidden productions, we must refer them to our author's *spiritual Atlas* for full information.

'ARCANA.

'The influx from the Lord is through the internal man into the external. The interiors may flow into the exteriors, and not contrariwise. Consequently, influx is spiritual and not physical; that is, from the spiritual man into the natural, and not from the natural into the spiritual!' [*See Section nine thousand one hundred and eleven.*]

'The sphere of the infernal spirits enters into conjunction with the sensual principle of man from behind [*à tergo*]. They who reasoned from the sensual principle, and thereby against the truths of faith, were called by the ancients, serpents of the tree of knowledge.' [See § 10,313.]

'The twelve disciples of the Lord represented the church in its complex view, as to all things belonging to faith and charity, as did also the twelve tribes of Israel. Peter, James, and John represented faith, charity, and the goods of charity in their order. . . . That there would be no faith in the Lord, because no charity, in the last time or state of the church, is represented by Peter's three times denying the Lord before the cock crew *thrice*; for Peter there signifies faith in a representative sense. The cock crowing, as well as the twilight, signifies the last time of the church; and three times signifies a thing completed to its end. . . . All the persons and places contained in the word signify things abstracted from them.

'By means of temptations the Lord [*Jesus*] united the divinity which was in him by conception, with the humanity, and so made the humanity divine. . . . By means of temptations and the victories which he acquired therein, he expelled whatever was hereditary in him from his mother, and put off the humanity which he had received from her, even so far as no longer to become her son. . . . . Jehovah, who was in him by conception, appeared in his states of temptation to be absent.

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'The spirit of a man, after the death of the body, appeareth in the spiritual world in a human form, just as in the natural world. It enjoyeth also the same faculties of seeing, hearing, speaking, and feeling, as in the natural world; and it retaineth the same power of thinking, willing, and acting, which it had in the natural world. In a word, it is in every respect a man as in the natural world, saving that gross body of flesh and blood which it laid aside by death, and which it never reassumes.

'The Word is for the use of man, and also for the use of angels, and accommodated to each. It is a means of union between heaven and earth. There is an internal sense in the Word, in the consequence of the Word's having descended from the Lord to man through the three heavens. Thereby it was accommodated to the angels of the three heavens, and also TO MEN.... The Word in its internal sense contains innumerable things which exceed all human conception: and things inexplicable, or that cannot be uttered: which are represented only to angels, and understood by them. Those secrets do not appear in the sense of the letter. Yet if a *single word*, or *single letter* were to be omitted in the literal sense, it would cause an interruption in the spiritual sense; and this is the reason why the Divine Providence hath preserved the Word so entire as to every *single word* and *syllable*. The things contained in every particular part of the Word are innumerable; and also in every particular expression.'

These extracts are a sufficient specimen of the great work of the *illuminated* Baron.

But we cannot conclude without acknowleging that though the Author's imagination runs loose in the unbounded and trackless wilderness of mysticism, yet all his paradoxes are tinctured with a strong infusion of piety and benevolence. There is nothing in them offensive to Christian purity or Christian charity. They are the harmless rovings of a spiritual, but disordered fancy: and the enthusiasm which may be caught from the Baron's writings will neither create a schism in the church, nor a rebellion in the state. It is the mysticism of **** *** *******, without his turbulence: for Swedenborg knew nothing of that dark and dangerous fanaticism which under the specious pretence of a *spiritual commonwealth*, endeavoured to sap the foundations of all lawful government.

Let men enjoy their *influxes:* let them converse with their *angels:* let them publish their *Collectio Somnium.* What are their *dreams* to us?—If they suffer us to sleep in peace, let them dream on; and we will heartily wish them, *good night.*

*** For some particulars relative to Baron Swedenborg, and his Works, see Rev. vol. xlii. p. 445, 446. See also his *Travels in the New Jerusalem*, Rev. vol. lix. p. 366.

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ART. XVI. *The Oeconomy of Charity*; or, an Addreſs to Ladies concerning Sunday Schools; the Eſtabliſhment of Schools of Induſtry under Female Inſpection; and the Diſtribution of voluntary Benefactions. To which is added, an Appendix, containing an Account of the Sunday Schools in Old Brentford. By Mrs. Trimmer. 12mo. 2s. 6d. Longman, &c. 1787.

MRS. Trimmer has here given us another ſpecimen and proof of her zeal for promoting the happineſs of mankind. In the Servant's Friend, and the Two Farmers (which have been noticed in our Review), ſhe has ſhewn, in an eaſy familiar way, the important benefits ariſing from an early religious education, not only to the individuals themſelves, but to ſociety at large: and in this performance, perſons of fortune, particularly ladies, are informed how they may make their benevolence moſt extenſively uſeful, *viz.* in promoting Sunday ſchools. 'There is nothing,' ſays our ingenious Author, 'wanting to complete their charity, but for ladies of rank to appear intereſted in the eſtabliſhment of them; and for others, in middling ſtations, to give a perſonal attendance at the girls ſchools; which I am confident would conduce, beyond any circumſtances whatever, to their benefit and perpetuity.'

In recommending ſchools of induſtry, ſhe obſerves, If there was a ſchool for ſpinning flax, girls of five years of age might be employed at it; and the yarn might eaſily be manufactured into white or ſtriped linen and checks, and by the time each little ſpinſtreſs had worn out the clothes given her by the pariſh or private benefactors, ſhe might earn ſufficient to entitle her to linen, and other neceſſaries.

Another ſchool for carding and ſpinning wool, would furniſh materials for linſey-woolſey, ſerge ſtuffs, baize yarn, and worſted for knitting. At a third ſchool, girls might be taught needlework of the uſeful kind: and, at a fourth, they might learn to knit ſtockings. Theſe ſchools, if properly conducted, would reflect benefits on each other; they might eaſily be ſet on foot by voluntary benefactions; and, in a ſhort time, would ſupport themſelves, and yield a ſurplus; and would require no farther aid than inſpection to ſee that the produce was properly applied.

At the end of this book are two plates of the horizontal ſpinning wheel, invented by the late Mr. Barton of Carliſle, at which 12 little girls can ſpin at once. Our Authoreſs ſays, this machine is ſo eaſily managed, that the leaſt child can, with the ſmalleſt touch, diſengage, or ſet a-going, any one of its wheels, without interfering with another. The original expence is 5*l.* It ſeldom wants repair. Mrs. Trimmer, we would add, is ſo ſenſible of the utility of this wheel, that ſhe has procured one for Brentford.

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In the Appendix, there is an account of the Sunday Schools in Old Brentford, and the rules by which they are regulated; which ſeem well adapted to the purpoſe, and we are glad to find that they ſucceed ſo happily.

As the peruſal of this treatiſe has given us peculiar pleaſure, we therefore recommend it as worthy the attention of the Public; and we think the Writer juſtly entitled to the warmeſt approbation, for her uncommon exertion, in executing the plans here laid down.—May her utmoſt wiſhes be crowned with ſucceſs! and may there be found, in every pariſh, a Mrs. Trimmer, to promote that reformation, and that induſtry, which under her auſpices has taken place in the neighbourhood of her reſidence.

This work is, by permiſſion, addreſſed to her Majeſty; who, we obſerve with pleaſure, is a particular patroneſs of the Sunday ſchool plan.

MONTHLY CATALOGUE,
For MAY, 1787.

TRADE *and* COMMERCE.

ART. 17. *An Anſwer to a Pamphlet publiſhed by the Earl of Dundonald*, intitled, "Thoughts on the Manufacture and Trade of Salt, and of the Coal Trade of Great Britain, &c." With a particular Examination of his Mode of refining Britiſh Salt; together with Remarks on the Writings of Dr. Anderſon and others, on the ſame Subject. By Robert Roe. 8vo. 1s. 6d. Robinſons.

THIS irafcible *Hibernian*, highly offended at ſeeing his countrymen accuſed of the odious practice of *ſmuggling ſalt*, here takes up the cudgel in their favour, which he brandiſhes with a maſterly dexterity indeed! Proving, by the *cleareſt demonſtration*, that, although they have ſalt about five hundred *per cent.* cheaper than it is in England, they are ſo ſtrictly conſcientious, that they neither ſmuggle a ſingle ounce of it thither themſelves, nor permit any one to do ſo for them.—O brave, truſty Iriſh! when you can find another nation in the world *who do the like*—you may ſhake hands with them as your friends and *equals*.

The above, we preſume, will be ſufficient for this pamphlet—we cannot help regretting however, that ſuch abilities as this Author evidently poſſeſſes, ſhould be loſt to the Public, by that want of candour which is unfortunately too prevalent among political combatants: he who contends for victory only, never produces facts that can be relied on.

ART. 18. *Inſtructions for Merchants, Ship Owners, Ship Maſters*, &c. Extracted and digeſted from the Navigation, the Manifeſt, Newfoundland, and Wine Acts of Parliament, paſſed laſt Year, and from the Smuggling Act, paſſed 1784. By a Merchant. 4to. 1s. Law, &c.

Where laws point to a number of objects which muſt be attended to in every ſtage of a buſineſs, and where they are accumulated, the

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latter referring to the former; it would be impoſſible, in many caſes, to proceed duly according to law, without forming ſome kind of regular digeſt for private directions. The compiler of theſe Inſtructions declares, that they were firſt drawn up for his own uſe, and that he has now publiſhed them for the aſſiſtance of others: they may therefore be more practically uſeful than if prepared merely to make a book on the ſubjects ſpecified: but, in ſuch caſes, it cannot be expected that we ſhould undertake an examination of the ſeveral authorities, in order to decide on the merits of the performance.

COMMERCIAL TREATY *with* FRANCE.

Art. 19. *New Information and Lights, on the late Treaty of Commerce with France.* Addreſſed to the Right Hon. William Pitt. By Robert Pigott, Eſq. 4to. 1s. Ridgway.

Mr. Pigott attacks the Treaty with ridiculous objections; and theſe he conveys to his Right Hon. Correſpondent in ſuch imperfect language as can only ſerve to reflect diſgrace on the Preſs.

Art. 20. *A Commercio-Political Eſſay, on the Nature of the Balance of Foreign Trade,* as it reſpects a Commercial Intercourſe between Great Britain and France, and between Great Britain and other Nations. 8vo. 1s. 6d. Stockdale.

The Writer of this Eſſay is not to be claſſed with the common herd of pamphletteers who iſſue forth on temporary occaſions: he undertakes to examine the *principle* of the late commercial treaty, and in this line of inquiry overlooks many paltry calculations of preſent balances of profit and loſs on the immediate articles of traffic. For, he obſerves, 'the commercial balance has for its object the increaſe of gold and ſilver; but the political balance has for its object the increaſe of real phyſical wealth, and conſequently the increaſe of general proſperity, and of national power.' He inſtances many nations, as well as our own American colonies, that have evidently thriven with a poſitive balance of trade againſt them; paying that balance from the produce of the earth. 'Whoever poſſeſſes things, poſſeſſes the price of things, and much more ſurely than if he poſſeſſed gold and ſilver; for an ox, or a buſhel of wheat, is of the ſame value now that it was five hundred years ago; but an ounce of gold is of twenty times leſs value now, than at the former period. Agriculture ought certainly to be conſidered not only as a manufacture, but as the moſt profitable of all manufactures; for the products of agriculture are the reſult of the labour of man, as much as the products of the loom or of the forge, with this great advantage in favour of the former, that labour forms a ſmaller part of the aggregate of their value; therefore the net profit is the greater. From this conſideration, I think it would be very advantageous to this kingdom if one half of our idle ſhopkeepers would turn cultivators, that is, would become manufacturers; and that, inſtead of throwing ourſelves into feveriſh heats about the uncomputable balance of foreign trade, we ſhould give our chief attention to cultivate that branch of commerce, where the annual balance is ſure to be in our favour, to the amount of many millions.' Nature, he adds, could yield us many millions more, were we but to labour for it with half the aſſiduity that we labour for foreign balances.

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balances. But, 'if the increaſe of foreign commerce is a thing deſirable, it appears to me that the commercial treaty has a tendency to occaſion ſuch an increaſe. I hope we are not ſo ſelfiſh as to deſire all the advantages of it to be on our ſide; and I cannot preſume to think the French miniſtry ſo unwiſe, as not to have the intereſt of France in view, in framing the different articles of the treaty, as well as the Engliſh miniſtry had the intereſt of Great Britain. How! Can the treaty be both beneficial to us, and to the French? And why not? even on the ſuppoſition of the annual balance of trade between the two nations, being perfectly equal, the commercial intercourſe between them may nevertheleſs be greatly beneficial to both.'

'I have ſeen,' ſays he, 'at Marſeilles, a cargo of Dutch cheeſes that would have nearly purchaſed a cargo of French wine, the pound of cheeſe being nearly an equivalent for a bottle of wine; and I own I was ſorry that England had precluded herſelf from making the ſame exchange. How many places are there in France where a pound of the beſt Engliſh cheeſe would purchaſe two bottles of good Burgundy; and ſhould the poſſeſſors of thoſe two different commodities wiſh an interchange, is there much policy in obſtructing them?'

The author of *A View of the Treaty of Commerce with France* *, thinking he had diſcovered an inſuperable reaſon againſt any commercial connection between the two kingdoms, the validity of that objection is thus conſidered:

'This author lays it down as a principle, that the ſtaple manufactures of wine, brandy, vinegar, oil, &c. give France a phyſical ſuperiority to the prejudice of England; and, never doubting of the juſtneſs of his principle, is thereby led into numberleſs errors throughout his performance. As much ſtreſs has been laid upon this principle, though a falſe one, and as it is apt, when ignorantly adopted, to fill the minds of well-meaning people with apprehenſions, a more particular examination of it may therefore not be unprofitable. The example I have before given, of a pound of cheeſe having a marketable value equal to two bottles of wine, at once ſhews the futility of it; but the more narrowly it is viewed, the more unſound it will appear. If we reckon what will beſt feed and maintain man (and that will be the ultimate ſtandard of all commercial balances), an acre of wheat, or an acre of potatoes, will be of more value than an acre of oranges, or olives, or ſugar. The late war afforded an inſtance of an acre of onions from New York, ſelling in the Weſt Indies for what would purchaſe two acres of ſugar. In how many places of England, may not an acre of dairy yield as much, in butter, as an acre of olive trees would yield in oil? In many parts of England one may ſee, in the months of December, January, and February, young lambs feeding in the meadows with their dams, while one half of the neighbouring continent of Europe is buried under ſnow; and, in the months of June, July, and Auguſt, our cattle ſtill find food in the fields, while the ſouthern climates of Europe are, from the exceſs of heat,

* See Rev. Feb. laſt, p. 169.

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yielding almoſt as little ſuſtenance for cattle, as if they were covered with water. It may, therefore, juſtly be preſumed, that the benefits ariſing from our mild winters, and perpetual paſturage, when contraſted with thoſe which the hot ſummers confer upon France, give the phyſical ſuperiority to the ſide of Great Britain.'

Our author is as little ſatisfied with the reaſons why our connection with Portugal ſhould ſtand in the way of a like intercourſe with France. 'If the Portugueſe think the Methuen treaty advantageous to them, why may they not ſtill continue it? If they think it diſadvantageous, they will, doubtleſs, rejoice at the ceſſation of it. The reaſoning of ſome of our orators and writers, who have objected to the commercial treaty on this ground, is moſt curious, and moſt extraordinary. After enumerating, with all the painful accuracy of haberdaſhers or ſhopkeepers, the balances of trade for a long courſe of years, between Portugal and England, they conclude, from a compariſon of the debtor and creditor columns, that it has been moſt gainful to England; and, at the ſame time, that the Portugueſe will be highly offended if any alteration is made in it!'

On the whole, this ſenſible writer concludes, that with a due cultivation of our domeſtic advantages, we have no occaſion to diſtract our minds about the balance of trade: the cuſtom-houſe balance of profit, and the political balance of profit, being widely different.

Art. 21. *Alarming Progreſs of French Politics:* an Appeal to the People of Great Britain. 8vo. 1s. Jameſon. 1787.

If the French have been as alert in canvaſſing the dangers of a neighbourly correſpondence with us, as we have been on our part, the regulations of it cannot be cenſured as having been ſettled without ſufficient conſideration; for no tranſaction could have excited more attention, both of good and bad heads, than the commercial treaty! It ſhould ſeem as if objections were now drawn off down to the very lees, and nothing left but foul-mouthed abuſe; at leaſt nothing but ſcurrility is offered to the Public in this worthleſs publication.

Art. 22. *Speech of the Right Hon. Henry Flood*, in the Houſe of Commons, Feb. 15, 1787, on the Commercial Treaty with France. 8vo. 1s. Debrett.

Mr. Flood is ſtrenuous againſt the treaty; and his ſpeech is argumentative and eloquent. Gentlemen on the other ſide of the queſtion have alſo reaſoned powerfully: the event will beſt ſhew which party is moſt in the right; and the experiment muſt be tried.

POLITICAL.

Art. 23. *Anticipation* of the Speeches *intended* to have been ſpoken in the Houſe of Commons, May 4, on the Motion of Alderman Newnham, relative to the Affairs of the Prince of Wales. 8vo. 2s. Kearſley, 1787.

Mr. Tickell * has the merit of the *firſt thought*, and of the *title*, here repeated, and applied to an intereſting and popular ſubject.

* See the account of this gentleman's "*Anticipation*," Rev. vol. lix. p. 390.

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This IMITATOR is not a *servile* one. He is more successful than copiers generally are. Many things are well said; and there are, in our opinion, some reprehensible passages, of the sarcastical kind. We think the Shropshire Baronet, in particular, is ill treated.

Art. 24. *Reponse de M.* NECKER, *au Discours prononcé par M. de* CALONNE *à l'Assemblée des Notables*. 8vo. 2s. 6d. Debrett.

In our next, we shall give an account of this tract, from the translation.

Art. 25. *A Hint to the British Nation* on the Violation of their Constitutional Rights. 8vo. 1s. Debrett. 1787.

The late act respecting the servants of the East India Company is here reprobated, as tending to deprive those gentlemen of the most valuable blessings of freedom, particularly the trial by jury. The Author observes, that the number of persons in the Company's service against whom any specific charge has been alledged, bears a very small proportion to the whole number employed; and that, were a like comparison to be made among the servants of the nation at home and abroad, it is doubtful in whose favour the scale of integrity would preponderate.

Another grievance complained of, in a petition from the Bengal army to Lord North, is, his Majesty's regulation respecting military rank, between his officers and those of the Company, whereby the latter rank as youngest of each degree, the same as the provincial troops in America, and the embodied militia in England. Against this arrangement many arguments are adduced, some of them instancing particular cases, which bear hard on the Company's troops. This grievance, if not redressed, as well as those complained of by the civil servants of the Company, may, the Author obliquely *hints*, be productive of disagreeable circumstances.

The petition is, on the whole, well drawn up; there is, however, one considerable mistake in that paragraph, wherein it is asserted, that the regulation complained of, was, during the late war, abolished in favour of the militia. Militia colonels, of a certain standing, had indeed army rank, but no alteration was made in the rank of any of the other officers.

Art. 26. *Prémiere Suite*, &c. First Continuation of Considerations on some Parts of the Mechanism of Societies, by the Marquis de Casaux, of the Royal Society of London, and of that of Agriculture in Florence. 8vo. 1s. 6d. Elmsley. 1786.

The Marquis de Casaux continues his political speculations nearly in the same train as in his larger work, which we announced to our readers in our Review for the last month. The thoughts and mode of illustration are very similar. The same quickness of imagination, ingenuity in reasoning, and fondness for paradoxical hypotheses, that directly oppose received opinions, characterise the present. The chief tendency of this essay is to shew, that a reduction of the interest of money would be a great national misfortune. The arguments, too, rest on the same doubtful foundation, and do not admit of abridgment.

We are sorry to be informed, by a memoir presented to Lord Sydney, copied into our Author's introduction, that his Majesty's liberal

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liberal intentions of protecting the French inhabitants of Granada, seem to have been, in a great measure, frustrated by the manner in which those who have been intrusted with authority there have thought proper to act; on the other hand, we are happy to find, that the King of France has had the magnanimity to grant full protection to the English Protestants at Tobago. This, we hope, will serve to excite a spirit of emulation between the two nations, and make them try who shall most excel in acts of national justice and generosity. The *Seconde Suite* is published; but we have not yet perused it.

IRELAND.

Art. 27. *A Vindication of the Principles and Character of the Presbyterians of Ireland.* Addressed to the Bishop of Cloyne, in Answer to his Book entitled, The Present State of the Church of Ireland *. The third Edition †. By William Campbell, D. D. Minister of Armagh. 8vo. 1s. 6d. Evans.

The bishop of Cloyne, in his State of the Church of Ireland, exposed himself to this severe retort, by unnecessarily stigmatizing the Presbyterians of that country, as independents, whose principles tend not to set up, but to pull down an ecclesiastical establishment; and therefore as not intitled to national confidence. So pointed an accusation, though we took no farther notice than merely to cite it, while attentive to his lordship's representation of the hardships the clergy there suffered, by mob-law on account of tithes, could not be overlooked by an impartial observer; and we then imagined it would probably be taken up by some one of those whom it immediately affected. Accordingly, a temperate and masterly vindication of that respectable body of Protestants, respectable as well from their numbers as their principles, from this injurious aspersion, injurious not only to the accused, but also to the accuser, has been executed by an able advocate. It is much to be lamented that even the inroads of a common enemy cannot awaken a sense of duty, and eradicate the seeds of ill-will from the breasts of those who ought to unite their common strength to repel the invader.

The bishop argued, "that almost every legislature (in Europe) has adopted an ecclesiastical policy conformable to the genius of the civil constitution:" and, that our established church "is so essentially incorporated with the state, that the subversion of the one must necessarily overthrow the other." To investigate the first position, Dr. Campbell runs cursorily through ecclesiastical history, from the time of Constantine, who gave his imperial sanction and support to the Christian church, to shew that ecclesiastical establishment did not tend to the stability or peace of the empire, but 'was subversive of the public peace and happiness' As little can he find it in the English hierarchy, which the bishop affirms to be friendly to civil liberty. 'But,' adds Dr. Campbell, 'whatever the ecclesiastical establishment is, and to whatever period we are to assign it (for you have not defined it), you assure us, it is 'an essential part of the con-

* See Rev. April, p. 341.

† The two former editions, we are informed, were printed at Dublin.

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itution—and that there is a *natural* union of the civil with the ecclesiastical branch of the constitution." If it be the present establishment of the Protestant church, which is an *essential* part of the constitution—this position is contradicted by fact—for the Britannic constitution flourished in great vigour many ages before the Reformation—But if you would include also the Popish establishment in former times, you have already told us, this is congenial with arbitrary dominion, and consequently cannot be an *essential* part of a free constitution; nor can there be a *natural* union between them.

'There is another difficulty—After laying it down that the ecclesiastical establishment is an *essential* part of the constitution—you say, 'the kingdom of Scotland may perhaps be held forward in opposition to these principles; but you answer, that a single exception is never a fair objection to a general rule."—Shall we call this an oversight, or an apparent inconsistency in reasoning, to allege that any thing can exist without what is *essential* to it? In any other subject, this would be looked upon as a contradiction in terms; but where ecclesiastical authority is concerned, it may sometimes be a merit to assert and *believe* what is unintelligible. Yet [as he observes in another place], you describe the clergy a *helpless* "class of men," and call aloud for support, not only from government, but from Presbyterians—Here is the most apparent inconsistency; for you have said before, that the members of the *established* church alone can be cordial friends to the *entire constitution* of this realm with *perfect consistency of principle*. If this means any thing, the entire constitution must mean the church and state, and the reason why Presbyterians cannot be cordial friends, is their dissent from the church—and yet you call upon them to support you in that part alone, where you say they cannot be cordial friends, with consistency of principle. What shall we say of such reasoning as this? and what credit will the public give to those charges you have brought against Presbyterians, which you yourself seem immediately to relinquish? The nation is not so blind, as to think the state is in the smallest danger from the distresses of the South—and your want of information in regard to the principles and conduct of the Presbyterians of Ulster, where you lived so long, will induce them to receive with caution all that you have said concerning the risings and tumults in Munster.'

To come to the pinch of the question in dispute, the Doctor urges that 'if indeed the evil be thus pressing, if there be the most urgent necessity for Protestants of every denomination to unite their strength in support of our admired constitution, where was the prudence of an unprovoked attack upon the whole body of Presbyterians? Was it prudent to hold out to the world, that the Protestants of Ireland were not intimately united in support of the constitution? Is it thus you would strengthen the hands of government? And, at a moment so awful and critical in your apprehension, could it be imagined that wisdom should dictate the expedience of representing the Presbyterians, who form the great body of Protestants in this kingdom, and who consequently form the great *natural* strength of our Protestant government, as *a "body of men who cannot be entitled to national confidence?"* You ought, my lord, before you brought such a charge, to

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have been better acquainted with their principles and conduct. Had you been better acquainted with their history, you would have known that, from their first establishment in this country, they had rendered the most important services to government; that for near two centuries in the most difficult and trying times, and in the most dreadful convulsions of the state, their conduct had been uniform and steady in support of the constitution, when some members of your church, and not a few, were more than suspected by government, as we shall see hereafter. When you consider these facts with attention, you will perhaps find reason to change your opinion, and to find the principle is merely fanciful, dictated by your fears or by prejudice, that the members of the "established church, *alone* can be cordial friends to the entire constitution of this realm, with perfect consistency of principle."

An altercation of this kind operates like the vibration of a pendulum; from whatever point it commences, it swings nearly as much beyond the perpendicular to the other side. Thus Dr. Campbell, having sufficiently pleaded the cause of his injured brethren, does not quit the field, but presses his advantage, and attacks the bishop on his own ground respecting tithes. What he urges on this subject is much to the purpose, and well worth the reader's attention. The passage we allude to, will be found at p. 46, and ending p. 52.

Should the bishop of Cloyne find the defence of tithes more embarrassed than it was before this interference; the duty of Christian forbearance and charity will but appear in so much a clearer light. In a complaint against the Catholics, why was the inoffensive Presbyterian bystander to be wantonly attacked; he, who with a little brotherly treatment would now, as in time past, have proved a cheerful auxiliary?

IMPEACHMENT *of Mr.* HASTINGS.

Art. 28. *The Speech of Richard Brinsley Sheridan*, Esq. delivered in the House of Commons, April 2, 1787, on a Charge of High Crimes and Misdemeanors against Warren Hastings, Esq. 8vo. 1s. Lowndes.

Had this publication of Mr. Sheridan's speech proceeded from any authority superior to a common compilation, it would certainly have appeared to greater advantage both as to matter and manner. In default of competition, it becomes, nevertheless, the best edition as yet extant.

Art. 29. *Major Scott's Speech*, on the Charge moved by Mr. Sheridan relative to the Presents received by Mr. Hastings, April 2, 1787. 8vo. 1s. Debrett.

'Tis strange, 'tis passing strange! Every act, which in the preceding speech is represented as inconsistent with the duty of the governor general, is now perfectly consistent; and inconsistency thrown at the door of his persecutors! The public are seldom left without *a Tale of a Tub* for their amusement.

Art. 30. *An Appeal from the* Hasty *to the* Deliberative *Judgment of the People of England*; containing a Statement of the manifold Services rendered by our Countrymen in India, and their undeniable Claim

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Claim to the Applauſe of their Country,—to their good Fellowſhip and Eſteem. Alſo vindicating the Characters of the Many from the Imputations thrown on them by the Conduct of a Few. Together with ſome important Hints to Miniſters, and to the Nation in general; but more immediately valuable to the Shipping Intereſts of this Kingdom. 8vo. 1s. 6d. Debrett. 1787.

This performance is verboſe, heavy, and not always intelligible. The writer ſhapes his courſe like a ſhip in a foul wind, continually tacking about, with a great deal of trouble to gain a ſhort diſtance; and ſeeming to go any way but that which is intended. The argument taken up by the writer might have been made ſomething of with dexterous management; but alas!—Grammarians ſometimes inſtruct their pupils by exhibiting leſſons of falſe Engliſh.

Art. 31. *Minutes of the Evidence before the Committee of the Houſe of Commons* againſt Warren Haſtings, Eſq. being the Examinations of Sir Elijah Impey, Meſſrs. Middleton, Mercer, &c. &c. 8vo. 3s. Debrett. 1787.

There is no occaſion for entering into the particulars that appear in this publication.

POOR.

Art. 32. *A Letter to Thomas Gilbert*, Eſq. on his intended Reform of the Poor Laws. By a Country Gentleman. 8vo. 1s. Debrett. 1787.

This is a letter of encouragement to Mr. Gilbert on occaſion of ſome oppoſition to his plan, by a meeting of magiſtrates and gentlemen at Wakefield in Yorkſhire, who have publiſhed a ſet of reſolutions diſapproving it, ſigned by their chairman Mr. Zouch; and by Mr. Bayley of Mancheſter, who has alſo ſtated his reaſons againſt it in the public papers. The preſent writer treats theſe gentlemen very cavalierly; but a ſcheme of ſo ſerious an extent, a ſcheme that, as the Wakefield meeting obſerve, ſhakes the whole ſyſtem of our poor laws to its very foundation, is not to be *ſo* decided. For though the office of juſtice of the peace may in ſome inſtances ſuffer by being improperly executed, and in ſome local ſituations, by being unworthily filled; yet the office is of that real importance, that he muſt very ill underſtand the conſtitution of his country, who takes advantage of particular objects of complaint to extend popular expreſſions of contempt to thoſe magiſtrates collectively. Surely a bench of juſtices, or any individuals, giving their reaſons, are free to approve or diſapprove any propoſed alteration of laws that come within their cognizance! Why elſe did Mr. Gilbert ſo candidly circulate his plan? This country gentleman, whether a juſtice or not, is rather too ſanguine and warm to be of material ſervice either to the public or to Mr. Gilbert.

MISCELLANEOUS.

Art. 33. *The Treaſury of Wit*; being a methodical Selection of about Twelve Hundred, the beſt, Apophthegms and Jeſts; from Books in ſeveral Languages. By H. Bennet, M. A. 12mo. 2 vols. 5s. ſewed. Dilly, &c. 1786.

No ſpecies of literary compilation has, perhaps, been ſo hackneyed as that of jeſt books; and vile trafh they have generally been;

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but 'The Treasury of Wit,' coming with the sanction of an avowed author, and that author a *clergyman*, deserves some consideration. 'A complete selection,' says Mr. Bennet, 'of apophthegms and jests, arranged, for the first time, in a new and methodical manner; and calculated to please the man of fashion, and the man of science, as well as the public in general; will, it is hoped, prove no unacceptable accession to English literature. The work has, to avoid a prolix title, been styled, "The Treasury of Wit;" and it is shewn in the discourse on wit and humour, prefixed to the second volume, that wit admits of two divisions, serious and comic. The former is called apophthegm, the latter jest.'—'The word apophthegm is rather a rough one, though it be Greek. It is derived from two Greek words, απο, *of*, and φθεγγομαι, *I yield a sound*, and, metaphorically, *I speak*. The former is, however, the common meaning; and from it comes "diphthong," *two sounds*, as all diphthongs anciently had, and should have still, though so rapid as to form but the time of one long vowel. Hence apophthegm implies a sounding sentence, an expression that speaks like a trumpet.'

Every one who has a wish to purchase these volumes, will be glad to learn that Mr. Bennet 'has been careful to admit nothing of that obscenity and impiety which often stain works of this kind. Not a word,' says he, 'will be found in this work, that a virgin may not read to a company without either blush, or fear of blushing.' Certain it is, that we have observed nothing *impious*, nor downright *obscene*; but we have met with some stories so *indelicate*, that we are sure no modest woman could read 'without blushing,' even to herself, and much less to 'a company,' especially a mixed one. We should have been sorry to have found this the case, even if Mr. B. had said nothing concerning it, but when he had particularly resolved to guard against this circumstance, it increases our regret at seeing it otherwise.

We have observed, in this collection, many jests which we have often met with before; the point and turn of some of which have been rather injured by Mr. Bennet's repetition of them. Our author's 'discourse on wit and humour,' considered under the four different heads, *Serious Wit*, *Comic Wit*, *Serious Humour*, *Comic Humour*, forms, in our opinion, the best part of the volumes; it contains many just and pertinent observations, and displays knowledge, reading, and taste. Mr. B. modestly calls it '*a dull discourse*,' but we have not found it so.

NOVELS.

Art. 34. *The Victim of Fancy.* By a Lady; author of "The Conquests of the Heart *." 12mo. 2 Vols. 5s. sewed. Baldwin. 1787.

A new kind of *Female Quixote*, but bearing no resemblance to any former work of the sort, that we have seen. We imagine it to be the production of a young Authoress, whose head and heart abound, or rather overflow with sentiment, fancy, feeling, and delicacy,—but all tinctured too strongly with the *extravagant*, and the *romantic*.

* See Rev. vol. lxiv. p. 472.

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Some

Some of her characters are well conceived; many of her thoughts are happy; and her expreſſion is often highly impaſſioned;—yet, had her ſtyle and language, on ſome occaſions, been leſs *ſublime*, we believe ſhe would have made her way more ſucceſsfully to the reader's heart, and the critic's approbation; but the diction of this work is ſometimes chargeable with groſſer faults than even its overſtrained attempts at grandeur and pathos. In the inſtances we allude to, it is unchaſtiſed and incorrect, to a degree that (as well-wiſhers to genius and merit, ſuch as this writer unqueſtionably poſſeſſes) we cannot avoid noticing. A paſſage or two, out of many others which we have obſerved, may ſuffice, and are here offered, as hints for the fair author's conſideration and future improvement.

'My heart was taken by ſurprize; and as I ſhut the door of her carriage, as I ſaw it depart, the laſt waving of her delicate hand fixed every link of the ſtrong and *irrevocable chain* which now binds me to her for ever.'

What is meant by an 'irrevocable chain,' we do not rightly underſtand. We have heard of *iron chains*, and *golden chains*: we have heard too of *irrevocable decrees*. Should the Lady tell us, that *chain* is uſed for *decree*, we muſt obſerve to her that the *Catachreſis* is much too violent, and ſuch as the ſober critic can never admit.

'The powers of repentance are loſt—the curtain which *can no more be raiſed* is *fallen for ever*.'

'—Fly, it ſeems to ſay (the Lady is ſpeaking of the moral of a tale), fly while ye yet are ſtrong. O wait not till the arrow empoiſoned, however diſtantly empoiſoned with guilt, has ſpread its ſubtle and unconquerable venom through the heart!'

The diſtantly empoiſoned arrow. Far beyond our comprehenſion; and—but we need not enlarge: the writer's good ſenſe will ſupply the commentary.

The dedicatory verſes to Mr. Hayley convey a compliment to that elegant poet, which even his muſe, we apprehend, will not deem unworthy of a kind acceptance.

Art. 35. *The Diſintereſted Nabob*, a Novel interſperſed with genuine Deſcriptions of India, its Manners and Cuſtoms. 12mo. 3 Vols. 9s. ſewed. Robinſons. 1787.

A very uncommon character is here preſented to us, that of a man whoſe principal ſatisfaction is in viewing the happineſs of his fellow-creatures, and who contributes every thing in his power to ſecure to them that happineſs, wholly regardleſs of the ſneers of the worldly-minded and the baſe.—He eſtabliſhes a fund for the relief of the indigent and oppreſſed: he lends money without intereſt to ſuch as are of fair and honourable character, and who are thereby enabled to become uſeful members of a community in which they were before aſhamed to ſhew their heads. In a word, his acts of kindneſs and benevolence are unbounded, and we may ſafely repeat with the poet——

'*A black ſwan is not half ſo rare a bird.*'

Thus much with reſpect to the 'Diſintereſted Nabob,' a very amiable and well-drawn character; but the author muſt pardon us if we give it as our opinion that the 'Letters from India' were written by his fire-ſide at home. Mrs. Kinderſley's publication, an

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others of the like kind, appear to have furnished him with his *genuine* description of the East. Be this, however, as it may, there is nothing in his account of the country that can boast the smallest pretension to novelty; all that is to be found concerning it in the present publication having been related by other writers, and in a much more pleasing style.

Art. 36. *Reuben*, or the Suicide. 12mo. 2 Vols. 5s. sewed. Swift. 1787.

'The Author never intended these private Letters to be sent into the world for public observation: they were wrote from the *heart*, and not from the *head*.'——'But observe, *Gentlemen Reviewers*, that REUBEN can receive no gratification from sublunary opinion, as he is united with the dust from which he was taken, and is now equally insensible to censure or applause.'

EDITOR'S ADVERTISEMENT.

Thus has the Editor of Reuben shut the door against criticism. But if the Author of the Letters in question never intended them for the public eye, why have they been presented to that *public*? The publisher perhaps can tell.

Art. 37. *The History of Lady Emma Melcombe* and her Family. By a Female. 12mo. 3 Vols. 7s. 6d. sewed. Robinsons. 1787.

This female, if we may judge from her lessons in virtue and morality, which she strongly endeavours to inculcate, is in possession of a very excellent heart.

To tell her, however, that she can write well, were to deceive her in an eminent degree. It were to resemble the *cruel kindness* of a parent who indulges his children in their untoward humours, and who even allows them to proceed in their error till they are wholly beyond the reach of check or controul. We will act more generously by the Lady in question. We will tell her that her novel, in point of style and grammar, abounds with faults; and this we are the rather induced to do, as she appears to be of a good and ingenuous disposition, and one who is likely to profit by our hint.—When acquainted with the rules of composition, and when her judgment shall be ripened, she may possibly produce a better work than the History of Lady Emma Melcombe.

Art. 38. *The Curse of Sentiment*. 12mo. 2 Vols. 5s. sewed. Robinsons. 1787.

A very simple tale, and told in a particularly simple manner. The story, indeed, is much too ridiculous for us to enter into an examination of it. We shall therefore content ourselves with laying before the Reader some few passages from the work, by which we shall be fully enabled to appreciate its several *excellencies*, as well with respect to style as sentiment.

SENTIMENT.

'Let not man say, "I am a superior being." A dog, call them not brutes—is in few respects his inferior, in many his equal, and in some his superior.'

'I sent my servant to my friend's to learn if he (his dog) had returned, which I found to be the case, and that he was quite easy and contented. Account for this ye stoics, athcists, and philosophers,

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phers, if ye can! *And ye females of feeling, take a leſſon from an animal which in ſenſibility is your ſuperior.*' "Fye on't, O fye!" Good Sir, think again.

'How happy would it be, if mankind were ſatisfied with the productions of the earth, without encroaching on the tranquillity, or deſtroying the lives of its innocent and harmleſs inhabitants! Refinement has almoſt produced the contrary extreme. We are faſt approaching to abſolute brutality, and *before long we ſhall want variety in the practice of cruelty, unleſs we commence Cannibals*, a *circumſtance not improbable.*' Mercy on us! this is terrible news indeed!

'This divine woman!—On every occaſion Adelina ſtands alone—in her preſence all others appear fools.' Nay, nay, we will, if you pleaſe, acknowledge Adelina to be *divine*;—but why muſt every other woman be conſidered as a *fool?*

STYLE.

'On the firſt alarm of her illneſs almoſt the *whole females* of the village ran, &c.'

'When his ſenſes returned, and after *laying* quiet for ſome time, &c.'——'I turn to another that *lays* by his ſide.'

'Every Sunday we uſed to *learn* each other to read, &c.' Such are the *beauties* of this production—*cum multis aliis quæ*, &c.

The Curſe of Sentiment is written for the moſt part in the form of letters—toward the cloſe of the performance, however, we meet with the following advertiſement from the Editor:

'The Editor, in order to give the Reader as clear and perfect a view of the ſequel of this ſad hiſtory as poſſible, finds it neceſſary to continue it in part by occaſional narration, which he ſelected and gathered from the letters in his poſſeſſion of the parties intereſted.'

'This *ſad* hiſtory.' The Editor ſpeaks ingenuouſly. The epithet is perfectly juſt.

Art. 39. *Louiſa*; or the Cottage on the Moor. 12mo. 2 Vols. 6s. ſewed. Kearſley. 1787.

A not unpleaſing, but rather improbable tale.

——'*In all you ſay or do,*
Ever keep probability in view,'

ſays a celebrated didactic poet; and this is a rule, for the obſervance of which we have ever been, and ever muſt be ſticklers. If, however, we admit that the incidents of this Novel may poſſibly come within the line of natural fiction, as our author calls it, the fable is then intitled to praiſe, as it is woven with no little degree of art. The narrative, ſome few paſſages excepted, is prettily written.

Art. 40. *The Convent:* or the Hiſtory of Sophia Nelſon. By a young Lady. 12mo. 2 Vols. 5s. ſewed. Wilkins.

Long and painful have been our wanderings in the miſty * regions of fiction and romance. A performance like the preſent, therefore, has nearly the ſame effect upon us as the ſplendid luminary of the

* The reader of the modern Novel will, we think, admit the propriety of the epithet.

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heavens upon the weary and dejected traveller; it cheers, enlivens, and encourages us to purſue our way.

The ſtory of this Novel is natural and well imagined. The characters, though not original, are nicely diſcriminated and ably ſuſtained. The incidents, for the moſt part, grow out of each other, and are managed with a conſiderable degree of ſkill. The diction is eaſy, and ſometimes elegant; and the ſentiments do honour to the Author's heart.

This production, however, is not without its faults; but where the general merit is ſo great, it might appear invidious to point them out.

The fair Writer has evidently taken the Author of Cecilia for a model. Could ſhe have choſen a better?

Art. 41. *An Arabian Tale*, from an unpubliſhed Manuſcript; with Notes Critical and Explanatory. Small 8vo. 4s. ſewed. Johnſon. 1786.

Though there are in this work too many ideas and ſentiments of European growth, to admit of its paſſing for a tranſlation of an Eaſtern manuſcript, the piece has all the wildneſs of Eaſtern fable: we will add, too, that it preſerves the peculiar character of the Arabian Tale, which is not only to overſtep nature and probability, but even to paſs beyond the verge of poſſibility, and ſuppoſe things, which cannot be for a moment conceived. For example, this mighty Caliph VATHEK had an eye which, when he was angry, became ſo terrible, that no perſon could bear to behold it, and the wretch, upon whom it was fixed, inſtantly fell backwards, and ſometimes expired; and he was viſited by a ſtranger who brought with him ſlippers that enabled the feet to walk, knives that cut without the motion of a hand, and ſabres that dealt the blow at the perſon they were wiſhed to ſtrike. The Tale is, notwithſtanding, written with ſpirit, fancy, and humour, and will afford much entertainment to thoſe who are fond of this kind of reading. It is accompanied with notes, which are of a character entirely different from that of the work, containing many learned quotations, elegant criticiſms, and judicious remarks.

Art. 42. *The Generous Attachment*; a Novel, in a Series of Letters. 12mo. 4 Vols. 10s. ſewed. Bew. 1787.

There is nothing in the fable or conduct of this Novel to entitle it to much conſideration or regard: neither does the work merit our commendation with reſpect to language.

In the third volume, the Author has preſented us with *rules to be obſerved in Novel-writing*; and it is but juſtice to acknowledge that he has a tolerable idea of what a Novel *ought to be*. But it is remarked by the Poet——

'*Example ſtrikes while precept fails.*'

This, however, our Author appears to have entirely forgotten, though he has probably borne in mind that,

'*Sermons are leſs read than Tales*;'

And that, indeed, may have been his principal inducement for publiſhing 'the Generous Attachment.'

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POETRY.

Art. 43. *Lines*, addreſſed to Mrs. Jordan. 4to. 1s. Becket. 1787.

The poet paſſes high compliments on this favourite Actreſs; accompanied with candid and juſt acknowledgements of the tranſcendent merit of Mrs. Siddons, in tragedy.

Art. 44. *A Probationary Ode for the Laureateſhip*, by George Keate, Eſq; written in 1785, with *Notes* critical and explanatory, by the Editor. 4to. 2s. Kearſley. 1787.

A groſs miſapplication of wit and humour.—Mr. K. holds a reſpectable rank in the republic of letters.—This ſatire on him, and on his writings, ſeems to have been dictated by private ſpleen.—We never can approve theſe perſonal attacks. They are an intolerable abuſe of the liberty of the preſs.—If they have any literary merit, *ſo much the worſe.*

Art. 45. *The Progreſs of Muſic:* an Ode, occaſioned by the Grand Celebration at the Abbey. 4to. 1s. 6d. Kearſley.

Unluckily, this poem came into our hands juſt after we had, by mere accident, been taking a comparative view of Dryden's and Pope's two celebrated odes on the ſame ſubject—the Praiſe of Muſic.—Under the impreſſion made on our minds, by the beauties of thoſe 'Mighty Maſters,' it might be ſomewhat unfair to ſpeak of the merit of the preſent performance:—which, therefore, we will lay on the ſhelf, till that impreſſion is become a little fainter.

Art. 46. *The Satires of Juvenal*, tranſlated into Engliſh Verſe; with a correct Copy of the original Latin on the oppoſite Page; cleared of all the moſt exceptionable Paſſages, and illuſtrated with marginal Notes from the beſt Commentators. Alſo, Dr. Brewſter's Perſius, with the Original on the oppoſite Page, and Notes from Cauſabon, to illuſtrate the Deſign and Method, as well as Scope of the ſeveral Satires. By E. Owen, M. A. Rector of Warrington, and Maſter of the Free School in that Town. 8vo. 2 Vols. 7s. bound. Lowndes. 1785.

Though, as much friends to decorum as Mr. Owen, we cannot ſay that we wholly approve of mutilating ancient Authors, and preſenting them to the public by piece-meal; and though we think Dryden's tranſlation not ſufficiently accurate in ſome paſſages, yet the force and ſpirit of it have not been equalled in any later eſſay; and we ſuſpect that the public will not be ſufficiently grateful for Mr. Owen's attempt while Dryden's is in their hands.

We ſay not this to depreciate the merit of the preſent work. It is, on the whole, a laudable performance. The tranſlator is evidently a man of learning, genius, and taſte: and though we might find errors, if we diligently ſought for them, yet it is as free of inaccuracies as could have been expected in a work of this nature—where the difficulties originally were not a few, and where our Author's plan, inſtead of leſſening, tends rather to increaſe them.

'If he ſometimes' (as he elegantly expreſſes it) 'dilates or embelliſhes a thought, it muſt be remembered that he had an Engliſh ear to pleaſe: and that, if he ſometimes wants the eaſe and grace of an original, he had his author's thoughts and images to preſerve.

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The firſt is like that civil verſatility of manners which every man owes to the varying cuſtoms of the age in which he lives; but the other is like that integrity and ſtrictneſs of principle which never bends to faſhion or convenience at the expence of one ſingle virtue.'

The notes, at the bottom of the page, and thoſe at the cloſe of the ſecond volume, will be of great uſe to the young learner.

On the whole, we muſt bear our tribute of applauſe to Mr. Owen for his well-meant and ingenious performance; and we ſincerely wiſh that he may meet with ſuch indulgence from the public, as may be ſome reward for his merit and induſtry.

MEDICAL.

Art. 47. *A Synopſis of a Courſe of Lectures* on Anatomy and Phyſiology. By Buſick Harwood, M. B. F. R. S. Profeſſor of Anatomy in the Univerſity of Cambridge. 8vo. 2s. 6d. *Cambridge*, Merrill; *London*, Cadell. 1787.

A performance uſeful only to the anatomical claſs at Cambridge. The arrangement ſeems to be judiciouſly formed, and we doubt not that the courſe of lectures, of which this is the outline, will be profitable to the ſtudents in phyſiology and anatomy.

Art. 48. *Noſologia Methodica Oculorum*, or a Treatiſe on the Diſeaſes of the Eyes; ſelected and tranſlated from the Latin of *Francis Boſſier de Sauvages*. By George Wallis, M. D. 8vo. 4s. 6d. Boards. Robinſons,

Dr. Wallis hath here given us a methodical arrangement of the diſeaſes of the eyes, compiled from the admirable Noſology of Sauvages, a work, the merit of which is univerſally acknowledged.

He has not purſued the ſyſtem of Sauvages, but adopted one of his own, claſſing the diſeaſes according to their ſeat. Thus, I. Diſeaſes of the eye-laſhes, and eye-lids. II. Diſeaſes of the angles of the eye. III. Diſeaſes of the conjunctive membrane. IV. Diſeaſes of the corneal tunic. V. Diſeaſes of the chambers of the eye. VI. Diſeaſes of the uvea, and its membranes. VII. Diſeaſes of the chryſtalline lens, and its capſula. VIII. Diſeaſes of the vitreous humor. IX. Diſeaſes of the retina. X. Diſeaſes of the choroideal membrane. XI. Diſeaſes of the bulb of the eye. XII. Diſeaſes of the optic nerves. XIII. Diſeaſes of the muſcles of the eyes. XIV. Diſeaſes of the fat, and cellular membrane in the inferior part of the eye, and the orbit itſelf.

Beſide the deſcription and cure delivered by Sauvages, Dr. Wallis has added the opinion of other celebrated writers, with ſeveral remarks of his own.

As to the tranſlation, what there is of it is faithful; but we ſee no reaſon why ſo much of Sauvages' mathematics is rejected; the problems, for inſtance, to determine the concavity and convexity of glaſſes, ſuitable to given degrees of ſhort and long ſightedneſs, are certainly very uſeful; as are alſo ſeveral other matters paſſed over by Dr. Wallis.

The chief excellence of the work conſiſts in the Author's remarks on the operations on the eye, which leave us no room to doubt of his abilities as a practical or operative oculiſt.

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Art. 49. *Thesaurus Medicus*, five Disputationum in Academia Edinensi ad Rem Medicam pertinentium, a Collegio instituto ad hoc usque Tempus, dilectus à Gulielmo Smellio. Tom. III. & IV. 8vo. 7s. each. *Boards. Edinburgh*, Elliot. *London*, Robinsons. 1785.

These two volumes are a continuation of the collection of theses published at Edinburgh, which we noticed in our Review, vol. lix. p 305. The dissertations contained in the third volume are, *De Chinchona*, Pultney. *De Vermibus*, Palmer. *De Rachitide*, Nooth. *De Actione Musculari*, Smith. *De Febre Bengalense*, Lind. *De Febribus arcendis*, Monro-Drummond. *De Musicis*, Odier. *De Cynanche*, Crawford. *De Perspiratione Insensibili*, Hamilton. *De Cystirrhœa*, Parnham. *De Vino*, Wainman. *De Morbis Cœli Mutatione medendis*, Lilie. *De Arteriarum et Venarum Irritabilitate*, Dennison. *De Hominum Varietatibus*, J. Hunter. *De Physiologia Plantarum*, Bell. *De Alimentorum Concoctione*, Stevens. *De Rabie Canina*, Heysham.

The fourth volume contains, *De Fœtus Nutrimento*, Evans. *De Attractione chemica*, Kier. *De Nutritione*, Wade. *De Igne*, Cleghorn. *De Hydrocephalo interno*, Quin. *De Consuetudine*, Hen. Cullen. *De Frigore*, Arch. Cullen. *De Cerebro*, Nihell. *De Systematis Nervosi Officiis*, Stuart. *De Vasis absorbentibus*, Winterbottom. *De Syncope*, Hare. *De Aeris Effectibus*, De Butts. *De Tetano*, Gul. Monro. *De Contagione*, Owen. *De Somno*, Cleghorn. *De Evaporatione*, Paterson. *De Leucophlegmatia*, Unthank. *De Aere fixo*, Emmet. *De Sanguinis Putridine*, Ferris. *De Submersis*, M'Donnell.

EDUCATION, &c.

Art. 50. *Recreation for Youth:* a useful Epitome of Geography and Biography. By John Paterson Service. Small 4to. 3s. 6d. bound. Kearsley. 1787.

In this compendium, we have a general view of the several kingdoms, &c. of the globe, in alphabetical order, and the author concludes the first part of his work with what he calls 'a Treatise on *Natural Geography*.' He divides geography into two parts, natural and artificial; natural geography, he says, 'respects the globe in its real and natural state.' Under this head Mr. S. considers continents, islands, promontories, &c. The second part is a biographical dictionary, abridged, as the Author acknowledges, from the large work under that title, in twelve volumes *. Mr. Service's publication may be useful to those who do not possess larger works of a similar kind. That division of the geographical pages in which the productions, arts, government, &c. of each country, are described, will afford much information to many readers.

MILITARY AFFAIRS.

Art. 51. *General Regulations and Orders* for his Majesty's Forces. 8vo. 1s. 6d. Walter.

These regulations are drawn up, at his Majesty's command, by Adjutant General Fawcett; and are a foundation for establishing among the troops that uniformity and system in the performance of all exercises and movements, which are essentially requisite for mi-

* See Review for March last, p. 210.

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litary operations, and which conſtitute the chief excellence of every well regulated army.

ASTROLOGY!

Art. 52. *The New Aſtrology*; or the Art of predicting and foretelling future Events by the Aſpects, &c. of the Heavenly Bodies. By C. Heydon, Jun. Aſtro-Philo. 12mo. 2s. 6d. Kearſley. 1786.

Art. 53. *An Aſtrological Catechiſm*, wherein the Principles of Aſtrology are fully demonſtrated by way of Queſtion and Anſwer. 12mo. 1s. Kearſley. 1786.

Solomon ſays "there is nothing new under the ſun." We, by long experience, have determined never to be ſurprized at any thing. It muſt however be acknowledged, that theſe two publications are very unfit characteriſtics of the country and age in which they have made their appearance.

THEOLOGY, &c.

Art. 54. *The Pilgrim's Progreſs from this World to that which is to come.* By John Bunyan. A new Edition, divided into Chapters. To which are added, *Explanatory* and *Practical Notes*. By G. Burder, Miniſter of the Goſpel at Coventry. 12mo. 3s. 6d. bound. Matthews. 1786.

As Bunyan's *Pilgrim* is certainly a maſterpiece in its kind, we are glad to ſee an edition of it well printed on good paper, and adorned with neat copper-plates. The Editor hath prefixed the Life of the Author, written, like the former accounts, in a ſtrain perfectly congenial with honeſt John's own pious ſpirit, and godly mode of expreſſion; and the ſame may be ſaid of Mr. Burder's large 'explanatory and *practical* notes:' an extract from one of which may be given as a ſpecimen:

'It is ſomewhat ſurpriſing that the *Pilgrim's Progreſs* ſhould be univerſally eſteemed, ſeeing that it condemns the far greater part of thoſe who read it. To inſtance in this chapter only: Does not *Ignorance* ſpeak the language of moſt nominal Chriſtians? Do we not hear them ſay with him, "They hope well, for their hearts are always full of good motions—they have very good hearts, and they believe in Chriſt for juſtification?" But let their condition be truly examined, and it will appear, "that they never had one good or right thought of themſelves in their lives—that their faith is falſe, fantaſtical, and deceitful; and that they do not truſt in Chriſt, but in themſelves." How many deceive their own ſouls in this matter? They ſay they believe in Chriſt, and truſt in him, though they never ſaw their loſt condition, and conſequently their need of him; are unacquainted with the nature of his righteouſneſs, and ridicule the idea of its imputation to the believer. Their dependence is on what they *do*, or (which is nearly the ſame) on what is done *in* them. They deſpiſe Chriſtian experience as enthuſiaſm, and think that truſting to the righteouſneſs of Chriſt, leads to licentiouſneſs. Such is the language both of the parlour and the pulpit in this day; and yet, though it is here ſo juſtly expoſed, every body admires the *Pilgrim's Progreſs!* How ſad, yet how true is the reflection of *Honeſtus*, "Alas! there are abundance in every town in this condition, whole families, yea, whole ſtreets, and that of profeſſed Chriſtians too!"

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The Lord leſſen their number daily, by the light of his glorious goſpel.'

From the above quotation, the reader will be apt to infer that our Editor is a Methodiſt; nor can we think otherwiſe, though he writes in a better ſtyle than ſome of that perſuaſion. But whatever be the religious denomination under which he would be claſſed, his expoſitions of Bunyan's allegories will ſtrongly recommend his edition of the Pilgrim's Progreſs to the Antinomians, and rigid Calviniſts in general. They are given at the end of every chapter *, ſomewhat in the manner of Doddridge's *improvement* of Scripture paſſages, in his Family Expoſitor.

Art. 55. *An Eſſay on the Goodneſs of God*, as manifeſted in the Miſſion of Jeſus Chriſt. Publiſhed in purſuance of the Will of the late Mr. Norris, as having gained the Annual Prize inſtituted by him in the Univerſity of Cambridge. By Edward Pearſon, A. M. Fellow of Sydney-Suſſex College. 8vo. 1s. Rivington. 1786.

It is not, perhaps, to be expected, that, in an exerciſe of this kind, much new light ſhould be caſt upon a trite ſubject. It is a ſufficient recommendation of the piece to ſay, that it is written with a degree of good ſenſe, perſpicuity, and elegance, which entitle the Author to a higher reward than the Norriſian Prize.

Art. 56. *Goſpel Experiences*, and Memoirs of the late pious and reverend Gabriel D'Anville, V. D. M. including ſeveral Anecdotes of ſome of the moſt celebrated Preachers in the Metropolis: with a concluding Addreſs to the Junior Clergy, and more eſpecially to the Students of Oxford and Cambridge. 12mo. 2 Vols. 5s. ſewed. Bew. 1786.

Gabriel D'Anville takes his name from his father's profeſſion—which was nothing more nor leſs than that of a *blackſmith*; and any other name in the ſhop would have ſuited the character equally well; for it is *forged* out of the loweſt ore, and *hammered* into form by the moſt bungling Cyclops of the trade.

This lameſt and moſt inſignificant of all Vulcan's offspring becomes a methodiſt, and of courſe (according to his biographer) a hypocrite; for hypocriſy and methodiſm are, it ſeems, only two different words for the ſame thing. It is no part of our buſineſs to enquire whether this convertibility of terms be right or wrong. The Author's acquaintance with the ſubject is ſo ſuperior to our own, that we muſt give him credit for the truth of his aſſertions. He appears to have been in the ſecret; but what prompted him to diſcloſe it to the world, is a point which we leave to be decided by thoſe *whom it concerns.*

It concerns not us whether Gabriel d'Anville's picture be drawn from the life; or whether it be the caricature of imagination, where ſpleen held the pencil, and impiety ſupplied the colours. Let thoſe determine the truth or falſehood of it, who think it worth their while to write or to talk of *Goſpel experiences*, whether in earneſt or in jeſt; for

Stulti in contraria current!

* Mr. Burder has divided the two parts of the Pilgrim into 35 chapters. A third part, uſually printed in the common editions, does not appear in this volume. We ſuppoſe it was not written by Bunyan; and if ſo, Mr. Burder was right in omitting it.

Art. 57. *Commentaries and Essays:* published by the Society for promoting the Knowledge of the Scriptures. No. IV. 8vo. 2s. and No. V. 1s. Johnson. 1786.

These numbers contain a numerous collection of 'critical notes upon detached passages of the Old Testament,' which will very well repay the attentive perusal of the biblical scholar:—'An Inquiry into the Evidence which points out Christ to have been only a Creature of the Human Race, invested with extraordinary Powers from God, as it arises from his own Declarations, and those of the Apostles and Evangelists;' in which the main arguments for the Socinian System are brought into a narrow compass, and clearly stated:—'Observations on Part of Daniel's Prophecy;'—and a gleaning of remarks on Mr. Travis's Attempt to revive the exploded Text of 1 John v. 7.

RELIGIOUS.

Art. 58. *An Elegy on the Nature and Glory of the Gospel of Jesus Christ*, the Nature and Consequences of Spiritual Blindness, and of Divine Illumination. By Joseph Bellamy, D. D. New England. 12mo. 1s. 6d. Mathews.

Disputes are endless: this little volume relates to some religious controversies which have prevailed in America. It opposes Antinomian tenets, and is itself Calvinistical. The book will probably be acceptable to some readers, particularly to such as are acquainted with, or interested in, the circumstances of the debate to which it refers. We observe that the writer seems in one place to suppose that virtue and goodness appear odious to a wicked, or, as he terms it, an unregenerate man; as Jesus Christ appeared to the Pharisees, and others of the Jews: but of this matter a different account may be given. It is often found that bad men approve and respect that virtue which they do not imitate: the decision of the Poet seems therefore more probable and exact;

'*Video meliora, proboque, deteriora sequor.*'

Art. 59. *A Manual for African Slaves.* By the Rev. James Ramsay, M. A. 12mo. 3d. Longman. 1787.

This manual is compiled chiefly from Dr. Watts's Catechism, and Bishop Wilson's Family Prayers. Those who are employed in giving instruction to negroes, can best determine, from experience, how far a performance of this kind can be useful. From the Author's intimate knowledge of the situation of the wretched Africans enslaved in the West Indies, we are led to suppose that he has suited it to their capacities and circumstances.

CORRESPONDENCE.

☞ We are obliged to *Discipulus* for his observations on the two verbs *to lie* and *to lay*. After reconsidering the subject, we are the more satisfied with the definition of *lie*, which we gave in our Review for March, p. 258. As to the verb *to lay*, it frequently signifies *to place*; nor is our definition contradictory to this signification.

ERRATUM *in our last.*

Page 311, l. 10, for 'settled,' r. *fisted*.

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THE MONTHLY REVIEW,

For JUNE, 1787.

ART. I. *The Hiſtory of Athens politically and philoſophically conſidered*, with the View to an Inveſtigation of the immediate Cauſes of Elevation and of Decline, operative in a free and commercial State. By William Young, Eſq. * 4to. 15s. Boards. Robſon. 1786.

IT has been juſtly remarked, that different perſons, and even the ſame perſon at different periods of life, will read the ſame book with very different kinds and degrees of information, according to the direction of their former inquiries, or the particular object of their preſent attention. There is ſo much meaning and truth in this obſervation when applied to the ſubject of hiſtory, that we can never conclude the inſtruction contained in its more brilliant pages, how frequently ſoever they may have been read and commented upon, to be entirely exhauſted.

The riſe, progreſs, and decline of the Grecian States, and particularly of Athens, is one of the moſt fertile topics that can invite the attention of the philoſopher; and, notwithſtanding all that has hitherto been written concerning them, there is doubtleſs ſtill room for uſeful ſpeculation reſpecting their religion, policy, and manners.

Mr. Young ſeems to have been very ſenſible of the value of the Grecian hiſtory, as a ſubject of philoſophical diſcuſſion; and has induſtriouſly brought together many particulars of the Athenian State, inſtructive both to the ſtateſman and the moraliſt, and deduced from them many important maxims and obſervations. He appears to have undertaken and proſecuted his deſign with manly views and a liberal ſpirit. But we are ſorry to obſerve two eſſential defects in the execution; the firſt, that the materials of the work are not ſo perſpicuouſly arranged, as to bring into one connected view the ſeveral documents of political and moral wiſdom: the ſecond, that the philoſophical part of the work is almoſt univerſally expreſſed in language which has been

* For Mr. Young's former work, entitled, *The Spirit of Athens*, ſee Rev. vol. lvi.

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been ſtiffened, by laborious compoſition, into enigmatical obſcurity. One good effect of this mode of writing is, that it obliges the reader to think; in return, however, the writer ſhould be careful to repay his reader's pains with a large portion of ſterling ſenſe. How far this is done in the preſent work, a few extracts will ſhew.

Almoſt every chapter opens with a train of general reflections, ſuggeſted by, or in ſome ſort connected with its ſubject. From theſe we ſhall ſelect the remarks with which Mr. Young introduces his account of the firſt Perſian war:

'Under certain points of view, and in a certain degree, it is a juſt axiom of Lord Verulam's, *That man is, but what he knows:* the extent then of his knowledge, is that of his excellence, to the attainment of which opportunities muſt coincide with the capacity thereof; and it is not alone the primary circumſtances of birth, the peculiar rareneſs of the ſpirits, or quality of their channels, or what elſe to be acted upon by climate, or other natural contingency, that can ſingly elevate the human character; but a further and more refined combination of influences is requiſite; of influences, originating not from the material, but mental world, not from the temperature of ſoil or air, or even temperament of parents; but from the pre-eſtabliſhed order of ſociety, the preſcriptive objects of its ingenuity, ſtudy, emulation, and eſteem.

'The advantages of *country* in a *phyſical* ſenſe, it will readily be granted, are not alone equivalent to thoſe of *country* under the *political* purport of the word: it yet remains for conſideration, how far theſe may agree? whether the vertical ſuns, which, according to many ancient and modern ſophiſts, are ſo favourable to a finer texture of the brain, are not oppreſſive to its further ſtrength and energy? whether quickneſs is not incompatible with ſtability? and, as man is not ſo much excellent from the gift of poſſeſſing, as from the faculty of acquiring, whether the retentive and progreſſive powers incident to thoſe born under leſs brilliant ſkies, give not, in the courſe of time and things, a national ſuperiority, made and ſtrengthened by gradual and improved accumulation, which the more vivacious children of the ſun muſt ever look up to in deſpair? the moſt etherial genius born to the community, finding no previous common ſtock of method for its direction, or of knowledge for its baſis, no previous grounds of acquirement whereon to build or improve ſyſtems for the uſe of, and to further again the progreſs of poſterity? Avoiding a too long and digreſſive train of reaſoning, I leave it to the reader's ingenuity to ſeek, and ſupply theſe queries with, the proper ſolution; to deduce levity from fancy, and ignorance from inaction; to mark the paſſions born of indolence ſtifling reaſon in its birth; and then, to account—why Eaſtern genius hath gleamed in metaphor, rather than ſhone in poem;—why fancied, rather than thought in ſcience;—why originated, and not perfected menial trades, and even the finer arts;—grafting the firſt ſhoots of knowledge, why left it to others to mature the fruit;—and (touching home to the ſubject) to develope why the people of Aſia, dreading the recondite theories and active practice of republicaniſm, have ever ſought, and do ſtill

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seek shelter from the distress of employ, and pain of thought, under torpid submission to a despot.'

The following passage is an apology for the custom of banishing great men by ostracism:

'The subtilty of intellect, or spirit of enterprize, or what else may enter into the composition of those we vulgarly term "great men," are particularly to be guarded against in popular governments: ascendancy of private character may discompose the union, or corrupt the virtue of the people; favour to particular men may beget factions in the state, and social love recoil from the extent of patriotism to the narrow circle of a party; then is it retreated midway to domestics and to self-interest; self-interest in its turn will quickly sway, and the commonwealth be distracted with various and private influences. Even a virtuous man too much distinguished and exalted above his peers, may open this sluice to the ruin of his country: let us draw a character more dangerous, as more fitted for self-elevation; let us delineate the hero of Salamis: his mind was of a sublimate and active spirit, that pervaded, in a momentary course, the past, the present, and the future; and had a command of experience, subtilty, and foresight, for the exigencies of the hour, or for the protractions of policy; quick in thought, and tardy to execute; or dilatory in purpose, and immediate and bold in perpetration, as juncture necessitated, or as season required: no scheme was too deep for his capacity; no enterprize too hardy for his courage; he had not the winning softness, but he had the force of eloquence; his tongue was not persuasive but commanding; its art was the simplicity of truth: when he spoke, it was not a plausibility of address, it was not a specious show of argument, or an appeal to the pathetic, that drew the favour of the assembly; but a something comprehensive, intuitive, prophetic, a something of genius that rivetted the attention, and on the self-diffidence of the hearer raised an uncontroulable command; the minds of the audience were amazed and daunted into acquiescence, even when not argued into conviction; and the artful rhetor forgot his act, and the opinionative were abashed before him! such and like pre-eminence of character was fatal to the commonwealth of Athens: Miltiades prepared the way for Themistocles; Themistocles for Pericles: crouching to the successive ascendancy of their great men, the people were habitually brought to consider their popular state as dependant; and rather to confide their public weal to the abilities of a statesman, than to the wisdom of the constitution: they insensibly deviated from the sound and simple principle of conduct adopted by their forefathers, and to a free progress in the strait road of virtue, preferred a leading string in the maze of politics: they were then often led to injustice, often bewildered in ruinous practices, often betrayed to bloody and useless expeditions; at length inured to subserviency, they were at times the means of glory and power to the ambitious, tools to the crafty, wealth to the avaricious, dangerous to good men, and a subterfuge to the criminal. We shall find other causes co-operate, but much of these evils is imputable to the ascendancy of great men: let not the ostracism be reprobated, for were it not for that weapon, with which the leaders of the people buffeted and depressed each other, the republic of

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Athens had not long withſtood the meaneſt pretender to uſurpation.'

On the manners of the Athenians, and the ſtate of the republic at the cloſe of the Perſian wars, Mr. Young thus writes:

'Conſidering the commonwealth as inſtituted by Solon, and as re-eſtabliſhed by Cliſthenes, it hath been obſerved that whatever general denomination may have been given to its form of government, undoubtedly the larger maſs of the people had but little influence and authority, though they were in poſſeſſion of general freedom and privileges: opulence, however regulated by agrarian and ſumptuary laws, and pretenſions of family, however obliterated by general and equal claims under the ſpirit of the conſtitution, ſeparated the noble and wealthy few from the many, who, neceſſitated to ſeek ſubſiſtence from the menial arts, were contented to forego public occupation and conſequence; and from the bent and habits of life coincided with the intentions of their legiſlator to entruſt the great functions of ſtate excluſively to thoſe, from whom the exacted qualification of property warranted a more perfect ſenſe of reſponſibility: nor did this forbearance imply a diſregard of the commonwealth, whilſt that reſponſibility was to the people at large.

'*At* the period we are now arrived *at*, ſuch moderation could no longer be ſuppoſed to diſtinguiſh the commonalty, whom the circumſtances of the times had approximated to the higher claſſes (or rather had mingled all claſſes together), whilſt the Perſian wars ſtamped with honour every name inſcribed on the trophy of Marathon; and whilſt the ſpoils of Salamis and Platæa devolved hereditary opulence on the family of almoſt every combatant in thoſe memorable conflicts.

'The riches of the conquerors flowed from the triple ſource of military prize, of territory, and of captives; and the latter employed in the meaner handicrafts and trades, allowed leiſure and diſengagement, as well as competence to each citizen; who, buoyed up with national pride, and the elevation of his country, choſe to mingle in her councils, with the ſelf-conſequence of having fought her battles, and conduced to thoſe victories, which encreaſing her empire, encreaſed the ſubjects of public buſineſs, and importance of employ.

'The work-ſhop being given up for the aſſembly, more citizens crouded into action, more individuals became public men, and the ſtate of Athens became more democratic.

'The growing taſte of the people for political interference, was flattered and promoted by thoſe leaders, who ſought to purchaſe their favour and applauſe; the obſtacles to popular ambition were removed by ſucceſſive decrees, annulling ancient diſtinctions, founded in the old ſyſtem of landed intereſt, and in the policy of Solon, who fought to *temperate* the democracy with inſtitutions ſuggeſted by more partial governments. To theſe cauſes of change in the conſtitution of the republic, Plutarch adds that of the long walls built by Cimon to connect the upper city with the Piræus, before ſeparate and fortified apart: "Theſe walls (ſays he) taking within the common circuit of the city, the reſidence of the commercial and ſeafaring populace, they thenceforward more readily mingled in the public aſſemblies; ever joined, and often *originated*, *the clamour* of the day, and

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and abetted alternately the designs of a favourite, or furious resentments of the commonalty." The dangers hence to be apprehended were the greater, as whilst Aristices opened the highest offices of state to the claims of the poorest citizen, Ephialtes degraded the dignity of the Areopagus by introducing the custom of frequent appeals from that jurisdiction to the assemblies; and thus enlarged at once their sphere of ambition, of policy, of favour, and of justice. The evil effects of laying so many new powers, and of bringing so much new matter before the commonalty, were not instantaneous, nor enter into the scene of government now before us. New powers are ever at the outset administered with virtue and moderation; a Plebeian consul at Rome, and a Plebeian archon at Athens, on the first admission of their respective pretensions, were in either state uncommon instances of the people's availing themselves of the rights they had been most earnest to attain; nor doth it appear that the ultimate resort of justice was conducted otherwise than with modesty and with rectitude. It is an observation of Isocrates, that in these times, "it was as difficult to make office acceptable to any, as in his time to find a man who did not solicit it." If we may credit the reference of the Greek sophists and orators to this happy period, what liberty had gained, good government had not lost: its administration was yet firm and consistent, the decrees of the state wise, their execution prompt, and obedience to them so implicit, that it warranted Plato to assert, "that the people were at once masters of, and slaves to the laws;" and this spirit of subordination he places to account of the dangers which menaced them from the stupendous invasion of the Persians, which instilled a sense of union among themselves, of adherence to their institutions, and of acquiescence in their regulations, and in the command of those they entrusted and empowered, as their sole resource of strength adequate to so great occasion. The pride and love of glory, resulting from the consequences of those wars, for a time sustained that spirit which had been the means of success, and made the citizens just and disinterested in the exercise of their republican power, as they had been bold and zealous in asserting their pretensions to it; and in defending it, as well against usurpers within their state, as against foreign invasion.

"The effect of public habits on the domestic demeanour of the Athenians would alone afford some grounds of enquiry; but further, the genuine sources of information, respecting the subjects of manners and of morals, *lay* in the simple theories of the human mind and passions; in the investigation of facts which may be presumed to have an uniform connection therewith, and, finally, in a speculative combination of men and things: or, reverting from consequences to their causes, they are *to be searched out in the assumption of taste from the objects of predilection; and in the assumption of social conduct from the effects which we are acquainted with,* and which can be presumed to have originated from no other source, than the actual manners of the age. Can we read the sublime tragedies of Æschylus, and particularly that of the *Persai*, nor suppose them penned in conformity to an enthusiastic spirit of virtue, patriotism, and renown; which dignifying the audience, incited the poet to touch such passions, as

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being moſt general and intereſting, as awakening attention, and as enſuring applauſe? When we read thoſe of Sophocles, who quickly followed the father of the drama, and who flouriſhed too in theſe times, can we entertain a doubt, that the people who generally attended and were enamoured with ſuch repreſentations, and who beſtowed ſucceſſive gratuities and honours on ſuch writers, were of no frivolous character, but impregnate equally with the taſte of poetry, and with the ſenſe of glory; which never accompany mean habits of ſelfiſhneſs, low debauchery, and idle gratification? The pomp of their feſtivals, beſpeak equally the magnificent ſpirit of the people; and if, from their attention to ſuch ſubjects beyond other nations, ought elſe is to be deduced, it is a ſuperſtition that drew at leaſt the attention of the citizens ſtill further from diſſolute vices and degrading purſuits: nor was this ſuperſtition intolerant; but, whilſt in its ſplendor it drew to itſelf and circulated the articles of commerce, it bore with all the nations and ſects which commerce attracted to its *emporium* of Athens. We are warranted in affixing to this æra of manners, national pride connected with philanthropy; and in painting the ſtrict republican character, as endowed with the complacent virtues of hoſpitable intercouſe, when we advert to the reception of ſtrangers, and even to the treatment of ſlaves. The dominion of the ſeas, and the connections of trade, muſt have habituated many citizens to foreign excurſions; many too, from other countries, became their gueſts in return; national prejudices were thus broken in upon; the minds of men became more knowing and enlarged; and the people were taught to comprize others, as well as Greeks, within the circle of their benevolence: their very ſlaves partook of that benevolence: they bore no badge of ſervitude, but were clothed as citizens; the laws protected them equally from inſults and from blows and their ſeveral merits and accompliſhments raiſed them proportionally to a certain rank in ſociety, though never in the ſtate.

'This complacency of manners, originating from other ſources than the long habits of diffuſive intercourſe, implies no depraved or luxurious cuſtoms of life: an Athenian feaſt was proverbial with ſurrounding nations for an homely entertainment; nor can the propriety of the application be doubted, when we read of Pericles, and of others, the firſt men in Athens, meeting at a friend's houſe, followed ſeverally by a ſlave bearing a ſmall portion of proviſions for the maſter's diet: I muſt obviate any reference on theſe topics to the convivial diſcourſes of the Greek ſophiſts, and particularly to the curious ſympoſion of Xenophon, by reminding the reader, that they were written long after theſe virtuous times, and that the pictures therein are drawn from ſubſequent habits of life. In this age there ſeems to have been little private luxury, or even private oſtentation employed in any degree or object: when we are told, that the houſes of Themiſtocles, of Cimon, and of Ariſtides, and of other great men, were no ways diſtinguiſhable from thoſe of their pooreſt neighbours; when we conſider this exterior equality, and the intrinſic one too of rights and of freedom; and when we obſerve that the ſole aſcendancy in theſe times was of ability and of virtue, and that on ſuch *jointed* baſis alone the elevation of thoſe men was founded, and yet when it

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it rose too high, was beaten down and destroyed;—we might almost be led to consider the Athenian state, in its interior policy and management, as transcending the perfections of united systems, which recluse politicians have imagined in their visionary models of government:—but that we already descry bursting from the sod those seeds of corruption and ruin, which the wealth of Persia so widely disseminated. The accumulated riches of the state, and of its citizens too individually, however, lay not hidden in coffers:—private temperance as yet rejected their abuse; but private thrift threw the superfluities from œconomical management into funds for aggrandisement of the state, or splendor of the city.

'Domestic parcimony is no ways incompatible with public magnificence: the citizens of Athens had yet the feelings of patriotism, were yet capable of sympathizing with the glory of the commonwealth, and of sacrificing thereto some portion of more private interests, and more selfish concerns: *their forefathers* loved their country, *they* were proud of it; and pride for a time propped up that fabric which virtue had raised. The first suitors of the fair mistress, Athens, were sentimentally attached to the soul (as Isocrates emphatically terms the spiritual tenor of the political institution); their successors too were yet constant to the fair; but it was a grosser passion for the sensible object, and was no longer displayed by a brave and knight-like assiduity of service, and a subserviency of morals to the pure and correct pattern of the republic, but was shown in a prodigality of ornament and a profusion of wealth, corruptive of, and ruinous to, the very patriot-love that lavished it: for an attachment to sensible objects passes almost with the novelty, and further the mind degenerates into a vicious levity.'

In the passages we have quoted are certainly many just notions and sentiments; but they are frequently buried under a confused heap of words, ill-chosen and awkwardly arranged.

Mr. Young has devoted a chapter to the subject of the state of the arts in Greece, written with the same singular combination of real meaning and obscure language: from this we shall select the following short passage, on the priority (in the order of time) of statuary to painting:

'At the time when sculpture was at the highest pitch, then painting began to emulate its excellence; much it was to seek without the pale of imitation, but much too it was to borrow from the prior art; colour, and its contingencies of light and shade, it was to seek for in nature, but the precise outline it could more readily copy from the correct, and unvarying models of a Phidias or Alcamenes: from attention to such finished performances, design soon attained a degree of perfection, which no modern work can be supposed to give a just idea of: when Pliny says, that, "*Ambire debet se extremitas, et sic desinere, ut promittat alia post se, ostendatque quæ occultat*;" I confess my eye is but ill satisfied even with the Sestine chapel. Whilst we allow the superiority of design to the ancient painters, let us not extravagantly deal them out every accomplishment of the profession: from the old poets, and from the antiquarians Ælian and Pausanias, and from Lucian and others, I think it may be gathered

that the ancient painters delighted much in ſingle figures, and that their ſingle figures had all the animation which colour and deſign could produce; but their more crouded pictures ſeem to have been of a frigid, or of an extravagant turn of compoſition; they knew not the technical propriety and diſpoſition of planes; nor do they appear to have been well acquainted with *the beauties of effect modulated on the varieties of the aerial medium:* in the picture of the battle of Marathon, beſides a very particular delineation of all that paſſed in that memorable field, the Perſian fleet too was deſcried from afar, *and Cinægyrus* retaining the veſſel with his teeth. Their characters muſt generally, I think, have been better in the detail, than in the group, and each figure, rather than the picture, have been the object of admiration. Though a paſſage is cited from Vitruvius, mentioning a ſcene as old as the times of Æſchylus, drawn *apparently* on juſt principles of optics, and on which Anaxagoras wrote a treatiſe; and though Eupompus (we are expreſsly told) was of opinion, that a knowledge of geometry was neceſſary to an exact delineation of the objects in nature; yet cannot I coincide in the idea, that the ancients were maſters of a regular and ſyſtematic perſpective. Particular inſtances belong rather to the ſide of exception than of rule; when we are told of one particular ſcene, I ſhould imagine it to have been ſingularity which recommended it to notice; when we are told, that one Eupompus was of ſuch or ſuch an opinion; it implies, I think, that the generality were not of that opinion.'

Beſide the peculiarities and inaccuracies already marked, we muſt give a few examples of quaintneſs and oddity of expreſſion. Our Author ſpeaks of "*hiſtory having recondite in it*," &c.—"a ſcene *flittered* into a multiplicity of luminous ſpots"—"*engaging the avidity* of the reader"—"*ſifting ſources of emotion to the bottom*"—"looking to Themiſtocles for *ſcheme*"—and "*twitting* the Athenians."

It is with regret we notice theſe defects in Mr. Young's manner of writing; for we have been not a little pleaſed with many obſervations which we have met with in the courſe of the work, and with the liberal and truly Grecian ſpirit which appears through the whole.

ART. II. *The Miſcellaneous Works of Charles Colignon*, M. D. late Profeſſor of Anatomy in the Univerſity of Cambridge. 4to. 1l. 1s. ſewed. White. 1786.

SEVERAL of theſe pieces have already paſſed under our review; and we have paid a tribute of reſpect to the ingenuity of our Author *; particularly on ſubjects which fall more immediately within the ſphere of his *profeſſion*.

We

* Dr. Colignon was (according to a biographical account of him which we have lately ſeen) the ſon of Mr. Paul Colignon, a native of Heſſe Caſſell. He was born in London, Jan. 30, 1725, and

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We wish that we could extend our indulgence to those which re at a greater distance from it; but, though Phœbus is the od of Poetry, as well as Physic, yet it doth not follow that, because he inspires a man with the knowledge of the latter, he nust of course bestow on him a genius for the former.

We think it sufficient barely to enumerate the contents of this niscellaneous publication; leaving the reader, who wishes for a etter acquaintance with the various subjects treated in it, to eek for satisfaction in the work.

The Duellist; a Fragment; in three Parts: with this *significant* motto,

But Custom, Tyrant Custom, will have BLOOD.

Miscellaneous Reflections on several Passages in classical and historical Writers, connected with and derived from the Structure of the Body; together with a few Observations on Physiology.

These are mostly insignificant; the Author displays much earning to little purpose.

The Character of Eudoxus; a Dialogue; with the Beauties of he Turkish Spy.—Select passages from that admired work.

Tyrocinium Anatomicum; or an Introduction to Anatomy.—This seems to have been the introductory lecture to the Professor's Course of Anatomy.

An Enquiry into the Structure of the Human Body *, relative to s supposed Influence on the Morals of Mankind.

Determinatio Medica, utrum perutilis sit in salutem viventium, pertio cadaverum morbo extinctorum. A college exercise.

Medicina Politica †; or Reflections on the Art of Physic, as inseparably connected with the Prosperity of a State.

Moral and Medical Dialogues ‡.

Explanatory Remarks on the great Utility of Hospitals for the Sick nd Poor.—A letter written to a friend at the time when county ospitals were establishing in several parts of the kingdom.

Alphonso; or the Hermit: a Poem §.

Happiness; an Epistle to a Friend ‖.

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d educated at Bury school, and afterwards admitted a pensioner of rinity College, Cambridge, in 1743: after a short residence ere, he visited France and Holland, spent some time at Leyden d London, and finished his medical studies at Edinburgh. On s return to Cambridge, in 1748, he obtained the degree of Batche- r of Physic, and was elected Professor of Anatomy in 1753. In 54 he was created Doctor of Physic. In 1779 he was appointed puty Regius Professor of Physic; and in 1783, Professor of Medie in Downing College. He died Oct. 1, 1785.

* See Review, vol. xxxi. p. 335. † See Review, vol. xxxiv. 75. ‡ Review, vol. xli. p. 355.

§ For our account of this poem, see Review, vol. xlviii. p. 159.

‖ Review, vol. xxx. p. 324.

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Messiah;

Messiah; a Sacred Poem.

A specimen of the Doctor's orthodoxy and poetry (and never were two things better matched!—Dr. Priestley would say) shall conclude the present Article:

'In NAZARETH, a town of mean report,
Where pomp and splendor never kept their court,
There liv'd an humble maid, to fame unknown,
Tho' her descent she trac'd from Judah's throne;
Betroth'd of late, so Providence decreed,
To Joseph, also sprung from David's seed:
While yet apart each led a blameless life,
The plighted husband, and the virgin wife,
One morn, as wrapt in holy thought profound
She mus'd, uncommon splendor shone around,
A form angelic to her sight appears,
Gabriel, whose words thus dissipate her fears:
"Blest Mary, hail! for GOD himself is thine,
"And thou, above thy sex, ordain'd to shine:
"O'highly favour'd! confidently raise
"Thy soul to rapture, and thy voice to praise;
"For know, from thee the Son of GOD shall spring,
"The PRINCE of PEACE, and Judah's promis'd King,
"Destin'd the throne of David to ascend,
"Whose universal empire knows no end."
When Mary, long with admiration dumb,
"How can this blessing to a virgin come?"
To whom the angel—"By no common way,
"Will GOD his mercy to the world display:
"The Holy Ghost shall shed creative power,
"And o'er thy womb prolific influence shower;
"His name ordain'd before the world began;
"JESUS, the SON of GOD, JESUS, the FRIEND of MAN.
"Elizabeth, tho' barren call'd, will share
"The pleasing struggles of a promis'd heir;
"She feels the prelude of that happy day,
"Since twice three moons have trac'd their destin'd way.
"Nor wonder; since, from weakness, GOD can raise
"Proofs of unbounded pow'r, subjects of endless praise."
Mary no longer could her joy contain,
But spoke her rapture in this pious strain:
"Behold the humble handmaid of the LORD
"Be it to me according to his word."
She said; and Gabriel cleft the yielding air
Leaving the maid in solitude and prayer.'

It is happy for the credit of this sacred story, that it was not originally related by such a poet as Dr. Colignon.

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ART. III. *The American Philoſophical Tranſactions*, concluded: See our laſt, p. 393.

NAVIGATION, &c.

A Deſcription of a Machine for meaſuring a Ship's Way through the Sea. By F. Hopkinſon, Eſq.

SEVERAL attempts have been made to improve the method of meaſuring the velocity of a ſhip under ſail, but without ſucceſs. The machine here deſcribed is an ingenious invention, yet we think it not eaſily reducible to practice. It will, no doubt, greatly impede the ſhip's way; and on that account it ſeems objectionable.

As it would be difficult to give a ſatisfactory idea of this invention, without the aſſiſtance of the *plates*, we muſt refer the curious reader to the article at large.

An eaſy and accurate Method of finding a true Meridian Line, and thence the Variation of the Compaſs. By Robert Patterſon.

This method is by obſerving the azimuth of the Polar Star. The Author has added a table of the Pole Star's azimuth for every 20 minutes of its diurnal motion, which greatly facilitates the method.

On an improved Sea Compaſs. By Bernard Romans.

The intention of this improvement is to overcome the motion of the card, occaſioned by the violent pitching of the ſhip; experience and practice muſt determine whether the conſtruction here deſcribed will anſwer the propoſed end.

Sundry Maritime Obſervations. By Benj. Franklin.

This paper contains a collection of remarks on different ſubjects, but eſpecially thoſe relative to ſhipping and navigation.

The firſt ſubject here treated, is the poſition and form of ſails, a ſubject of no very eaſy inveſtigation. Our Author begins with a cenſure of thoſe mathematicians who have, in their calculations for finding the form of a ſolid of the leaſt reſiſtance, conſidered a ſhip as a body moving through one fluid only, namely, the water; and have given little attention to the circumſtance of her moving through another fluid, the air. 'I wave, at preſent,' ſays the Doctor, 'the conſideration of thoſe different degrees of reſiſtance given by the air to that part of the hull which is above the water, and confine myſelf to that given to the ſails.' We had at firſt ſome difficulty to comprehend how a ſail, which is impelled by the force of the wind, could alſo be reſiſted by it; but the difficulty lies only in the terms which our Author uſes. A ſail receiving the wind in a direction perpendicular to its plane is impelled by the whole force of the wind; but a ſail receiving the wind obliquely is impelled by a force which is to the whole force of the wind, as the ſine of the ſail's obliquity to the direction of the wind is

to

to radius: now the difference of theſe forces conſtitutes what our Author calls the reſiſtance of the air againſt the ſails. His method of overcoming it, is to divide the ſail into a number of ſmaller ones; this part of the preſent inquiry wants the ſupport of mathematical demonſtration; it is indeed illuſtrated by ſome experiments on the vanes of a ſmoke jack; but the circular motion of the vanes of a ſmoke jack being different from the rectilineal motion of a ſhip's ſail, the illuſtration loſes much of its force.

The ſecond remark of our Author is on the breaking of the cable in weighing anchor during a briſk gale, or while there is a conſiderable ſwell on the water. When this misfortune happens, the cable generally breaks at the hawſe hole; on which account he recommends a large pulley, or wheel, to be fixed there, round which the cable being gradually and equally ſtretched, would be better able to bear the many jerks and ſtrains to which it is ſubject.

The Doctor next turns his thoughts to the conſideration of leaks. He thinks that the danger of a ſhip ſinking, in conſequence of having ſprung a leak, is not ſo great as is generally imagined; and that ſhips are often abandoned by their crews, without ſufficient cauſe.

Overſetting, another cauſe of the loſs of a ſhip, next engages our Author's attention. Here the preſent form of the hull is cenſured, which the Doctor ſays, 'ſeems as if calculated expreſsly to allow their overſetting more eaſily.' The remarks on this ſubject are ingenious and judicious; and the improvements propoſed ſeem well adapted to remedy the inconveniences to which the preſent form is ſaid to be liable.

Other accidents that may occaſion the loſs of ſhips at ſea, as fire, by accident or careleſſneſs,—a heavy ſtroke of lightning,—meeting and ſhocking with other ſhips in the night,—meeting in the night with iſlands of ice; theſe are all ſeparately treated with many uſeful directions how they may be either prevented, avoided, or remedied.

Our Author then proceeds to conſider the ſeveral different methods that have been uſed for rowing boats and ſhips, both in rivers and the open ſea. Here the reader will find much curious information, and many improvements on the various means of giving motion to boats. Having amply treated on the moving of veſſels, the Doctor obſerves, 'that there is ſometimes occaſion to ſtop their motion: if a bottom is near enough, we caſt anchor; where there are no ſoundings, we have as yet no means to prevent driving in a ſtorm, but by lying-to, which ſtill permits driving at the rate of two miles an hour; ſo that in a ſtorm continuing fifty hours, which is not an uncommon caſe the ſhip may drive one hundred miles out of her courſe; and ſhould

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hould she, in that distance, meet with a lee shore, she may be lost.' To prevent this driving to leeward in deep water, our ingenious nd inventive Author recommends the use of a swimming an-:hor, which he describes and illustrates with several engravings. It is made of canvas, and formed on almost the same principles is a paper kite, and is used in the same manner in water as a kite n the air, only with this difference, that the swimming canvas nchor descends in the water, as the other rises in the air; this nstrument, thrown out at the ship's head, will undoubtedly keep he ship with her head to the wind, and by resisting every tug, t will prevent her driving so fast as she might do, were her broad ide exposed to the weather and nothing to hold her back.

Vessels are sometimes retarded and sometimes forwarded in heir voyages by currents at sea, which are often not perceived. This subject engages much of our Author's attention. He de-cribes in a particular manner the current in the Atlantic, called he *Gulph-stream*, and gives a chart of that ocean, with the gulph-tream engraved on it; he has also annexed directions for crossing he Atlantic so as to avoid falling in with this current. A true hilosopher does not content himself with the bare observation of a phenomenon;—he investigates the cause of it. Accord-ngly, we find Dr Franklin pointing out, with great sagacity, the everal circumstances which co-operate toward producing this ery extraordinary current.

The paper before us, which concludes with a journal of se-eral voyages made by our Author across the Atlantic, is a very aluable collection of useful remarks. We do not remember to ave often seen so much good information in so small a compass, nd while we admire it for the utility of the doctrine it contains, ve are no less struck with the view it affords us of the inventive enius of its Author.

Miscellaneous Papers.

On the Causes and Cure of Smoky Chimnies. By Benjamin Frank-lin, LL. D. &c.

After a brief consideration of the nature of smoke, and the anner of its ascent in a chimney, our Author proceeds to enu-erate the several causes which impede the passage upward. These, being wholly different from each other, require different emedies, and are separately treated.

We are sorry that it is not in our power to lay the particulars f this useful and ingenious paper before our Readers. Any bridgment of it would be defective for want of the plates, hich illustrate the principles of the theory and practice here re-ommended.

As a smoky house is a most disagreeable domestic circumstance, ich methods of its prevention and cure, as these before us, that e founded on rational and philosophical principles, cannot be

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unacceptable to the Public.—Why hath Mr. Whitehurst so long withheld from us his promised publication on this subject?

Description of a new Stove for burning Pit-coal, and consuming all its Smoke. By B. Franklin.

For the description of this stove we must refer our Readers to the book itself, since any account of it without the engravings would be almost unintelligible.

The advantages of this ingenious contrivance are many and great:—the chimney never grows foul, nor needs sweeping; for as no smoke enters it, no soot can be formed in it:—the air heated by common fires instantly quits the room, and goes up the chimney with the smoke; but in this stove, it is obliged to descend in flame, and pass through long, winding, horizontal passages, communicating its heat to every part of the room, and thereby preserving an equal warmth throughout the whole:—but the most considerable advantage is the vast saving of coals, which in a country where fuel is dear, is a very material object.

Letter to Dr. Franklin, on Smoky Chimnies. By Dr. Ruston.

The method of preventing smoky chimnies, here recommended, is founded on ascertaining the proportion between the flue or size of the chimney, and the tightness of the room.

On preserving Parsnips by drying. By the Rev. Jeremy Belknap.

The parsnip is universally allowed to be a most useful root especially in cold countries, for it will endure the severest frost and may be taken out of the ground in the spring, as fresh and as sweet as in the autumn. Mr. Belknap has here related another excellent property that he has discovered in this vegetable, viz. that it may be preserved, by *drying*, to any length of time. 'It never occurred to me,' says he, 'till this winter, when one of my neighbours put into my hands a substance, which had the appearance of a piece of buck's horn. This was part of a parsnip which had been drawn out of the ground last April, and had lain neglected in a dry closet for ten months. It was so hard as to require considerable strength to force a knife through cross-wise; but being soaked in warm water, for about an hour became tender, and as sweet to the taste as if it had been freshly drawn from the ground.'

This is a valuable discovery, and may suggest a method of preserving so pleasant and wholesome a vegetable for the use of seamen in long voyages, or the accommodation of others, who have not the opportunities of procuring a supply of fresh vegetable food.

An improved Method of quilling an Harpsichord. By F. Hopkinson, Esq.

The quills, in the common mode of applying them, do not retain their elasticity for any length of time, but require frequent repair

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repairs; they are alſo very apt to break, cloſe to their inſertion into the tongue; for, ſince they are too ſhort to yield and act properly as a ſpring, they bend only at the place where they iſſue out from the tongue, and work backward and forward as on a hinge. To remedy theſe defects, Mr. Hopkinſon has ſubſtituted leather and wooden pins, which are acted on by wire ſprings, fixed on the back of the tongues. The conſtruction of theſe can only be underſtood from the figures; they ſeem well adapted to obtain the deſired end, and our Author ſays, 'they produce a body or quantity of ſound with a purity of tone much reſembling the diapaſon ſtop of an organ.'

Mr. Hopkinſon has added ſome curious remarks on the tuning of harpſichords; and given ſome plain directions that much facilitate the buſineſs.

Memoir on the Diſcovery of America. By Mr. Otto.

Mr. Otto has endeavoured to collect, from a number of German and Spaniſh hiſtorians, ſuch arguments as he thinks are ſufficient to ſupport the opinion that Martin Behem, or Behenira, diſcovered the continent of America before Columbus.

*** As the firſt volume of the Philadelphia Tranſactions hath been long out of print, and not to be procured at any rate in England, it may be acceptable information to many of our Readers, to learn that a new edition of that volume will be given, in the courſe of the preſent year.

ART. IV. *A new literal Tranſlation, from the Original, of the Apoſtle Paul's Firſt and Second Epiſtles to the Theſſalonians:* with a Commentary and Notes. By James Macknight, D. D. one of the Miniſters of Edinburgh, and Author of a Harmony of the Goſpels, &c. 4to. 7s. 6d. Boards. Printed for the Author, and ſold by Robinſons, Cadell, &c.

IT is a circumſtance which we have remarked with ſome ſurpriſe, that, among the great variety of valuable publications which North Britain has produced, within the preſent century, in almoſt every other branch of learning, ſo very few works, of any diſtinction, have appeared from this quarter, in the walk of biblical criticiſm. Leaving our Readers to amuſe themſelves with inquiring into the cauſes of this ſingular fact, we are happy to have it in our power, again to bring forward to public notice, as an exception to this general remark, the reſpectable name of Dr. Macknight. The learned world has long ago ranked him in the claſs of judicious and able ſcripture critics, on account of his *Harmony of the Goſpels*, publiſhed in the year 1756; a work to which we had, at that time, the ſatisfaction of giving our ſuffrage of approbation, in concurrence with the public voice *.

* Rev. vol. xiv. p. 37.

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From

From the present publication we learn, that Dr. Macknight has been, for many years past, pursuing the same track of study, and has written a work, concerning which the Author's well known abilities will lead the Public to form considerable expectations—*A literal Translation of all the Apostolic Epistles, with Commentaries, Notes, and Essays.* Of this work, the volume now before us is an ample specimen.

In the *Translation*, Dr. Macknight's chief object appears to have been, to make his version as exact a copy of the original as the nature of the two languages would permit. He has preserved, as nearly as possible, the original order of the words; and in those elliptical expressions where words must necessarily be supplied to make out the sense, he has, for the most part, taken these words, either from the clause which goes before, or from that which follows, whence his translation is at once more literal and perspicuous than the common version. Where any doubt remained concerning the translation of a passage, the Author has subjoined the reasons of his choice in the notes. He very justly remarks, by way of apology for the necessary want of elegance in a literal version, that a free translation is in reality a paraphrase, and therefore can never have that authority in determining matters of faith and practice, which a translation of the Scriptures ought to have.

Opposite to the translation, in a separate column, the Doctor gives a *Commentary*, or explication of the text, in which the words of the translation are inserted, and in which the text is interpreted, by supplying from the context the particulars necessary for shewing the scope and connection of the passage.

Under the translation and commentary, *notes* are placed, in which the translation, where it was judged necessary, is supported, by comparing it with the manner in which the same word or phrase is used in other passages of Scripture, and in the best Greek authors, or from other considerations. In these notes, the text is also occasionally illustrated by an account of the manners and customs alluded to by the sacred writers, and pertinent practical reflections are sometimes suggested.

To give the reader a clear idea of the method of each Epistle, and the connection of its several parts, the Author has prefixed a *View and Illustration* of the principal matters treated of in each chapter. A *Preface* is also given to each Epistle, in which are considered at large the circumstances that gave occasion to the Epistle, the character of the persons referred to, the time and place at which it was written, and other particulars. Besides this, the work is enriched with *Essays*, wherein the Author gives his view of points of Christian faith deducible from the text, or treats of other subjects nearly connected with the Christian revelation. By thus judiciously detaching the controversial par-

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of the work from the Commentary and Notes, Dr. Macknight, notwithstanding his bias toward the orthodox system, has adapted his performance to general use.

The more particular examination of the merits of this publication, we shall postpone till the whole comes under our inspection. In the mean time, we must express our entire approbation of the undertaking, which no one, who is aware of the difficulties that, after all the labours of commentators, still attend the explanation of the Epistles, can think unnecessary: we must also add, that the specimen here given of the Author's learning and judgment assures us, that the whole work will be executed in a manner, which will render it acceptable to all who are desirous of understanding the Apostolical writings.

ART. V. *A System of Divinity*, in a Course of Sermons, on the Being, Nature, and Attributes of God; on some of the most important Articles of the Christian Religion, in Connection; and on the several Virtues and Vices of Mankind. By the Rev. William Davy, A. B. of Moretonhampstead, Devon. 12mo. 6 Vols. 1l. 1s. sewed. Exeter printed, and sold by Wilkie in London. 1786.

"SPARSA *coegi*," Mr. Davy says, in the title-page; signifying, by this motto, the nature of his work, and offering some reason or apology for the attempt. He has collected materials, which were scattered in a number of different volumes; and he presents them to the Public under a proper modification and arrangement. Selection, in this way, has not been uncommon in the present age, and it must be acknowledged that such *compilations*, especially when conducted with judgment and ability, have proved acceptable, and may have been found useful. Sermons, however, we apprehend, are compositions which will as little admit of this sort of transmutation as most kinds of literature that can be mentioned. There is great danger, even on similar subjects, of bringing together materials of an heterogeneous nature, which no labour or art can consolidate into any proper or consistent union: yet attempts of this kind have been made in our time with a greater degree of success, than could, perhaps, have been expected.

Our present Editor professes that 'his chief aim is, to represent the fundamentals of our religion the same by his explication, as they had always been represented to be by others the most judicious expositors, whom therefore he hath made his teachers, being in no way ambitious to say new things, but only carefully to enforce, in a more useful way, old truths, and to bring together, in one body, the detached works of the best authors; that what hath hitherto been the entertainment of a few only,

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might be set forth for the benefit of the world at large; and every one be supplied with a system of practical divinity, in every way suited to the advancement of family devotion.' Farther, he expresses his hope, 'that a compilation, made from the best sense of different authors on the same subjects, properly connected, with improvements, might be more serviceable than the confined sense of one author only.'

The subjects of these discourses, as well as the discourses themselves, seem to be judiciously chosen. The reader might expect from the word *System*, somewhat merely conformable to creeds and articles of faith. But our Editor does not pursue this method; he rather directs his aim to what is really important and beneficial to mankind. On looking over the volumes, we observe many good and useful sermons: and most of them are very *short*; a circumstance which, we doubt not, will peculiarly recommend them to various readers, and hearers,—especially the *younger* ones. There is, no doubt, some inequality; and in a few instances, the scattered passages, when brought together, may not, perhaps, unite with all the facility that might be wished; yet on the whole, the reader will find this to be a practical, and we think, acceptable collection. In one or two places, the Editor seems to appeal to '*Mother Church*;' but in the general strain of the discourses, he does not, though a Trinitarian, appear greatly solicitous about *her* articles and notions. We observe a discourse on John, vi. 53, &c. *On eating the flesh, and drinking the blood of Christ*, in which this passage is applied to the Lord's Supper. Now, as all persons must acknowledge such application to be at least dubious, and as the more intelligent will easily be convinced that no such reference was designed,—we are persuaded that this judicious compiler would not, on farther consideration, have admitted such a sense of the passage into his collection; because it tends to favour those ignorant, superstitious, and false notions on the subject, which it is the duty of wise and good men to discountenance.

Mr. Davy does not mention the names of those authors to whom he had recourse for his materials, in compiling these volumes; but we think they should have been specified, as such information might have afforded considerable gratification to his readers.—For this omission, however, he has offered some apology in his Preface; to which we refer.—To the work is prefixed a respectable list of subscribers, chiefly among the clergy.

ART.

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ART. VI. *A Collection of Theological Tracts.* By Richard Watſon, D. D. F. R. S. Lord Biſhop of Landaff, and Reg. Prof. of Divinity in the Univerſity of Cambridge. Large 8vo. 6 Volumes. 1l. 11s. 6d. ſewed. Cambridge printed, ſold in London by Evans. 1785.

THE intention of the learned and pious Biſhop, in regard to the preſent publication, is 'to afford young perſons of every denomination, but eſpecially ſtudents in the Univerſities, and the younger clergy, an eaſy opportunity of becoming better acquainted with the grounds and principles of the Chriſtian religion than there is reaſon to apprehend many of them at preſent are.' How far the preſent collection is likely to anſwer the laudable views of its benevolent publiſher, our judicious readers, who are converſant with our beſt and moſt rational writers in theology, &c. will eaſily perceive, from a recital of the tracts, and books of acknowledged worth, that compoſe theſe volumes.

The Preface, which breathes the true ſpirit of Chriſtian benevolence, and abounds with a variety of liberal ſentiments, does the higheſt honour to its Author. The following extracts will ſufficiently confirm our opinion:

'If any thing can revive a ſenſe of religion in the higher claſſes of life; preſerve what ſtill remains of it among men of middling fortune; and bring back to decency of manners and the fear of God the loweſt of the people; it muſt be—the zeal of the clergy. But zeal, in order to produce its proper effect, muſt be founded in knowledge: it will otherwiſe (where, from ſome peculiar temperament of body or mind, it happens to exiſt at all) be unſteady in its operation; it will be counteracted by the prejudices of the world, the ſuggeſtions of ſelf-intereſt, the importunities of indolent habits; or it will be tainted by fanaticiſm, and inſtead of producing in every individual ſober thoughts of his Chriſtian duty, it will hurry into dangerous errors the ignorant and unthinking, and excite the abhorrence or deriſion of men of ſenſe. I have, therefore, in ſelecting the works which compoſe this publication, not ſo much attended to the diſcuſſion of particular doctrines, as to the general arguments which are beſt adapted to produce in the clergy, and in others who will conſider them, a well grounded perſuaſion that Chriſtianity is not *a cunningly deviſed fable, but the power of God unto ſalvation to every one that believeth.*

'A young man deſtined to the church, who thinks that he has completed his education as ſoon as he has taken his firſt degree in arts, and quitted the walls of his college, is under a very great miſtake. His memory may have been ſtocked with a great abundance of claſſical knowledge; his mind may have been expanded by a general acquaintance with the ſeveral branches of natural philoſophy; his reaſoning faculties may have been ſtrengthened by mathematical reſearches; the limits of his underſtanding may have been in ſome degree aſcertained by the ſtudy of natural religion; in a word, he may have been admirably fitted to become a divine; but if, after

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this

this preparation, he stops short, giving himself up to rural amusements, mis-spending his time in idle avocations, blunting his faculties by sensual indulgencies, indolently or arrogantly acquiescing in the knowledge he has acquired, he will never be one.'

His Lordship recommends not only to students designed for the church, but also to young men of rank and fortune, the practice of setting apart some portion of their time for religious inquiries, and after enforcing with the greatest earnestness and sincerity the necessity, and shewing the advantages, of such a practice, he observes, that,

'Our mode of education, as to religious knowledge, is very defective; the child is instructed in its catechism before it is able to comprehend its meaning, and that is usually all the domestic instruction which it ever receives. But whatever may be the negligence of parents in teaching their children Christianity, or how forcibly soever the maxims and customs of the world may conspire in confirming men in infidelity, it is the duty of those to whom the education of youth is entrusted not to despair; their diligence will have its use; it will prevent a bad matter from becoming worse; and, if this *foolishness of preaching*, into which I have been betrayed on this occasion, has but the effect of making even one young man of fortune examine into the truth of the Christian religion, who would not otherwise have done it, I shall not repent the having been *instant out of season*.'—

'In recommending this collection to the careful perusal of the younger clergy, I would not be understood to vouch for the truth of every opinion which is contained in it; by no means; there is no certainty of truth * but in the word of God. Their Bible is the only sure foundation upon which they ought to build every article of the faith which they profess, every point of doctrine which they teach. All other foundations, whether they be the decisions of councils, the confessions of churches, the prescripts of Popes, or the expositions of private men, ought to be considered by them as sandy and unsafe, as in no wise fit to be ultimately relied on.'—

'The effect of established systems in obstructing truth is to the last degree deplorable; every one sees it in other churches, but scarcely any one suspects it in his own. *Calvin*, I question not, thought it almost impossible that the Scriptures could ever have been so far perverted as to afford the *Romanists* any handle for their doctrine of transubstantiation, or that the understanding of any human being could have been so far debased, or rather so utterly annihilated, as to believe in it for a moment: yet this same *Calvin* followed *St. Augustine* in the doctrine of absolute personal reprobation and election, inculcating it as a fundamental article of faith, with nearly the same unchristian zeal, which infatuated him, when he fastened *Servetus* to the stake. A thousand instances of this blind attachment to system might be taken from the ecclesiastical history of every century; indeed the whole of it is little more than the history of the struggles of different sects to overturn the systems of others, in order to build up their own; and the great lesson which every sect, and every individual

* 'In theological matters'—his Lordship might have said.

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of

of every sect, ought to learn from its perusal, is—Moderation. Want of genuine moderation towards those who differ from us in religious opinions, seems to be the most unaccountable thing in the world. Every man, who has any religion at all, feels within himself a stronger motive to judge right than you can possibly suggest to him; and if he judges wrong, what is that to you? To his own master he standeth or falleth; his wrong judgment may affect his own salvation, it cannot affect your's; for, in the words of *Tertullian—nec alii obest aut prodest alterius religio*; this you must admit, unless you think it your duty to instruct him; but instruction may be given with moderation, and, considering that the Bible is as open to him as it is to you, you ought not to be over-certain that it is your duty to press your instruction upon him; for what is, ordinarily speaking, your instruction, but an attempt to bring him over to your opinion? This principle should be received with great caution, or it may do much mischief; for it is on this principle that the Roman Catholics light up the fires of the inquisition, and compass sea and land to make a proselyte—a proselyte! to what we Protestants believe to be the delusion of Satan, the very canker of Christianity, the grand apostacy from the Gospel foretold by *St. Paul.* The Catholics, however, in this point act consistently; for believing in the infallibility of their church, they have a plea for their zeal in bringing every one within its pale; which can never be urged by Protestants, with any shadow of justice and propriety.'—

'Rash expositors of points of doubtful disputation; intolerant fabricators of metaphysical creeds and incongruous systems of theology! —Do *you* undertake to measure the extent of any man's understanding except your own; to estimate the strength and origin of his habits of thinking; to appreciate his merit or demerit in the use of the talent which God has given him; so as unerringly to pronounce that the belief of this or that doctrine is necessary to his salvation?'

After reasoning thus through several large and well-filled pages, his Lordship adds,

'Some one will think that I here speak too freely, and accuse me, probably, as an encourager of sceptical and latitudinarian principles. —What! shall the church of Christ never be freed from the narrow-minded contentions of bigots; from the insults of men who know not what spirit they are of, when they would stint the Omnipotent in the exercise of his mercy, and bar the doors of heaven against every sect but their own?'

We shall take leave of this excellent Preface, by quoting the two following paragraphs:

'This intolerant spirit has abated much of its violence in the course of this century amongst ourselves; we pray to God that it may be utterly extinguished in every part of Christendom, and that the true spirit of Christianity, which is the spirit of meekness, peace, and love, may be introduced in its stead. If different men in carefully and conscientiously examining the Scriptures should arrive at different conclusions, even on points of the last importance; we trust that God, who alone knows what every man is capable of, will be merciful to him that is in error.—If any one thinks differently on the subject, I will have no contention with him; for I feel no disposition to

proselyte others to any opinion of mine: esteeming it a duty to speak what I think, I have no scruple in doing that; but to do more, is to affect a tyranny over other men's minds; it is to encounter not only the reason, but the passions, the prejudices, and the interests of mankind; it is to engage in a conflict in which Christian charity seldom escapes unhurt on either side.

'The books and tracts I have here printed are all of them so well known, that there is little need to give a long account of any of them. I have chosen them out of a great variety which suggested themselves to my mind, but I have no expectation that every one should be pleased with the choice which I have made. I once knew a divine of the church of England, of great eminence in it, and deservedly esteemed a good scholar, who having accidentally taken up, in a friend's apartment, a book written by a Dissenter, hastily laid it down again, declaring, that "he never read dissenting divinity." I ought to apologize to men of this gentleman's opinion, for having made so much use of the works of the Dissenters in this collection; but the truth is, I did not at all consider the quarter from whence the matter was taken, but whether it was good, and suited to my purpose; it was a circumstance of utter indifference to me, whether it was of *Paul*, or *Apollos*, or *Cephas*, provided it was of *Christ*.'

The first volume contains, I. *A Scheme of Scripture Divinity.* By J. Taylor, D. D. of this performance we gave an account in our Review, vol. xxvii. p. 254. II. *Reflections on the Books of the Holy Scripture to establish the Truth of the Christian Religion.* By P. Allix. The Author of this work was a French refugee, of distinguished learning and integrity. He chiefly confines himself to establish the truth of the books of the Old and New Testaments, and by their union to prove the truth of the doctrines they inculcate. The book was first published in French, and afterward in English, both at London, 1688.

The second volume contains LARDNER's *History of the Apostles and Evangelists.* Of this work, which was first published under the title of *A Supplement to the Credibility of the Gospel History*, see our account, Rev. vol. xv. p. 146. vol. xvi. p. 536. and vol. xviii. p. 403.

The third volume contains, I. *A Dissertation on the ancient Versions of the Bible.* By. Dr. Thomas Brett, first published in 1742. II. *An historical Account of the English Translations of the Bible.* By Ant. Johnson, A. M. 1730. III. *An Introduction to the reading of the Holy Scriptures.* By Messrs. Beausobre and L'Enfant. 1779. IV. *A Key to the Apostolic Writings.* By J. Taylor, D D. This treatise is prefixed to the Doctor's Paraphrase and Notes on the Epistle to the Romans. V. *Plain Reasons for being a Christian.* This little piece is supposed to have been written by Dr. Chandler. It was first published in 1730.

The fourth volume contains, I. *The Reasonableness of Christianity.* By John Locke, Esq. II. *A Discourse concerning the unchangeable Obligations of Natural Religion and the Truth of the Christian*

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Christian Revelation. By Sam. Clarke, D.D. III. *A Discourse on Prophecy*; taken from a volume of Sermons by John Smith of Queen's College, Cambridge, published in 1656. IV. *An Essay on the Teaching and Witness of the Holy Spirit*; taken from Lord Barrington's *Miscellanea Sacra.* V. *An Essay on Inspiration*; from Dr. Benson's Paraphrase and Notes on St. Paul's Epistles. VI. *An Essay on the Unity of Sense*, &c. from the same.

The fifth volume contains, I. *The Truth of the Christian Religion.* By David Hartley, A. M. II. *The Truth of the Christian Religion.* By Joseph Addison, Esq. III. *An Argument for the Truth of the Christian Religion.* By Dr. Lardner. This is the third chapter of the first volume of *Jewish and Heathen Testimonies of the Truth of the Christian Religion*, for an account of which see our Rev. vol. xxxii. p. 1. IV. *All the Actions recorded in the Gospel are probable*; taken from Macknight's *Gospel History*, of which see an account in our Rev. vol. xxx. p. 190. V. *An Argument for the Truth of the Christian Religion*, from the same. VI. *An Essay on the Man of Sin*, from Benson's Paraphrase on the Epistles. VII. *Observations on the Evidence of Christ's Resurrection.* By Gilbert West.

The sixth contains, I. *Eight Charges delivered to the Clergy of the Diocese of Oxford.* By Tho. Secker, Archbishop of Canterbury. Of this work we gave an account in our Review, vol. xli. p. 316. II. *A Treatise on the Causes of the present Corruption of Christians.* By J. F. Ostervald. III. *The Design of Christianity.* By Ed. Fowler, D.D. Bishop of Glocester.—In the Appendix we have a considerable catalogue of the most approved books on theological subjects. The intention of it is to point out to the young divine such writings as are more essentially necessary for his perusal, or for occasional consultation. His Lordship, apologizing for the recommendation of books that contain doctrines opposite to the church of England, says,

'I am sensible that I have omitted in this catalogue the mention of many books, which other men would have introduced into it; but so I should have done, though I had made it twice as long as it is; and yet it is so copious, that, I believe, there are few subjects in divinity, on which the student may not find sufficient information, by consulting some or other of the authors here enumerated. It is probable too, that some may find fault with me for having introduced books which they would have omitted; I mean those books especially, which maintain doctrines opposite to the Articles of the Church of England. But I intreat them to consider, whether we were not members of the *Church of Christ*, before we were members of the *Church of England*; and again and again to reflect, whether we can promote the interests of the Church of Christ, by stifling the arguments of those who think, that as the Church of *Jerusalem*, *Alexandria*, *Antioch*, and *Rome* have erred, so also the Church of *England* hath erred, not only in their living and manner of ceremonies,

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but also in matters of faith. If in this point they think amiss, their arguments will be overthrown and produce no effect; but if they think rightly, God grant that they may produce their proper effect—the prevalence of Gospel truth,—and whether they think rightly or amiss, can never be so clearly known, as by encouraging them, on the most liberal principles, to publish to the world the result of their critical inquiries into the meaning of Scripture language.'

Such is the publication with which his Lordship hath obliged the young divines. He hath afforded, in a moderate compass, and at a small price, a collection of theological writings, which ought to be well known by every student in divinity. The scarcity of the originals, and the circumstance that many of them are only parts of large and expensive works, were often the means of rendering these valuable productions totally inaccessible by the persons who of all others had the greatest occasion to peruse them. These impediments are now removed, and we sincerely congratulate the Public, as well as the student in divinity, that a benevolent Prelate hath not thought the office he hath undertaken derogatory to his dignity. His intention will be doubly answered, for he hath not only by this publication rendered these valuable tracts accessible, but by his recommendation of them he hath extended their circulation, and enforced their perusal.

ART. VII. *Asiatic Miscellany*, N° II. For the Account of N° I. see our last Month's Review, p. 423.

Art. 1. *Mujnoon*, or the distracted Lover. A Tale. In Imitation of Jovini. By Capt. William Kirkpatrick.

THIS tale may have some merit, as an *Imitation* of Jovini; but the expression "More sinn'd against than sinning," taken from an English poet, should not have been put into the mouth of a citizen of Baghdad:—it is, however, marked with quotation commas.

Art. 2. *The History of the World continued*,

Contains short accounts of the prophets Seth, Enos, Canian, Mahalaleel, Jared, Enoch; of the beginning of idolatry among the sons of Adam; of the prophet Noah, of Ham, Shem, Heber, Shedid, and Shadad; of the tribe of Simud, and the mission of the prophet Saleh.

Art. 3. *The Voyages and Travels of Cæsar Fredericke, Merchant of Venice, into the East Indies, and beyond the Indies.* Translated from the Italian by M. Thomas Hickocke, and printed in London, in the Year 1598.

Though this extract may be curious in itself, and though the intelligence it contains may be of importance to him who wishes

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to compare the state of manners in different ages, and to trace the changes which European commerce and policy have, in the space of two centuries, gradually introduced into the East; yet we venture to pronounce, that to the mere English reader, the perusal of it will afford little gratification. Indeed, he must be endued with more than common patience, who, without any particular object in view, can toil through descriptions, which in themselves contain little to invite or amuse curiosity; and which are rendered still more disgusting by the harshness of an uncouth and antiquated dialect.

Art. 4. *Hymn to Sereswaty.*

In the system of Hindoo mythology the Goddesses are uniformly represented as the subordinate powers of their respective Lords.—Thus Sereswaty, whose husband is the Creator Brehma, possesses the powers of imagination and invention, which may justly be deemed creative. She is therefore adored, as the patroness of the fine arts, especially of Music and Rhetoric; as the inventress of the Shanscrit language, and of the sciences, which writing perpetuates; so that her attributes correspond with those of *Minerva Musica* in Greece and Italy, who invented the flute, and presided over literature. Under this character, she is addressed in the following Ode, and particularly as the Goddess of Harmony; since the Indians usually paint her with a musical instrument in her hand: the seven notes, an artful combination of which constitutes music, and variously affects the passions, are feigned to be her earliest production.

The Author's name is not mentioned: but, if we are not mistaken in our conjecture, it is the work of the same elegant pen with the Hymns to Camdeo and Narayena. It is however liable to the same objection with them; the frequent recurrence of Indian names, and allusions to Indian mythology, however harmonious, and however beautiful they may be to the Orientalist, certainly have a tendency to lessen the general effect. The influence of music on the passions, as well as the passions themselves, are very elegantly and poetically described in the 2d stanza, which, together with the first, we shall therefore transcribe:

'Sweet grace of BREHMA's bed!
Thou, when thy glorious lord
Bade airy nothing breathe and bless his pow'r,
Sat'st with illumin'd head,
And, in sublime accord,
Sev'n sprightly Notes, to hail th'auspicious hour,
Led'st from their secret bow'r:
They drank the air, they came
With many a sparkling glance,
And knit the mazy dance,
Like yon bright orbs, that gird the solar flame,

Now

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Now parted, now combin'd,
Clear as thy ſpeech, and various as thy mind.

' Young paſſions at the ſound
' In ſhadowy forms aroſe,
O'er hearts, yet uncreated, ſure to reign;
Joy, that o'erleaps all bound,
Grief, that in ſilence grows,
Hope, that with honey blends the cup of pain,
Pale Fear, and ſtern Diſdain,
Grim Wrath's avenging band,
Love, nurs'd in dimple ſmooth,
That ev'ry pang can ſoothe;
But, when ſoft Pity her meek trembling hand
Stretch'd, like a new-born girl,
Each ſigh was muſic, and each tear a pearl.'

Art. 5. *The enchanted Fruit; or the Hindoo Wife.* An antediluvian Tale. Written in the Province of Bahar.

We have already allotted ſo much room to the Aſiatic Miſcellany, that we are obliged to diſmiſs the preſent article with this recommendation only, *viz.* that we aſcribe it (whether juſtly or not, time perhaps will decide) to Sir William Jones. It is too long to admit of analyſis, and too elegant to be exhibited in partial quotations. Let thoſe who have a taſte for delicacy, as well as ſprightlineſs and vivacity, gather the fruit for themſelves.

Art. 6. *A ſhort Account of the Marratta State.* Written in Perſian, by a Munſhy, that accompanied Colonel Upton on his Embaſſy to Poona. Tranſlated by Wm. Chambers, Eſq.

The title of this article is ſufficient to recommend it to the attention of our Readers. It deſcribes the preſent ſituation of a people, who have lately been the formidable enemies of this country, and at a time, when Indian affairs are an object of general curioſity, will, no doubt, be peruſed with avidity. We have only time to extract the following particulars concerning Ragonauth Row.

' Ragonauth Row (who is commonly called Raghobah) is a chieftain of great eminence, and the only ſurvivor of note in the family of Baujee Row. He formerly ſignalized himſelf by very conſiderable military atchievements; for it was he that wreſted the half of Guzerat from the hand of Daumaujee Kayekvaur, and that afforded ſuch important aſſiſtance to the Navaub Gauzy ud Deen Khan in the war with the Jauts, in the time of Ahmed Shah. It was he, too, that marched at the head of 100,000 horſe againſt the ſon of the Abdaulee Shaw, drove him from Lahore, and planted the Marratta ſtandards as far as the ſhore of the Attock. The Abdaulee Shaw was then engaged in a war on the ſide of Khoraſan; but the year following he entered Hindoſtan with a large army to chaſtiſe the Marrattas, at a time when the Navaub Gauzy ud Deen Khan was in the country of the Jauts, and under their protection. On receiving news of this event, the Paiſhwah, Baulaujee Pundet, told his

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ſon,

son, Ragonauth Row *, that he expected he would take upon him the charge of this expedition also against the Abdaulees; to which Ragonauth Row replied, that he was not averse to it if he would grant him a supply of twenty † lack of rupees for the pay of his troops. But his cousin Sadashevah, being present, observed that the Marrattas were a privileged people; that wherever they went, the country and its revenues might be considered as their own; and then asked Ragonauth Row what grounds he had for so extraordinary a demand? To this Ragonauth replied by making him an offer of the commission, which Sadashevah Row accepted; and having taken the command of an army of 90,000 horse, he first moved with this force against Salaubet Jeng, the brother of the present Navaub Nizam Aly Khan. But that Prince having been reduced to great straits since the death of the late Navaub Nasir Jeng, had but a small body of horse to oppose to them; and having been surrounded by the Marrattas on all sides, he was obliged to give up to them the forts of Burhaunpoor and Assair, with a country of sixty-five lack of rupees *per annum*, besides considerable sums of ready money. Thus enriched, Sadashevah Row took his way towards Hindostan ‡; and on his arrival in the neighbourhood of Dehly, laid claim § to the empire and the throne; but his pride was offensive to the Most High, by whose providence it happened that he was, in a short time, hemmed in between two formidable armies, that of the Abdaulee Shaw attacking him in front, and that of the Navaub Shujaa ud Dowlah and the Rohillas falling at the same time upon his rear. Here ensued that famous battle, of which those who were eye-witnesses report that it was the greatest ever fought in Hindostan: for the Marrattas being beset with enemies in front and rear, saw no possibility of flight, and therefore resolved to sell their lives as dear as they could. Eighty Marratta chiefs, that rode on elephants, were killed on the spot; but concerning Sadashevah Row himself, there are different accounts, some asserting that he was killed in the engagement, and others as confidently affirming that he escaped alone from the field of battle; and that having reached Poonah, disguised as a private soldier, he waited privately on Baulaujee Row, who, in wrath for what had happened, ordered him secretly to prison in the Fort Poorenher; and there, say they, he lives to this day: and yet it is pretended that this is so carefully concealed, that Pârabatty Bauee, his wife, who is still living at Poonah, and even bears a part in the councils of the Marratta chiefs, knows nothing of the matter; which surely gives this story a great air of improbability; for how can it be credited that so considerable a man should thus be shut up in prison, and the circumstances not transpire?

'After these events, Malhâr Row marched to the side of Hindostan, and fixed his quarters a long time at Kaulpee, whence he afterwards moved to Korajehanabad, to succour Shujaa ud Dowlah; but General Carnac engaged him there, and gave him a total de-

* "His brother," it should be. † Others say "sixty lack."

‡ 'Meaning from the Decan to Hindostan proper.'

§ 'He did not pretend to sit on the throne himself, but set up Javân-bacht.'

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seat. Malhâr Row is since dead, and has been succeeded by his son, Tukkojee Holker, and his wife, Ahaleeah Bauee, in possession of the Soobah of Endour, which was his jageer. They have 50,000 horse at their command, and are of the Dhanker cast.

'The next army the Marrattas sent into Hindostan was that commanded by Mehdejee Sendheeah, and Beesaujee Pundit, who placed Shah Aulum upon the throne of Dehly; a great subject of boasting to the Marrattas, who say the Emperor of Hindostan owes his kingdom entirely to them. But it is well known, that when Colonel Champion marched to Mehendee Gaut, after his success against the Rohillas, he engaged this very Sendheeah, and put him and the whole Marratta army to flight; so that having crossed the Ganges and Jumna with great precipitation, they have never from that time ventured over either of these rivers again. At present, indeed, Ragonauth Row's revolution has produced such dispersion among the Marratta chiefs, and thrown their affairs into such confusion, that Rajah Himmut Bahaudur, Rajah Dhalanceah, the Rajah of Gohud, and others, have united to take advantage of this crisis, and now collect the revenues of all the countries between Kaulpee and Narwer. The Marratta chiefs, however, meditate an invasion into those parts, whenever matters shall be perfectly settled in relation to Ragonauth Row.'

Art. 7. is a continuation of the Poem of Yusef and Zelekha, of which the former part was published in the first number.

*** We have passed one or two articles without any review, as not being, in our estimation, of sufficient importance; especially as the whole account of the *Asiatic Miscellany* hath filled no inconsiderable number of our pages.

ART. VIII. *Tracts, Mathematical and Philosophical.* By Charles Hutton, LL.D. F.R.S. of London and Edinburgh, Member of the Society of Sciences in Holland, and Professor of Mathematics in the Royal Military Academy at Woolwich. 4to. 15s. Boards. Robinsons. 1786.

THE *first* of these *tracts* is a dissertation on the nature and value of infinite series;—a subject which has engaged the attention of the greatest mathematicians of the present century. In this treatise, our Author confines himself to some general remarks on the nature of series and their summation, in order to render the subsequent treatises, of which this volume is composed, more clear and perspicuous.

The *second tract* is a new method of finding the sum of numeral infinite series whose terms are alternately *plus* and *minus*, as $a - b + c - d + e - f$, &c. *ad inf.* The method is briefly this,—compute several successive values of the series by taking in successively more and more terms, one term being taken in at a time; so that the first value of the series may be its first term a, the

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the second value its first two terms $a - b$, the next value its first three terms $a - b + c$, and so on; having found a sufficient number of these successive sums of the series, interpose between these values a set of arithmetical mean proportionals; between these mean proportionals interpose a second set of mean proportials, between these a third set, and so on as far as it will go, or as far as you please. By this process our Author determines the true value of any proposed series: when it has a determined rational value, the last set of arithmetical mean proportionals will be *all* equal, and this last arithmetical mean will be the sum required; but when the series has no determined rational value, then the last arithmetical mean will always be a nearer approximation to the sum required then the preceding mean. Thus to find the sum of $1 - 4 + 9 - 16 + 25 - 36$, &c. *ad inf.* the successive sums are $1, -3, +6, -10, +15, -21$, &c.; the arithmetical means between each of these sums are $-1, +1\frac{1}{2}, -2, +2\frac{1}{2} - 3$, &c.; the means between these are $+\frac{1}{4}, -\frac{1}{4}, +\frac{1}{4}, -\frac{1}{4}$, &c.; and lastly, the arithmetical means between these are 0, 0, 0, &c. so that the sum of the proposed series $= 0$. In like manner the sum of $1 - 8 + 27 - 64 + 125$, &c. is found to be $-\frac{1}{8}$. After demonstrating the truth of his method, our Author gives one general formula by which the value of the series may be approximated. This form may be applied to various uses (as the finding the lengths of curves, tangents, areas, &c.), and, what is singular enough, it approximates nearer to the truth in proportion as the terms a, b, c, d, &c. of the proposed series approach nearer to equality; this property is not only curious, but renders the form of vast utility, because it is in slowly converging series that these approximating forms are chiefly wanted, and in the investigation of which our greatest mathematicians have mostly laboured. The universality of this method is another recommendation of it, for it equally suits a converging, a diverging, or a neutral series.

The *third tract* contains a method of summing a very slowly converging series $a + bx + cx^2 + dx^3$, &c. where the signs are all positive. Our Author assumes $\frac{a^2}{D}$ = the given series, whence $D = \frac{a^2}{a + bx + cx^2}$, &c.; he then expands this fraction into a series which converges extremely quick, so that its sum may easily be obtained; and a^2 divided by this new series gives the sum of the series proposed.

The *fourth tract* is an investigation of some general rules for extracting *any* root of a given number. The labours of Newton, Raphson, de Lagney, Halley, &c. on this subject are well known to all mathematicians; but, on account of its universality, the theorem here investigated is preferable to any of the ingenious

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nious contrivances formerly communicated to the Public. Dr. Hutton's theorem approximates, with great ease, any indefinite possible root whatsoever, whether its index be rational, irrational, fractional, simple, compound, &c. N being the given number, n the given index, and a an assumed quantity nearly equal to the required root, then $\frac{\overline{n+1}.N+\overline{n-1}.a^n}{\overline{n-1}.N+\overline{n+1}.a^n} \times a = \sqrt[n]{N}$. For the investigation and demonstration of this we must refer our Readers to the work, since any abridgment of it would be unintelligible.

The *fifth tract* shews a method of finding in general and finite terms, the near values of the roots of high equations whose signs are + and — alternately as $x^n - px^{n-1} + qx^{n-2} - rx^{n-3}$ &c. $= 0$. Though we are already possessed of several methods for determining the roots of higher equations, yet in many respects this is better than the old ones. It elucidates the nature of equations in general, and displays several properties of numbers, which, beside their curiosity, may be of singular use in many particular cases.

The *sixth* is a demonstration of the truth of the Newtonian binomial theorem in the general case of fractional exponents. The Author shews the insufficiency of all former demonstrations of this theorem on account of the series which is usually assumed, *viz.* $1 + ax + bx^2 + cx^3$ &c. being of too limited a nature, where the form of it with respect to the powers of x had been taken for granted. Doubting therefore the form of the terms themselves, increasing by the regular integral powers of x when the index is fractional, Dr. H. assumes $\sqrt[n]{1+x} = 1 + A + B + C$ &c. where A, B, C, &c. represent the whole of the 2*d*, 3*d*, 4*th*, &c. terms, both coefficients and powers of x, whatsoever they may be. In this tract our Author gives a history of the various demonstrations which several mathematicians have given of this useful theorem, and shews that Newton, as is generally supposed, was not the first inventor of it, but that it was well known to Briggs and others long before Newton's time. The curious reader will be much entertained with this treatise.

The *seventh tract* contains the demonstrations of some curious properties of the sphere, deduced from contemplating the nature of the common sections of a sphere and cone. This paper is purely geometrical; and since the several propositions it contains are intimately connected with, and depend on each other, it cannot be abridged. Ever since the time of Archimedes, the cone and sphere have been fruitful sources of geometrical speculation, and we doubt not but that these will be acceptable to the admirers of ancient geometry.

The *eighth* is a solution of a problem first *publicly* proposed by Mr. Lawson at the end of his Dissertations in the year 1774.

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'To divide a circle into any number of parts, which shall be as well equal in area as in circumference.'

The last, which is the most important, tract, contained in this volume, is the description and result of several experiments instituted at Woolwich for the sake of improving the theory of gunnery. Any description of these experiments which we could give would be very imperfect without the plates explanatory of the extensive apparatus and machinery used in making them. We shall therefore confine ourselves to the bare enumeration of the results, and the conclusions made from them, only acquainting our Readers that the method for determining the velocity of the ball was twofold; 1st, by observing the vibration of a pendulum against which the ball was fired, according to Mr. Robins; and, 2dly, by observing the recoil of the gun, which was for that purpose suspended, with its axis horizontal, on a pendulum. The calculations, for reducing the velocity of the ball to feet in a second of time, are intricate and of curious investigation.

From the results of these experiments, it is concluded that the velocity of the ball is directly as the square root of the weight of powder, as far as to the charge of 8 oz. and this proportion would hold good were the gun of an indefinite length; but as the length of the charge bears a greater proportion to the length of the gun, the velocity is decreased, and consequently falls short of the proportion above mentioned. It appears, that the velocity of the ball increases with the quantity of the charge, until that quantity arrive at a certain point peculiar to each gun, where the velocity will be the greatest; and if the charge be increased beyond this point, the velocity of the ball will be continually decreased until the bore be quite full of powder.

The charge for producing the greatest velocity of the ball (the determination of which is most undoubtedly a matter of the utmost consequence in gunnery) is greater as the gun is longer, but not in the direct proportion of the length of the gun; for the part of the gun filled with powder bears a less proportion to the whole length of the bore in long guns than it does in shorter guns. The greatest velocity is given to the ball, when the length of the charge (*i. e.* the part of the bore filled with powder) is in the reciprocal subduplicate ratio of the length of the empty part.

An increase of the length of the gun increases the velocity of the ball; the velocities being in a less ratio than that of the square roots of the lengths, and greater than that of the cube roots of the lengths, Dr. H. therefore takes the mean ratio between the two.

With respect to the range, it is found to increase in a much less ratio than the velocity, or, the gun and elevation being the

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same, nearly in the ratio of the square root of the velocity. When this is compared with the ratio of the velocity and length of the gun, it appears that very little is gained in the range by an increase of the length of the gun, the charge remaining the same. Dr. H. concludes the range to be nearly as the fifth root of the length of the bore, which is a very small increase, for, according to this ratio, a double length of gun only increases the range about a seventh part of the whole. In making the observations on the ranges, it was found, that the gun and elevation being the same, the time of flight of the ball was nearly as the range, so that the time of flight is not much increased by the length of the gun.

The velocity and range were not found to be at all varied by changing the weight of the gun, nor by the use of wads, nor by different degrees of ramming, nor by firing the charge of powder in different parts of it. The common received opinions, concerning wads and ramming, are therefore to be exploded. We should have expected tight ramming would lessen the velocity of the ball, since a considerable force must be applied to overcome the resistance of the wadding and the friction it must consequently make on the inside of the bore.

The variation of the velocity arising from the different degrees of windage is very considerable. It appears that in a windage of $\frac{1}{10}$th of the caliber no less a quantity than $\frac{1}{7}$ths of the charge is lost. And since balls are in general smaller than the intended size, it frequently happens that one half of the powder is lost by the unnecessary windage. This is surely a circumstance of vast weight!

It appears that the resistance of wood, against which balls are fired, is not always constant. The depths penetrated by the balls are nearly proportional to the logarithms of the charges, that is to the squares of the velocities. This is perfectly agreeable to the resistance of bodies moving in any medium.

Lastly, from the observations made on the ranges, it appears that the balls were greatly deflected from the direction in which they were projected, some of them nearly to an angle of about 15 degrees. The reason of this is not given.

Such is the general outline of the conclusions made by Dr. Hutton. The experiments have determined many circumstances which may serve as a basis for a practical system of gunnery, a work which will require for its true foundation, beside the facts here obtained, a few others that are to form the subject of a future volume.

Though the subject of this tract is wholly adapted to the principles of gunnery and projectiles, yet the nicety of the experiments, and the reasonings on the results of them, together with the Author's remarks on the various appearances that presented

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ſented themſelves, will be acceptable to the natural philoſopher, who will meet with ſeveral circumſtances, that occur in this treatiſe, which tend to elucidate and explain many of the firſt principles of phyſics.

ART. IX. *Gulielmi Bellendeni, Magiſtri Supplicum Libellorum Auguſti Regis Magnæ Britanniæ, &c. De Statu Libri tres.* Editio ſecunda, longè emendatior. Londini. 8vo. 12s. Boards. Deighton. 1787.

THE ſcarcity of books, intrinſically excellent, and once eminently known, is to be aſcribed to various cauſes. The nobleſt monuments of human induſtry and genius, have ſometimes been ſuddenly deſtroyed by the fury of the elements, by the mean and narrow jealouſy of prieſts and politicians, or the blind rage of illiterate and brutal conquerors. They have periſhed under enemies, more ignoble, indeed, but not leſs fatal, than the Caliph Omar, and the Emperor Leo Iſauricus. They have ſilently ſunk into oblivion, through the negligence of heirs, the prejudices of party, the fickleneſs of public taſte, the languor of literary curioſity, or the petty vanity and ſelfiſhneſs of collectors. While, however, we lament the loſs, which learning may have ſometimes ſuſtained, we muſt reflect with ſatisfaction on the general good ſenſe of mankind, through the operation of which, many frivolous and pernicious books are forgotten, only becauſe they do not deſerve to be remembered. But we mean not to extend the invidious part of this obſervation to the work which is now before us. We were intereſted by its contents, and we rejoice in its republication.

Bellendenus was maſter of the pleas to James I. He was a man of extenſive reading and refined taſte. He had collected great ſtores of political knowledge from the writings of Cicero; and during his reſidence at Paris, where, through the bounty of his royal patron, he ſeems to have enjoyed the *otium cum dignitate*, he preſented the rich and abundant fruits of his ſtudies, in various forms, and at various periods, to the literary world. The *Cicero Princeps* appeared firſt. It was ſucceeded by the *Cicero Conſul.* Theſe tracts were afterwards republiſhed by their writer, and the value of the collection was increaſed by the addition of an elaborate and maſterly enquiry into the religion and philoſophy of the *Priſci Orbis.*

The poſthumous work of Bellendenus, *De tribus Luminibus Romanorum*, is in the hands of ſome few ſcholars, and we are glad to find, from the inſpection of catalogues, that the copies of it have been, of late years, multiplied in this country: but his three books *De Statu* are ſeldom * mentioned in the converſation

* There is no complete copy of the work, now republiſhed, either in the Bodleian, or in the King's Library, or in the Britiſh Muſeum.

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or writings of learned men. Within the circle of our own acquaintance, we have never met with any perſon, who profeſſes to have read them.

The preſent edition is printed with a very neat type, and is ſaid, by the Editor, to be far more correct than the edition which Bellendenus himſelf ſuperintended in its progreſs through the preſs. It is adorned with beautiful engravings of Mr. Burke, Lord North, and Mr. Fox, to whom the three treatiſes are now reſpectively dedicated. The collectors of *rare* or *fine* books will be eager to purchaſe this work: the politician, and the man of taſte, will read it with pleaſure; and our brethren of North Britain will exult in ſeeing the precious remains of their illuſtrious countryman reſcued from obſcurity,—we had almoſt ſaid, from oblivion.

In the little work which Bellendenus himſelf prefixed to his three treatiſes, and which he calls "Tractatus *de proceſſu et ſcriptoribus rei politicæ*," there is a rich vein of maſculine ſenſe and fervent piety. The origin of our errors in religion, and of our defects in policy and morals, is traced out with conſiderable accuracy and learning. But while the Author condemns the monſtrous tenets of ancient idolatry, and the groſs corruptions of philoſophy, he beſtows many juſt encomiums on the wiſdom and the patriotiſm of ſome ancient legiſlators. He informs us, that, among the Greek theoriſts, there is no ſyſtematic work on the ſcience of politics at once comprehenſive in its principles, and applicable to real life. He acknowledges, that much uſeful information may be gathered from the writings of Xenophon, and the fragments of Solon, Charondas, and Zaleucus. On the authority of Cicero, he repreſents Demetrius Phalereus as the firſt perſon, who united the practice of politics with a correct and profound knowledge of the art. He allows, however, very great merit to Plato, to Ariſtotle, to Theophraſtus, and other imitators of Hippodamus, who, it ſeems, was the firſt writer on the ſubject of government without being perſonally * concerned in the adminiſtration of it. He then ſpeaks with becoming and warm admiration of Cicero, and enumerates the political works of that writer which are come down to us,—thoſe that were publiſhed by him, but are now loſt, and thoſe which he intended to draw up, at the requeſt of Atticus.

To preſerve the memory of every compoſition which flowed from the pen of Bellendenus, the Editor has inſerted an Epitha-

* Bellendenus ſeems to aſſert this on the teſtimony of Cicero, which we ſhall confirm by that of Ariſtotle: πρῶτος τῶν μὴ πολιτευομένων ἐπεχείρησέ τι περὶ πολιτείας εἰπεῖν τῆς ἀρίστης. De Rep. l. 2. cap. 8. In this chapter the political opinions of Hippodamus are ſtated and diſcuſſed.

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lamium on the marriage of King Charles I. and a *Panegyricum Carmen* on the embaſſy to Spain. Theſe verſes were found in the Britiſh Muſeum, and are placed, in this edition, immediately after the *Tractatus de proceſſu rei politicæ.*

The book intitled *De Statu Priſci Orbis*, though placed firſt by the Author himſelf, and by his preſent Editor, was, as we have already obſerved, laſt in the order of publication, and dedicated to Charles, Prince of Scotland and Wales. The *Cicero Princeps*, which firſt appeared in 1608, and the *Cicero Conſul*, which followed it in 1612, were dedicated to Prince Henry. Before their republication, in 1616, this Prince was dead; and from that event, Bellendenus takes occaſion to pay the following compliment to the ſurviving brother:

——*Uno avulſo* NON DEFICIT ALTER
Aureus, et ſimili frondeſcit virga metallo.

The politician may diſpute the juſtneſs of this eulogy, but the man of feeling will be captivated with its elegance and pathos.

The book *De Statu Priſci Orbis*, contains fifteen chapters, *Cicero Princeps*, twenty-four, and *Cicero Conſul*, fifty-ſix. In the ſecond and third books, we meet with the opinions of Cicero, in Cicero's own words, on topics of the higheſt importance to the character of princes, to the duties of ſubjects, to the preſervation of vigorous and uncorrupt government, and to the general intereſts of ſociety. In the firſt work, we ſeem to read Bellendenus's own expreſſions; the ſentiments are certainly his own; yet we perceive, that he embraces every opportunity of interweaving the moſt choice and proper phraſeology from his favourite author, Cicero. The hiſtorian, the ſcholar, and the politician will find equal information and entertainment in this moſt valuable book. We will not, however, anticipate the pleaſure of the Public by quotations from a work, in which our own eye has every where met with diction that muſt pleaſe the moſt faſtidious critic, and with matter that muſt intereſt the moſt curious enquirer.

The anxiety of learned men has been in no common degree excited by the contents, and their induſtry employed in ſearching out the writer, of a long and very ſingular Preface. In reſpect to ourſelves, we confeſs, the ſubject is not yet determined by any evidence which we have heard; and, therefore, we ſhall remain in quiet ſuſpenſe, till this ſecret is made known through the reſtleſs inquiſitiveneſs or loquacious vanity of thoſe, to whom the diſcovery of it may be more important, than it ſeems to *us*.

The Preface contains ſome judicious criticiſms on the ſtyle of Bellendenus, and a perſpicuous account of the order in which his three treatiſes appeared. The Editor has added ſome curious information concerning the poſthumous book of Bellendenus, *De tribus Luminibus Romanorum*. He explains the full import of the title, which was involved in ſome obſcurity from the ſcattered

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and defective ſtate of literary anecdote, relative to this unfiniſhed work. He avows his firm conviction, that Middleton, in his celebrated hiſtory of Cicero, was much indebted to the writings of Bellendenus, whoſe very name he has ſtudiouſly, and, it ſhould ſeem, diſingenuouſly omitted in his Preface. A ſuſpicion of this kind had long been entertained; but the fact is we think determined by the teſtimony of the Editor.

He obſerves that the Scots were once far ſuperior to the Engliſh in Latin compoſition, and he refers his readers to Morhof's treatiſe *De pura dictione Latina*, which Moſheim republiſhed in 1725. We admit the juſtice of the preference given to the Scots: but we hope to be pardoned, either for our national, or for our literary prejudices, if we inſiſt a little on the exceptions which may be made to the general poſition. Morhof ſays, "*In Anglis ne unus quidem ſuccurrit, qui puræ Latinæ dictionis genium expreſſerit.*" To this harſh and unqualified cenſure, we cannot accede.—The men of Cambridge will zealouſly contend for the merits of Thomas Watſon, of Sir Thomas Smith, and Sir John Cheke*, and they will be joined by a formidable and illuſtrious band of Etonians, when they apply the proudeſt language of panegyric to the taſte and erudition of Walter Haddon. Morhof, who gives a cold and ſlovenly kind of praiſe to Aſcham, paſſes over in ſilence the diſtinguiſhed merit of Aſcham's friend. This omiſſion, we are perſuaded, is to be aſcribed rather to want of information, than to want of candour. But we ſhall endeavour to counteract its effects by producing the ſhrewd deciſion of Queen Elizabeth, when a diſpute had ariſen, on the comparative excellence of Buchanan and Haddon: "*Buchananum omnibus antepono: Haddonum nemini poſtpono.*" To this ſuffrage we give our hearty aſſent, and we feel ourſelves juſtified in giving it, by the authority of Janus †, who, in his very learned and ingenious diſſertation, *De nimio Latinitatis ſtudio*, has admitted the name of Walter Haddon into the catalogue of thoſe ſcholars, *qui genium atque indolem ſtyli Ciceronis adjecuti feliciter ſunt.*

As our Editor inſiſts with ſo much warmth on the attainments of Bellendenus, who, as has been obſerved before, was Maſter of the Pleas to James I. we ſee no impropriety in our endeavours to

* Cheke's Latinity, as a tranſlator, is mentioned by Huet, in his inimitable work, *De Claris Interpretibus*: "*Ad Græca ille parum attentus pro libitu divagatur, ſermo interim ſplendidus, nec impurus.*" p. 177. Gardiner, his ferocious antagoniſt, in the famous controverſy about the pronunciation of Greek, begins his ſecond letter in theſe words: "*Legi libellum, quem ad me dediſti, in quo ſane flumen verborum et orationis copiam redundantem video.*" He repeats this obſervation in the third letter. He ſeems to conſider Cheke's Latin as too elaborate; but never cenſures it for want of purity or elegance.

† Sect. 22.

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do juſtice to the character of an Engliſh ſcholar, who held a ſimilar office in the preceding reign of Elizabeth. Haddon's works were collected and publiſhed by Dr. Hatcher. We think them worthy of attention from every ſcholar, and we particularly recommend the maſterly reply to Oſorius, and a charming ſpeech, which Haddon delivered before the Eton boys, and which Mr. Upton has inſerted in his excellent edition of Aſcham's "Plain and perfect Way of teaching the learned Languages." We have heard with pleaſure, and ſometimes with admiration, the annual ſpeeches at Eton ſchool, and we beg leave to ſuggeſt to the very learned maſter, that the oration, which we have been commending, might, with great effect, be pronounced on ſome public occaſion. It contains, like the introductory verſes of Dr. Barford on the peace of 1762, not general or trite ſentiments, but ſuch as are marked by their peculiar and local propriety. It abounds with the moſt exquiſite Latinity, the moſt judicious obſervation, and the moſt ſalutary and pathetic inſtruction. It will animate the honeſt emulation of thoſe young men, who are now exerciſing their genius, and forming their principles in this noble ſeminary. It will gratify the fineſt ſenſibilities of every intelligent hearer, and eſpecially of thoſe luminaries in the Church and State, who with enthuſiaſtic fondneſs reviſit the delightful ſcenes, which Gray has deſcribed, and amid which they were themſelves formerly trained to the attainment of every literary excellence, and to the practice of every ſocial virtue. Catching a generous ſympathy from Haddon, they will recognize and feel,

——— *quid mens rite, quid indoles*
Nutrita fauſtis ſub penetralibus
Poſſit. HOR. L. 4. Od. 4. 25.

The political part of the Preface neither contains, nor profeſſes to contain, any profound reſearch or elaborate reaſoning. It is of the declamatory, rather than of the argumentative kind. It is written in a ſtyle of perſpicuous and nervous Latinity. Conſidered as a mere declaration of the writer's political opinions, or, as we ſhould call them, his prepoſſeſſions, it is very copious, very ſpirited, and will both amuſe and intereſt thoſe readers whom it may not convince. The Editor ſometimes points his attacks with the keeneſt wit, and ſometimes aſſumes a tone of the moſt impetuous and fervid indignation. The energy of his diction, and the violence of his feelings, ſeldom forſake him, whether he be ſpeaking of friend or foe. But his praiſes are profuſe without adulation, and his reproaches are vehement without ſcurrility.

We have obſerved, that the Editor ſeveral times introduces a marked uſage of *illis quidem* followed by *ſed.* Now the ſame kind of phraſeology ſeems to have been in high favour with

Tully, at some particular periods, and occurs more frequently in some of his works, than in others; not, as it should seem, from any peculiarities in the subjects themselves, but from the mere fondness which the writer felt for this phraseology at the precise moment of using it. The same kind of temporary partiality toward this or that mode of expression, may be traced in many other eminent writers. We shall establish the justness of our remark upon Cicero, by adding, that the phrase, of which we have been speaking, occurs rarely in the three books *De Oratore*, that in the *Orator* it is found *five* times, and in the *Brutus* sixteen.

In the Preface, we did not observe any Anglicisms; but we are sensible, how many expressions incur this reproachful appellation, which may be justified by examples from the best Roman writers. Henry Stephens has collected many instances, in which the French idiom coincides with the Latin. Vorsius has done the same in regard to the German language, and we should be happy to find that a similar work respecting the English were undertaken by some countryman of our own. We have lost, it is true, a Markland, a Toup, and a Tyrwhitt; but the cause of literature will yet find the most able supporters in those who are still living ornaments of the age; and whose modesty we will not on this occasion wound, by presenting their names to the Public.

The Editor seems to be not less familiarly acquainted with the writings of Cicero, than was Bellendenus. He sometimes applies passages from the Epistolary and Philosophical works of that writer. He frequently draws expressions from the Orations: —but his chief source seems to be the Rhetorical writings. Our Editor does not however confine himself to Cicero; but readily admits any expression suited to his purpose, in Cæsar, Sallust, V. Paterculus, Quintilian, and other approved Roman authors.

Though the Editor has derived his phraseology from poetry as well as prose, and from writers who flourished in what is called the silver, as well as the golden age of Latinity, yet he has preserved a very becoming uniformity of style. On him who writes in languages no longer spoken, the practice of drawing expressions from writers of different degrees of merit, is imposed by necessity. It is warranted by the example of scholars, who prefer real perspicuity to false elegance. It has been vindicated by the pointed raillery of Erasmus, and the solid reasoning of T. F. Picus, Politian, and Budæus. It cannot therefore be arraigned at the tribunal of manly and liberal criticism. The present Editor, perhaps, does not stand in need of this defence. But we have written it in opposition to those puerile and pedantic opinions, which the German scholars of this century have industriously

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ouſly combated with great variety of erudition, and with ſoundneſs of argument yet greater.

In the application of brilliant paſſages from Greek and Roman authors, the Editor is often happy. His alluſions to ſtriking facts and marked characters, recorded by the writers of antiquity, are numerous and appoſite. He has, with great propriety, apologized for inſerting ſo much Greek in a Latin text, and we are diſpoſed to pardon this motley appearance, for the ſake of the intrinſic beauties which ſhine in the quotations, and of the conſummate judgment with which many of them are introduced.

On political topics we allow to all writers that freedom which we ourſelves exerciſe, in judging of public men and public meaſures. We do not, however, diſcover, either in Mr. Pitt, or his aſſociates, thoſe defects, which our Editor ſo acrimoniouſly condemns; nor do we believe his favourite triumvirate poſſeſſed of that unſullied and tranſcendent merit which he ſo highly extols. But it falls not within the limits or the plan of our Review, to controvert every political tenet to which we do not entirely accede. It is not our wiſh to diſpute the ſincerity or the diſintereſtedneſs of the Editor, in forming his own opinions. But it is our duty and our right to expreſs ſome diſapprobation of the fierce and imperious ſpirit, with which thoſe opinions are ſometimes maintained.

Whatever may be the excentricities of this unknown writer as a partizan, he certainly is intitled to much praiſe as an editor and as a ſcholar. The ſtubbornneſs of his political prejudices, and the aſperity of his perſonal invectives, are, in a great meaſure, compenſated by his candour toward the failings of learned men; by his admiration of their talents; and by his endeavours to perpetuate the memory, and to extend the utility, of their works.

ART. X. *Sermons.* By Samuel Charters, Miniſter of Wilton. 8vo. 5s. Boards. Edinburgh, printed for Creech, &c.; ſold in London by Cadell. 1786.

LIKE the celebrated Sermons of Dr. Whichcote, theſe valuable diſcourſes ſeem to be only hints, on which the preacher delivered himſelf more at large from the pulpit; but, like them too, they contain many good thoughts, which may ſerve as materials for more regular compoſitions. Of the author's manner a ſhort ſpecimen may ſuffice to give a competent idea.

In enumerating the ſources of *evil-ſpeaking*, he mentions ignorance, idleneſs, wit, and pride. Of *wit* he ſays:

'One who has wit is often ſo enamoured of it, ſo captivated with the attention the praiſe and the courtſhip it procures him, that he

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cannot allow himself to moderate or correct it; he goes on indulging it in that train which takes best and raises the loudest laugh. There is so much of ill-will and self-conceit in the world, as gives a relish to ill-natured jokes. There is often in the characters of wits themselves such a defect in more material accomplishments, and so much envy as to bend their own inclination to the malicious abuse of their talent. On these accounts it is no wonder so much scandal is spoke in the form of wit. Much of that which may seem innocent is not so. The moment one is held forth in a ridiculous point of view, a prejudice springs up against him. Wit embitters an evil report, and is a mean of spreading it. Thoughtless people spread it for the sake of a laugh.

'One of the first liberties which the witty assume, when they give way to evil speaking, is to break in on the limits of truth. They often find this necessary to make their story palatable. The mirth which it excites reconciles them to the impropriety of it, or rather diverts them from thinking it at all improper. The most of us are too apt to fall in with this; to consider the wit of a story that is false, and the mirth which it occasions as an apology for its falsehood; forgetting that truth is sacred, and that a good name is sacred.

'Another liberty which they assume, in process of time, is to turn virtue itself into ridicule. They are happy to ridicule that virtue which they cannot imitate, and which is a perpetual reproach. The modest and diffident, who are thus evil spoken of on account of their virtue, may be tempted to conceal or to abandon it.

'It were easy to show how the witty, who give way to evil speaking, are gradually betrayed into the worst kind of it, and how it produces the worst effects both on themselves and others. Every one against whom they employ their malicious wit becomes an enemy. Their passion for wit grows so violent, that they sometimes sacrifice a friend to it. Even those who court, admire, and flatter a witty man, dare not trust him. His ill-natured affections get quite the better of the social and kind. That talent which at first made him known and sought, which heightened social enjoyment, and made him the general favourite; has now, by an unhappy abuse, estranged him from the genuine pleasures of society. He is now a melancholy proof, that even in this life *judgments are prepared for the scorner.*

'Persons of wit, who regard their own character and comfort, will carefully avoid this channel of evil speaking. It is not the way to be trusted, it is not the way to be honoured, it is not the way to be useful.'

This abrupt style being so different from the modern taste in writing, we are apprehensive, that even solid and useful observations (and there are many, very many such in the work) will scarcely be able, in such an unusual dress, to obtain that audience from the public, to which real merit, in whatever garb, is justly entitled.

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ART. XI. *The Elements of the Science of Ethics*, on the Principles of Natural Philoſophy. By John Bruce, A. M. Profeſſor of Philoſophy, and Fellow of the Royal Society at Edinburgh. 8vo. 5s. Cadell. 1786.

MORALITY, being a ſubject of great importance, has always engaged the thoughts of the learned; and has produced, in every age and country where philoſophy has been cultivated, many curious and ingenious ſpeculations. To the univerſal deſire of becoming acquainted with the nature and faculties of our own mind, we owe the valuable productions of a Plato, an Ariſtotle, and a Cicero, among the ancients; a Locke, a Clarke, a Hutcheſon, and a Smith, among the moderns. It is no wonder that the ſubject ſhould have engaged the attention of theſe great men, ſince it is in itſelf a pleaſing enquiry, and an inveſtigation which muſt ever be productive of ſingular benefits to mankind, independent of that natural propenſity and laudable curioſity, which incites the inquiſitive mind to explain the many and apparently inſurmountable difficulties, with which the ſubject of Ethics has been ſurrounded.

The Author of the preſent performance has followed a different path from that which has been purſued by any of his predeceſſors. He has endeavoured to reduce the ſcience of morals to the ſame certainty that attends other ſciences. He has attempted to diſſipate the clouds which obſcure it, by ſubjecting it to the ſame rules that are obſerved in natural philoſophy.

The ſcience of Phyſics has always proceeded on a natural hiſtory, or analyſis of phenomena; and by a ſcientific uſe of experiments and evidence, concluſions and inductions have been eſtabliſhed which deſcribe the laws of nature relative to material objects. Thus, experiment and obſervation were the means by which attraction was firſt diſcovered; and a careful attention to various phenomena led the contemplative philoſopher to form a ſyſtem agreeable to the laws of nature, and to eſtabliſh a ſcience on the ſame baſis as that on which nature herſelf is founded, namely on the immutable and everlaſting principles of truth.

Mr. Bruce, conſidering the different ſituations of theſe two ſciences, and that the ſubject of each of them is nature, was induced to attempt applying the method of ſtudying natural philoſophy to the ſcience of ethics.

He begins with explaining the objects of philoſophy, and, obſerving that they are all to be found in nature, he marks out the ſpecific diſtinctions of each, and ſhews how the objects to which ethics relate, may be obſerved with as much certainty and advantage, as thoſe of the material world, which engage the attention of the natural philoſopher.

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The first part of this work is employed in giving a history of ethics. Our Author, considering ethics as an art, is induced to treat largely on art in general, which he defines to be 'the application of rules to the purposes of life.' It would be in vain, he thinks, to seek for the origin of arts in the defaced vestiges of antiquity; he therefore traces the origin of arts from the characters of the human mind in the progressive situation of man from rudeness to refinement. The love of life, of pleasure, and of novelty, are, in his opinion, uniform propensities in the mind, which impel it to the invention and improvement of the arts. These propensities are separately treated, and the progressive methods, by which they create or improve, respectively, the *necessary*, the *fine*, and the *liberal arts*, are pointed out. Mr. Bruce then shews how these same propensities produce the *ethical arts*, or those which regulate our conduct; these he divides into *necessary*, *useful*, and *liberal*. The first appearance of ethics, as an art, is visible in the rude forms of subordination and jurisdiction; ethics, as an art, he thinks, is observable in the proverbs and maxims of every early and rude people, but more especially in those collections of proverbs, made by wise men and distinguished characters, and in the instruction given by allegories and fables; but above all, in the arrangement of the cardinal virtues by the Greek moralists. Our Author takes a very extensive view of the several stages of the art, and dwells long on the improvements it underwent by the Greeks, who referred all the maxims of morality to the duties which we owe to ourselves, comprehended under the three great divisions, *Temperance*, *Fortitude*, and *Prudence*; and to the duties which we owe to mankind, included under the very general term of *Justice*.

Mr. Bruce then proceeds to consider ethics as a science. In this part of the work the reader is presented with a concise and comprehensive history of the moral philosophy of the ancients; and with many sensible remarks on the causes which retard the progress of science in general, but more especially the science of the human mind.

In the next chapter, our Author, considering the state of ethics both as an art and a science among the moderns, enters into a paticular detail of the tenets of most of the modern moralists: the opinions of Hobbes, Malebranche, Cudworth, Clarke, Hutchinson *, Hume, and Smith, are separately examined.

The second part of this work is entitled 'Of the Principles of Natural Philosophy.' Mr. Bruce here shews the necessity of method in the study of nature; but he is somewhat defective in the practice of that accuracy which he recommends. It is uni-

* The Author means Hutcheson, Professor of Moral Philosophy at Glasgow.

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erſally allowed that natural philoſophy, in all its branches, owes its preſent perfection to the accuracy with which it hath been treated by late philoſophers; who have been convinced, that, in order to make their writings intelligible, it was neceſſary to affix certain and determinate ideas to certain terms, ſo that the ſame words or expreſſions might always convey the ſame ideas. Mr. Bruce has involved himſelf in no little obſcurity by uſing, in this part of his work, the ſame word in different ſignifications; for the word *method*, in the phraſe 'Method in the ſtudy of nature neceſſary' (which is the title of the firſt ſection of chap. i. part ii.) being uſed without the article *a*, ſignifies *order*, in which ſenſe we took it; but we were ſurprized at finding in the next paragraph that *method* is uſed by Mr. Bruce to ſignify *manner*, *way*, or *means*, when he ſays, 'The human mind has but two obvious methods of acquiring the knowledge of nature.' But we ſhall proceed with the Author's plan.

'The human mind,' ſays he, 'has but two obvious methods of acquiring the knowledge of nature.

'1ſt, It is addreſſed by ſome general rule or principle, under the authority of which it is to explain every particular phenomenon or caſe.

'2d, It is to obſerve particular phenomena or caſes, and from their coincidence in qualities and relations, it is to deduce the rule or law of nature by which they are diſtinguiſhed.'

Theſe methods of Mr. Bruce do not eſſentially differ from thoſe of the old ſchools, *à priore* and *à poſteriore*. He prefers the latter, which he terms the *method of ſcience:* he here treats largely of ſcience in general, and of the ſcience of *analyſis* and of *induction*, in particular; analyſis is ſubdivided into *analyſis by compoſition*, and *analyſis by decompoſition*. Theſe ſubtilities confuſe the ſubject without any neceſſity, not to mention the contradiction in the term, *analyſis by compoſition!*

In the third part, Mr. Bruce attempts to adopt thoſe methods which he had before explained. He is deſirous of introducing analyſis and induction into the ſcience of ethics, and from the uniform and regular appearance of certain phenomena, to eſtabliſh fixed and determinate rules. In this part, however, we think he has failed. The plan is ingenious, but the execution is imperfect. Nevertheleſs, the very laudable endeavours which our Author has made to remove the difficulties, and illuminate the obſcurities to which ethics has long been ſubject, intitles him to gratitude; and we ſhould be happy to ſee his future attempts crowned with better ſucceſs. The following hints may, perhaps, not be unworthy the attention either of Mr. Bruce or any other ingenious perſon, who may be deſirous of purſuing this important ſubject, or of making any future attempts to reduce morality to ſure and certain principles.

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The precision and accuracy which mathematicians have introduced into the study of natural philosophy, appears to be the chief, if not the only reason why that science has been brought to so great a state of perfection by the moderns. From analogy then, moral philosophy can never receive greater improvement than by introducing mathematical precision into the study of it. Let moralists use no terms but such as are defined, and have determinate significations annexed to them: and we hesitate not to pronounce that moral philosophy will be much improved, and wear a very different aspect from that which she hath been accustomed to assume. Let no proposition be advanced that cannot be fully and clearly demonstrated: this precaution will effectually prevent contradiction in principles, since nothing contradictory will then gain admission into the system. Above all, let the writers on the subject be men of universal learning, and well versed in mathematical knowledge, for in vain may they attempt to apply to any other science, the principles or methods of one, in which they have made little or no proficiency.

We must not conclude without observing, that we have seldom seen a book in which impropriety of expression and provincial idiom so frequently occur as in the present performance: the language is in general obscure, and betrays haste or negligence in the Author. This we are the more surprised at, since, in some parts of his work, he has given proofs of elegance of style, propriety of diction, and justness of sentiment.

ART. XII. *The Anatomy of the Absorbing Vessels of the Human Body.* By William Cruikshank. 4to. 12s. Boards. Nicol. 1786.

WE find in this work more than the title promises; for, beside the anatomy of the lymphatics, the whole doctrine of absorption is here amply explained, the objections against it are answered, and the opinion of former physiologists is overturned. That the lymphatics are the only absorbent vessels, is the fact that Mr. C. throughout his whole performance, is desirous to establish. His arguments, which are chiefly those of the late Dr. Hunter, must however be examined, and only such conclusions admitted as can be supported by strict reasoning, founded on observation, and the known laws of nature.

Our Author begins, not with describing the parts, as is usual with most physiologists, but with treating on absorption in general, which he defines to be 'A property in certain vessels of the body, by which they take up the fluids in which their orifices are immersed, and propel them forward to the blood-vessels.' Whether it is a *property* may be doubtful; it is certainly an *action*. Absorption necessarily supposing the presence of a fluid in some cavity, or at least so situated as to be in contact with the

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ouths of the absorbents, leads Mr. Cruikshank to enquire how e fluids, found in the several cavities, are there deposited. The pinion of Albinus, Haller, Mekel, and other eminent anato-ists, who think the fluids, or the finer and thinner parts of em at least, soak or transude through the coats of the arteries d the integuments inclosing them, is not admitted by our Au-or, who maintains that 'all parts of the living body are imper-ous but by vessels.' This is mere logomachy;—for a fluid, ssing through the side of an extreme artery into an adjoining ll, or cavity, may be said to pass through a vessel whose length uals the invisible thickness of the fine coat of the small artery; is very short vessel may surely, without any impropriety, be lled a pore, and Mr. C.'s opinion will be found to be the me with that of the gentlemen above mentioned, there being o other difference between them than the terms in which they ve expressed their ideas. Our Author's first argument against ansudation is, 'If fluids get out of vessels by transudation, they ay get into them by the same means; and the first step, at least, absorption might thus depend on animal porosity.' The fal-cy of this reasoning is evident from the supposition that the res are valvular, and Mr. C. has not proved that they are not :—the objection is equally valid against the Author's opinion evacuation through vessels; if fluids get out of cavities by pass-g through vessels, they may get into them by the same means. After a few general arguments, he proceeds to particulars: 'The sweat, or fluid found on the surface of the body, and which mes more immediately under our observation, is found in greater antities at one time than another. This increase of quantity is idently connected with the greater force in the heart and arteries opelling the fluids, as we see after violent exercise. Now these ts correspond better with the theory which supposes organized ori-s, or that the mouths of the exhalent arteries terminate on sur-es; for as the force is greater which propels the fluids, these ori-s must be in proportion distended; and the fluid being also pro-lled with greater velocity, we can easily conceive how the secretion uld be increased.'

This is still no argument against pores. With respect the transudation of secreted fluids, as the bile, urine, &c. ough the coats of their respective receptacles or bladders, perfectly agree with Mr. Cruikshank, not on account of the uments he uses in support of his assertions, but because, as he nself justly observes, appearances in living animals, or those ly dead, most clearly evince, that, in a sound state of those mbranes, no transudation ever takes place. The appearances, bodies long (suppose two or three days) dead, are deceitful, ause the parts are then in a state of putrefaction, and the so-, approaching to dissolution, are permeable by the contained ds. 'That there is no transudation,' says Mr. C. 'through the

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the cuticle, I am perfectly certain. Vesecations from burns d blisters afford us an opportunity of being convinced of this fact. We cannot allow this argument to be a just one, because th action of the fire, or a corrosive, as cantharides, destroys th natural structure of the skin, and no conclusion can be draw from the appearance, since it is the consequence of an injury, c violence, offered to the sound parts.

Having determined against all transudation, Mr. Cruikshan proceeds to the history of the subject in which he is engaged He shews what opinions the ancients maintained about absorp tion; and though they universally taught all absorption to b performed by vessels, yet they thought these vessels no other tha the arteries and veins. He then relates the experiments made b several anatomists to prove the truth of the doctrine of venou absorption, as delivered by Hippocrates and his commentato Galen. Mr. Cruikshank, however, points out the fallacy o their experiments, and justly refutes their arguments, both b reasoning, and by a number of curious experiments, clearly de monstrating that the red veins do not absorb. Having proved th fact, he determines that the lacteals and lymphatics, to whic he gives the general name of absorbent vessels, are the onl vessels that do absorb.

We next meet with descriptions of the different method which anatomists have used for discovering the lymphatics an lacteals. With these we suppose most of our anatomical rea ers to be sufficiently acquainted; and as we do not observe th they are materially different from the practice of some of the be anatomical schools in Europe, we shall proceed to our Autho chapter on the lymphatic glands.

Anatomists are divided in their opinions about the structu of the substance of the glands; some affirm them to be made u of convolutions of the *vasa inferentia*, while others strenuous contend that they are a congeries of cells totally distinct fro the lymphatic vessels. Mr. C. after reviewing the argumen on each side of the question, concludes:

'From what has been said, it will appear, that it is no easy ma ter to unravel the structure of the lymphatic glands. I shall faith fully relate what has occurred to me, having been very much occu pied in injecting these glands with quicksilver. If the glands a completely injected, and then examined in the microscope, it is ce tainly true, as Professor Mekel hath observed, that nothing but co volutions of lymphatic vessels are to be seen in many instances; b it is as true, that after the most successful injections of these gland the cells have been seen perfectly distinct. I have injected man glands where there was not the least appearance of a convolute vessel, and where the radiated branches of the inferens and efferen with intermediate cells only, were to be found; but I never in jected a lymphatic gland, where I did not see some cells, particular

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if I was attentive to the mercury just as it entered the gland. Accordingly, one of the best methods of shewing these cells, is stopping the injection after the gland is half filled; the cells are then exceedingly evident. 'But if the injection goes on, the cells are covered over with ramifications of finer vessels, entering those cells, and injected contrary to the valves.'

Mr. Cruikshank then proceeds to describe the appearances of these cells, and their connection with each other, and the vessels opening into them: of this valuable part of the work we can make no extract for the entertainment of our curious reader, on account of the impossibility of doing it justice for want of the elegant, and, we think, accurate engravings with which it is accompanied.

The first part of the performance concludes with some general observations on the functions and uses of the lacteals and lymphatics. In this account there is much ingenuity, and some hypothesis; yet, though we admire the Author as a diligent and quick-sighted anatomist, we have some difficulty in allowing him the praise of an accurate logician. It requires great abilities, and all the powers of persuasion, joined with a perfect knowledge of facts, in order to convince old anatomists that the theory of which they are possessed, and which cost them much application and time in acquiring, is a false one, and founded on no better basis than the *ipse dixit* of a professor. The difficulty is increased when a new theory is to be demonstrated, for beside pulling down the old building, a new one must be erected in its place, liable to the united attacks of the possessors of the former. All this we think Mr. Cruikshank's performance has effected; and though we are convinced of the truth of his doctrine in general, and have long been so, yet many arguments, much more forcible than those which he uses, might have been brought for its support.

The second part of the performance before us contains a description of the absorbent glands, with their situations, number, and form; it also describes the particular distribution of the absorbing vessels throughout the human body, with the methods best adapted for tracing them in their various ramifications and divisions. This being merely anatomical, cannot be abridged. Great merit is due to the very elegant figure of the whole system of absorbents with which their anatomy is illustrated.

We shall only add our opinion, that Mr. Cruikshank's labours will ever be esteemed a valuable addition to the libraries of anatomists.

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ART. XIII. *Poems on various Subjects.* By Henry James Pye, Esq. Ornamented with Frontispieces. 2 Vols. 8vo. 12s. Boards. Stockdale. 1787.

MOST of the poems in this collection have been published separately, some of them with, and others without, the Author's name.

The first volume contains several small pieces, as Odes, Songs, Elegies, &c.; which are followed by some larger and more important poems, that were noticed in our Journal at the time of their publication. Among these are, *The Triumph of Fashion* *; *Shooting* †; *The Aerophorion* ‡; and *A Translation of Six of Pindar's Olympic Odes, omitted by Mr. West* §.

The pieces in this volume which are new to us, confirm the opinion we had formerly entertained of Mr. Pye's poetical talents. We shall entertain our Readers with the following extract from the poem entitled, *The Parsonage improved:*

'Here erst a simple fabric might you see,
The peaceful mansion of the parish Priest:
Though unadorn'd with costly symmetry
No splendid portal woo'd the noble guest,
Yet from his lowly door the gentle breast
Was never by unfeeling menace driven,
While Charity, in robe of ermine dress'd,
Beheld her scanty offerings freely given;
Nor shall the smallest boon escape the eye of heaven.

'Though proud Magnificence with splendid arm
Had here no vast superfluous pomp displayed,
Yet Neatness was at hand with simpler charm,
And each domestic comfort lent its aid.
Though no extended lawns, no forest shade
Struck with astonishment th' enchanted sight,
Yet the small spot in beauty stood array'd,
Since all around by Husbandry was dight,
For well such cultur'd scenes the placid sense delight.

'Right to the golden sun's meridian ray,
Healthful and gay, the cheerful front was plac'd;
Where no Acanthus twin'd with mimic spray
To crown the column of CORINTHIAN taste;
By the soft tendrils of the Vine embrac'd
O'er the slop'd roof the vivid shoots extend,
Now with festoons of leaves luxuriant grac'd,
And now, as Autumn's ripening beams descend,
Loaded with swelling fruit the purple clusters bend.'

The second volume contains three poems, 'namely, *Faringdon Hill*, of which we gave an account in our Review, vol. l.

* See Rev. vol. xliv. p. 416.
† See Rev. vol. lxii. p. 285.
‡ See Rev. vol. lxxii. p. 350.
§ See Rev. vol. liii. p. 155.

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p. 488; *The Progress of Refinement*, for which see Review, vol. lxix. p. 282, and *The Art of War, translated from the French of the King of Prussia*, which we commended in our sixty-fifth volume, p. 285. The second edition of this translation was presented to the King of Prussia, with the following verses:

'IMPERIAL BARD! if while my humble strain
Thy precepts sung to *Albion*'s warlike train,
Her critic ear approving caught the sound,
And favouring smiles my finish'd labour crown'd,
Her plaudits to thy glowing verse belong,
But faintly imaged in my ruder song.
Then as the MUSE to thee assiduous pays
This honest tribute of BRITANNIA's praise,
Tho' FAME has cull'd from PHOEBUS' sacred tree
The Poet's and the Victor's wreath for thee,
And History shall twine around thy brow
Eternal crowns of her unfading bough,
Forgive the officious zeal that interweaves
This transient blossom with thy laurel leaves.'

The Translator confesses, in his Preface, to have deviated frequently from the letter of the royal original; but he has nevertheless faithfully preserved the spirit and sentiments of his Author.

ART. XIV. *The Poems of Mr. Gray:* with Notes by Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge. 8vo. 3s. 6d. Boards. Kearsley. 1786.

A Classical Poet undoubtedly ought to have a classical Commentator. That Mr. Gray was the former, no one can question: that Mr. Wakefield is the latter, sufficiently appears from the quotations with which his former Commentary on Matthew, and the present work, abound. As far as an intimate acquaintance with the ancients, and a wonderful facility in bringing together parallel passages, qualify a man to be a critic, few have a better title to the character than the present Editor. We will add too, that in a quick discernment of beauties and faults, Mr. Wakefield appears by no means deficient; for his works abound with strong expressions of admiration, and of disgust, which seem to be dictated by real feeling. Yet after all, there are several particulars in which, according to our judgment, he falls far short of the merit of a good critic. Deliberation and coolness in judging, candour in censuring, and modesty in asserting (qualities which a critic ought doubtless to possess), we look for in vain in this writer. Extravagant commendations, and violent censures, make up so large a part of this publication, that we cannot give our Readers a perfect idea of the kind of entertainment he is to expect from it, without laying before him some specimens of each.

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Alike the *busy* and the *gay*,
But *flutter* through *life's little day*,
In Fortune's *varying colours dreſt*:
Bruſh'd by the hand of *rough Miſchance*,
Or *chill'd* by *Age*, their *airy dance*
They leave, in duſt to reſt.

'*Life's little day*—the *Ephemeras* of the *Naturaliſts*, and the ἐφημεριοι—*i. e.*—ἀνθρωποι—*men*—of *Æſchylus*.

'*Varying colours*—" Spartique coloribus alas." *Virg.*—" Varianteſque colores." *Lucret.*

'It is, however, an act of juſtice to Thomſon, to acknowledge, that Mr. Gray is indebted to him on this occaſion; though the original, grand and beautiful as it is, muſt, in my opinion, yield to the imitation. When Mr. Gray condeſcends to imitate, he recovers his level at leaſt by ſome new thoughts, ſome dignity of verſe, or ſome luminous embelliſhments of diction.

" Thick in *yon ſtream of light*, a thouſand ways,
Upward and downward, thwarting and convolv'd,
The *quivering nations ſport*; till, tempeſt-wing'd,
Fierce *Winter* ſweeps them from the face of day.
Ev'n ſo luxurious *men*, unheeding, paſs
An idle *Summer-life* in *Fortune's ſhine*,
A *ſeaſon's glitter!* thus they *flutter* on
From toy to toy, from vanity to vice!
Till *blown away* by Death, Oblivion comes
Behind, and ſtrikes them from the book of life."
Summer.'

On the Ode on Eton College, ver. 44, 'Leſs pleaſing, when poſſeſſed,' &c. Mr. W. juſtly remarks, that there is an impropriety; for though the *object* of hope may be truly ſaid to be leſs pleaſing in poſſeſſion than in fancy; yet *Hope* in perſon (of which the poet is ſpeaking) cannot poſſibly be poſſeſſed.

The notes on this Ode conclude with the following paſſage; in which (excepting only a few violent expreſſions) we heartily agree with our Author:

" *The Proſpect of Eton College*," ſays *Dr. Johnſon*, " ſuggeſts nothing to *Gray*, which every beholder does not equally think and feel."

'By this confeſſion then the *ſentiments* are *natural*, and conſonant to the feelings of humanity: and ſurely this property is no diſcredit to any compoſition, but, on the contrary, the greateſt recommendation of it. What indeed is poetry, but an ornamental delineation of *natural objects* and of *human paſſions?* The only remaining queſtion then is this: Whether *Mr. Gray* has given this exhibition with perſpicuity of method, and in elegant, intelligible, and expreſſive language? And this, I think, no man will have the effrontery to diſpute.

'Our critic proceeds: " His ſupplication to father *Thames*, to tell him who drives the hoop or toſſes the ball, is uſeleſs and puerile. Father *Thames* has no better means of knowing than himſelf."

'Juſt ſo, when *Virgil* invokes the river *Arethuſa* to aid his laſt paſtoral ſong—

" Extremum

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" Extremum hunc, Arethuſa, mihi concede laborem"—
we might ſay: This invocation of *Arethuſa* is *puerile* and *uſeleſs*: ſhe could not hinder him from writing this paſtoral if he choſe; nor give him any aſſiſtance, if he did write it.

' Or, when we read thoſe elegant verſes in the *Muſæ Anglicanæ*—

" At vos, qui Œtonæ colitis campoſque virentes
Frondenteſque ſimul ſilvas, felicia rura!
Dicite (vos et amant muſæ, et vos carmina noſtis)
Dicite (vicino nam veſtros alluit agros
Flumine) quos crebrò gemitus dabat inclytus amnis;
Edidit infelix quæ tunc lamenta ſub undis—"

But ye, who Eton's verdant plain frequent
And groves umbrageous, happy ſoil! tell ye,
O! tell, ye highly-favour'd of the nine!
What ſighs, what groans ſent forth the neighb'ring ſtream,
What lamentations from his oozy bed.

If we were deſirous of being ridiculous and abſurd, we might remark, that this enquiry into the groans and lamentations of Father *Thames* was fooliſh, and of no uſe. Of no uſe, becauſe they knew no more of the matter than the poet knew: and fooliſh, becauſe Father *Thames* neither groaned nor lamented at all on this occaſion.

' Indeed the very attempt to refute ſuch execrable criticiſm were an inſult to the taſte and underſtanding of the reader, if the character of its author might not poſſibly give it credit.

" His epithet *buxom health* is not elegant: he ſeems not to underſtand the word:"

' The primitive meaning, to be ſure, ſeems to have been *obſequious* or *yielding*: but the *Doctor* bears witneſs againſt himſelf, when he explains the term by *gay—lively—briſk*, from *Craſhaw*; and by *wanton—jolly*—from *Dryden*.

" *Gray* thought his language more poetical as it was more remote from common uſe."

' Indeed! and I will venture to maintain, that this rule in general will be no bad criterion of poetic language, if it be not carried to the exceſſes of obſcurity and tumour. *Horace* was of the ſame opinion, who excluded his *ſermoni perpiſæ* from the claim of poetry for this very reaſon; and makes the *os magna ſonaturum—lofty expreſſion*, remote from the familiarity of common converſation and popular phraſeology, to be of the eſſence of poetry, and indeed characteriſtic of it. The MORTAL *taſte*, I preſume, which occurs in the ſimple enarration of *Milton*'s ſubject, is very remote from common uſe: but is it not poetical? And could it be otherwiſe flattened into proſe, than by the ſubſtitution of ſome familiar and frigid epithet?

" Finding in *Dryden*, *Honey redolent of ſpring*, an expreſſion that reaches the utmoſt limits of our language, *Gray* drove it a little more beyond common apprehenſion, by making *gales* to be *redolent of joy and youth*."

' That elegant, luminous, and magnificent diction, which gives *Mr. Gray* the ſuperiority, in point of language, over all other poets; *Dr. Johnſon* could neither reliſh in others nor attain himſelf. His

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ideas

ideas were grand, but his taſte was bad. No man has ever exceeded in ſublimity his lines on *Shakeſpear:*

" Each change of many-colour'd life he drew:
Exhauſted worlds, and then imagin'd new.
Exiſtence ſaw him ſpurn her bounded reign,
And panting *Time* toil'd after him in vain."

But his poetical pieces, were they rigorouſly examined, would be found to conſiſt of language ſeldom elevated, often harſh and mean, and commonly proſaic. He might be capable of producing—

" Their lot forbade: nor circumſcrib'd alone
Their growing virtues, but their crimes confin'd;
Forbade to wade through ſlaughter to a throne,
And ſhut the gates of mercy on mankind:"—

But this were far beyond his powers—

" But not to one in this benighted age
Is that diviner inſpiration given,
That burns in Shakeſpear's or in Milton's page;
The pomp and prodigality of heaven!"

In ſhort, he had *the thoughts that breathe*, but by no means *the words that burn.*'

The following remarks on Pindaric poetry, introductory to the Notes on *The Progreſs of Poetry*, and *The Bard*, are excellent:

'Theſe two *Pindaric Odes* of *Mr. Gray* have a much greater reſemblance to the Odes of the *Theban* bard, than any thing of the kind in our own, and probably in any other language. Wildneſs of thought and irregularity of verſe had uſually been eſteemed the only way to reſemble *Pindar*. The characteriſtic excellences of *Pindar's* poetry are ſublimity of conception, boldneſs of metaphor, dignity of ſtile, rapidity of compoſition, and magnificence of phraſeology. If a fair judgment can be formed upon thoſe few ſpecimens, which the deſolations of time have ſpared, in grandeur of imagery and regularity of thought he is ſurpaſſed by *Mr. Gray*; as, on the other hand, he may juſtly claim a ſuperiority from the moral dignity of his compoſitions.

'Theſe ſublime and elaborate productions of genius chaſtiſed by learning, and of learning invigorated by genius, are from their nature by no means calculated to pleaſe the generality of readers, eſpecially upon a ſlight acquaintance. A frequent and diligent contemplation of them is neceſſary to an adequate perception of their beauties; and, perhaps, no ſmall tincture of that erudition, which enabled the author to produce them. Indeed, that ſpirit of lyrical inſpiration, which they breathe—that divine glow of pathos, which at the ſame time melts and inflames the reader—cannot operate with their full effect, but on a congenial ſoul, attuned to the bold vibrations of enthuſiaſtic poeſy. The motto juſtly proclaims—

Φωναῖλα συνιοῖσιν ἐς
Δε το παν ἑρμηνεων χαλιζει.
To wiſdom's ear 'tis ſenſe and ſweetneſs all:
Darkneſs and diſſonance to vulgar minds.

'He,

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"He, who can continue amidſt the blaze of ſplendour, that burſts around him—amidſt the torrent of ſublimity, that pours along—ſedately ſpeculating upon petty blemiſhes, is certainly a ſtranger to thoſe ſenſations, which animated *Pindar* and *Mr. Gray:* and deſerves for the puniſhment of his malice that poetical curſe denounced by the pathetic *Collins* upon all thoſe, which could reflect on the author of the *Seaſons* without emotions of benevolence and concern:

"With him, ſweet bard! may fancy die,
And joy deſert the blooming year."

We ſhall add the following criticiſm on ver. 92 of the *Elegy:*

"*Verſe* 92. E'en in our aſhes—

"Ch' i veggio nel penſier, dolce mio fuoco,
Fredda una lingua, et due begli occhi chiuſi
Rimaner droppo noi pien di faville."

Petrarch, Son. 169. *Gray.*

"*Mr. Maſon* expreſſes himſelf diſſatisfied with this line, and prefers the reading of the firſt editions:

"Awake and faithful to her wonted fires."

Now, in the firſt place—*wonted fires*—thus unconnected, is but a very clumſy phraſe; and, in the next place, what ſort of an idea is being *faithful* to a *fire?* It is inconſiſtency and nonſenſe. And the line which he propoſes, by way of explanation, is but inſipid, though there is no incongruity of *metaphor:*

"Awake, and faithful to her firſt deſires."

But whence ariſes his diſcontent with the verſe as it now ſtands? There is, it ſeems, "an appearance of *quaintneſs*;" from the *antitheſis*, I preſume, of *aſhes* and *fires*. Now this cenſure betrays great want of taſte and judgment: for the alluſion is extremely beautiful and unexceptionably juſt. It is founded upon a very familiar appearance;—of a *fire*, ſeemingly *extinct*, ſtill latent and vigorous beneath the *aſhes*. *Horace* ſays:

"——— incedis per *ignes*
Suppoſitos *cineri* doloſo."

You tread on *fire* beneath the *aſhes* hid.

Virgil:

"——— *cinerim* et ſopitos ſuſcitat *ignes*."

Awakes the *aſhes* and the ſleeping *fires*.

And *Theocritus* in the ſame manner—

——— ὑπο σποδω ακαμαλος πυρ. *Id.* xi.

But, ſays our ingenious editor, (who will excuſe this freedom in behalf of his friend]—"He means to ſay, in plain proſe, that we wiſh to be remembered by our friends after our death, in the ſame manner as when alive, we wiſhed to be remembered by them in our abſence."

"I ſuppoſe, it were hardly poſſible to give a more meagre and inadequate account of the poet's meaning in this divine paſſage. Let the context ſpeak his explanation for him.

"Perhaps, ſays he, the pride of greatneſs and the conceit of philoſophy, may fancy theſe humble ſwains to have been ſtrangers to the common feelings and paſſions of humanity. No: even they wiſh

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ſome memorial of their exiſtence, however rude, to be erected over them: ſtill anxious to intereſt themſelves, as far as poſſible, in thoſe ſcenes and pleaſures, with which they have once been ſo fondly converſant. For who ever reſigned his exiſtence without regret? Who ever left his friends and kindred without a wiſh to continue longer with them? Theſe anxious attachments ſtick to us to the laſt:

Theſe travel through, nor quit us when we die;

The *voice of nature* ſtill *cries* from the *tomb*, in the language of the epitaph, inſcribed on it, which ſtill endeavours to connect us with the living:—the *fires* of former affections and enjoyments are ſtill *alive* beneath our *aſhes*."

'The reader, I hope, will look with indulgence upon this weak attempt to explain in flat proſe one of the happieſt and boldeſt flights that poetry has ever taken.'

On ver. 8, of the Ode on Eton College, *Whoſe turf, whoſe ſhade, whoſe flow'rs among*—our Author remarks, that the ſtructure of this verſe is a peculiar artifice of compoſition, which in the hand of a ſkilful poet is neither inelegant nor uſeleſs, as it frequently prevents a ſuperfluity of expreſſion. Among other ſimilar paſſages, he quotes the following line from Shakeſpeare:

"The courtier's, ſoldier's, ſcholar's, eye, tongue, ſword."

The word *eye*, in this quotation, led our Author, by a very natural aſſociation to think of *eye-brow*; and that image brought into his mind the following paſſage of Shakeſpeare;

"——— And then the lover,
Sighing like furnace, with a woful ballad
Made to his miſtreſs' eye-brow;"

which he *ſteps aſide* to explain.

'So the paſſage (ſays he) is pointed in all the editions and quotations, that I ever ſaw: but ſurely nothing can be more erroneous. For whoever heard of a *ballad made* TO another? It is nonſenſical and abſolutely indefenſible. A *comma* ſhould be put at *ballad*, in order to connect *made to his miſtreſs' eye-brow*—with *the lover*, who is the proper ſubject of the paſſage. *The lover, made to his miſtreſs eye-brow*—obedient to her *nod*—ſubſervient to her *wink*—depending upon her *eye*: as ſubmiſſive as even the world itſelf was to the *widow*:

"The world depend upon your *eye*,
And, when you frown upon it, die."

Of this criticiſm, if we were diſpoſed to imitate our Author's ſtyle, we ſhould ſay, that it is the moſt far-fetched and abſurd conſtruction that ever *Warburtonian* ingenuity ſtarted. Who ever heard of ſuch a phraſe, as 'a lover *made* to his miſtreſs' eye-brow? The phraſe appears to us 'nonſenſical and abſolutely indefenſible.' Nor can we perceive the leaſt neceſſity for departing from the common interpretation of the paſſage; for it ſeems as natural and eaſy, to ſay, that a lover made a ballad to his miſtreſs's eye-brow, as that Anacreon made a ſong to Cupid's arrows, or that Mr. Gray made an Ode to Adverſity.

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The

The similar passages, quoted from various authors, ancient and modern, which make up the principal part of these notes, discover extensive erudition, and are selected with taste and judgment. But, if it were not that we look upon a similarity of phraseology as a doubtful proof of imitation, we should question, whether the numerous parallel places which are here adduced, would not, contrary to Mr. Wakefield's intention, lower the public idea of the originality of Mr. Gray's genius. To say the truth, we cannot perceive that any great advantage to learning or taste is to be expected from heaping together such a pile of "*disjecti membra poetæ*," as we commonly meet with in the writings of this learned and industrious critic. If half the time which he spends in collecting these fragments, were employed in original writing, or in poetical versions from the ancients (for which task, from some specimens interspersed in these notes, Mr. Wakefield appears to be well qualified), the public would reap more benefit, and probably the Author obtain a higher degree of reputation, from his labours. As the opinion of an ancient philosopher may perhaps have more weight with Mr. W. than that of a modern Reviewer, we shall take our leave of this work with the following passage from Seneca (*Ep.* 33.), on the subject of quotations—"*Pueris et sententias ediscendas damus, et has quas Græci χρειας vocant:—viro captare floſculos turpe eſt, et fulcire ſe notiſſimis et pauciſſimis vocibus, et memoriâ ſtare. Sibi jam innitatur: dicat iſta, non teneat.*

The text of this edition is by no means elegantly printed: the verses ought to have been numbered by figures in the margin, that the notes and the text might be the more easily compared.

ART. XV. *A Letter to a Friend on the reported Marriage of his Royal Highneſs the Prince of Wales.* By Mr. Horne Tooke. 8vo. 2s. Johnson. 1787.

WE are here presented with a performance of a very eccentric nature. The circumstance, true or false, to which the Author alludes, will, hereafter, be interwoven with our history. It cannot fail to be recorded in the Journals of Parliament, that in the year 1787, Mr. Alderman Newnham (one of the representatives of the city of London) gave notice, in the House of Commons, of a motion, which, at the desire of the Minister, he explained as follows: "To address his Majesty, requesting, that he would take into his consideration the affairs of his Royal Highness the Prince of Wales, and if his Majesty would be graciously pleased to order the Prince's debts to be paid, the buildings at Carlton House to be finished, and an addition to be made to his Royal Highness's revenue, that the House would make good the same."

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The motion, thus intended, was considered by the members present as having no precedent, and as being, in its consequences highly alarming. Mr. Rolle (member for Devonshire) declared, "That there were reports, of a tendency to affect the constitution of this country, in CHURCH and STATE, and till those reports were cleared up, and certain explanations given, he should not be for voting a single shilling." Several members, Mr. POWYS, Mr. HUSSEY, Mr. BROOK WATSON, and others, stood up in their places, all deeply impressed with the magnitude of the business, and deprecating the motion. The Minister, likewise, appeared adverse to a motion so novel, and so much against all form and precedent; adding, that however painful it might prove, he must discharge his duty to the Crown, without wanting, at the same time, due respect for the Prince. On a subsequent day, Mr. Fox went to the House, and declared, that "he had the best authority to contradict all reports *in toto*." What those reports were, was not mentioned, in direct terms, by Mr. *Rolle*, and men were left to their own conjectures, as to the specific matter denied by Mr. *Fox*. The pamphlet before us ascertains it with precision; and as this business must, hereafter, form a portion of our history, we think it not improper to give the following abstract of what Mr. *Horne Tooke* has said on the occasion:

This "Letter to a Friend," is dated April 1787, and purports to have been written while the business was depending in parliament. The points, which the writer has in view, are three: That the Prince was actually married to Mrs. Fitzherbert; That such marriage is good and legal; and lastly, That it cannot be affected by the Act of Settlement. Mr. Horne Tooke sets out with an opinion, that the question, then before the House of Commons, would be *blinked* on both sides: from the Ministerial side he did not expect a sincere discharge of duty to the King, nor, from the Opposition, a more firm attachment to his Royal Highness. The *Ins* would, most probably, do enough to keep in, without hurting their future interests; and the *Outs*, having a regard to nearer, and of course dearer, contingencies, would not go the whole length in their adherence to the Prince. Both parties would act with a double prospect, and between both, the truth would be kept concealed, without affording to the people at large any useful or solid information.

In order, therefore, to dispel the mist, the letter-writer tells us, in plain terms, that he concludes 'Mrs. Fitzherbert to be, in all respects, *legally*, really, worthily, and *happily for this country*, her Royal Highness the Princess of Wales.' This, he says, has been so circulated through the nation, that it were a ridiculous affectation to be any longer delicate about the matter; and, therefore, Mr. H. Tooke says, it is *believed by him, on solid grounds*, that

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that the Prince of Wales is married to (the late) Mrs. Fitzherbert; that the meaſure, while it was yet in contemplation, was known to him, on good authority; and that he has felt much joy in its completion.

We are not told the grounds upon which his belief is founded; but the fact now ſtands roundly aſſerted. He wonders that the friends of his Royal Highneſs ſtood aloof, affecting to diſbelieve the ſtory, or to keep it ſecret, whereas the honour of all concerned required, that it ſhould be made as authentic and public as poſſible.

The marriage, he admits, has been held both *improper*, and *legally impoſſible*. Improper, becauſe the lady was an Engliſh ſubject, and not deſcended from a ſovereign houſe. To this he anſwers, that ſuch marriages, at all times within memory, were in uſe with the ſovereigns of this kingdom, uninterrupted till the acceſſion of the preſent family on the throne. He obſerves, that Queen Elizabeth, the two immediate predeceſſors of George the Firſt, and the houſe of Stuart itſelf, with the very ſovereign under whom the houſe of Hanover claims, were all the iſſue of ſuch a match. Five ſovereigns of the houſe of Tudor were the iſſue of ſuch matches, and no miſchief ever did, or could ariſe to this country. He will not admit the idea that a beautiful Engliſh woman is unfit to be the companion of an Engliſh prince; and the ladies, no doubt, will be obliged to him for ſo polite an argument. The policy, he ſays, is new, and imported into this kingdom with the houſe of Hanover. By the law of ſucceſſion in Germany, the iſſue of an unequal match, namely, of a ſovereign married to a ſubject not deſcended from a ſovereign houſe, is excluded from the inheritance; and for this reaſon, the children of Prince Louis of Wirtemberg, eldeſt nephew of the reigning Duke, will be poſtponed to the iſſue of a younger branch. We are further told, that the rule is now adopted in England, to ſecure the ſucceſſion of the King of Great Britain to the Electorate of Hanover. It was with this view, he ſays, that the ridiculous notion of *impropriety* was introduced into this kingdom. Mr. Tooke thinks that the Prince, who ſhould by an improper match ſeparate Hanover from Great Britain, would do a public ſervice to both countries: the event, he ſays, is much to be wiſhed for, and the obligation would be great to Engliſh beauty and merit. By this view of the buſineſs, he flatters himſelf that the people of England will be reconciled to the marriage, when, like himſelf, they ſhall know it to be true.

The validity of the marriage is his next conſideration. By the 12th of the King, ſuch a match is declared to be illegal, ſince it is thereby provided, that (excepting the iſſue of *Princeſſes*, who have married, or may marry with foreign families), "No

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"No deſcendant of the body of George the Second ſhall be capable of contracting matrimony without the King's conſent under the great ſeal, and declared in council; provided nevertheleſs, that after the age of twenty-five, if any ſuch deſcendant ſhall give notice to the King's Privy Council of an intention to contract a marriage, then, at the expiration of twelve calendar months, it ſhall be lawful to contract ſuch marriage, unleſs, in the mean time, both Houſes of Parliament ſhall declare their diſapprobation." Such is the ſubſtance of the act, and conſequently the marriage in queſtion (which Mr. Tooke aſſerts to be founded in fact) muſt in point of law be null and void. Before the Prince's age of twenty-five, the King's conſent under the great ſeal was not given; and ſince that age, no ſuch intention has been notified to the Privy Council, ſo that Parliament might take cognizance of it. A lawyer would therefore declare the marriage void. But Mr. H. Tooke contends for its validity. The *Act of Parliament*, according to him, is null and void. It encroaches on natural rights. You cannot give a leaſe of a pump, without the right to draw water. No Act of Parliament can reſtrain our eye-ſight, hearing, eating, or digeſtion. The ſtatute in queſtion is worſe than caſtration: it condemns to celibacy, *without a limited period*, unleſs the King, like the Pope, ſhall grant a diſpenſation to reſtore the dignity of manhood, and give leave to uſe the natural rights of an animal. From theſe premiſes it is inferred that the Act of the 12th of the King is no more than a *ſham law*. Mr. H. Tooke adds, that 'their Royal Highneſſes (as he believes their marriage to have been ſolemnized) may reſt aſſured that the honourable union between them is not only in *conſcience*, but in *law*, firm, good, valid, and legal.' On this matter we ſhall not hazard any opinion. It is not for us to ſettle either the law or the fact. Should the queſtion ever ariſe, the lawyers of the day will diſcuſs it, and the ſtatute book will be dogs-eared throughout the kingdom.

The third part of Mr. Tooke's argument ſtill remains. The Act of Settlement ſtands in his way. By the 1 *W. & M. Stat.* 2, *cap.* 2, *ſect.* 9, it is enacted, that "Every perſon, who ſhall profeſs the Popiſh religion, or *marry a Papiſt*, ſhall be excluded, and be for ever incapable to inherit, poſſeſs, or enjoy the crown of this realm and Ireland, and the dominions thereunto belonging; and in all ſuch caſes, the people are abſolved from their allegiance." This Act is further confirmed by the 12 and 13 *W.* III. *c.* 2, by which the crown was ſettled in the houſe of Hanover.

To theſe laws Mr. H. Tooke makes no objection. On the contrary, the people, he ſays, were well authoriſed (for it is their natural right) to fix and determine upon what conditions they will accept a ſovereign. He thinks that Mr. Rolle, alarmed as he

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he was for the ſafety of *Church and State*, [why do we always put the Church firſt?] behaved in Parliament with an open, manly, and independent ſpirit, which certain ſmall wits have endeavoured to decry. But though wits may flatter themſelves that they have ſterling talents, Mr. Rolle ſeems to have that about him which is better than genius, and in the long-run will leave his adverſaries at a diſtance behind. Manly as it was in this gentleman to avow his apprehenſions for the Conſtitution, Mr. H. Tooke has no ſuch alarm: his anſwer is, 'Whatever religious opinion Mrs. FITZHERBERT may or may not have formerly contracted (a matter perfectly indifferent)—her ROYAL HIGHNESS is *not a Papiſt.*' He does not object to the clauſe, which excludes all of that religion, but wiſhes other paſſages in the Act of Settlement were as ſtrictly obſerved; in particular that which provides, that no perſon holding offices or places of profit under the King, or receiving penſions from the Crown, ſhall be capable of a ſeat in the Houſe of Commons. This, he ſays, was baſely ſurrendered to Queen Anne, within five years after it was enacted. For the reſtoration of this clauſe, he is willing to barter the Papiſt marriage, being more willing to *truſt the Sovereign with a Papiſt wife, than with a corrupt Parliament.* He concludes his letter with an inference from all that he has ſaid, namely, that his Royal Highneſs's marriage is neither unuſual, *improper*, *impoſſible*, *illegal*, nor affected by the Act of Settlement.

In this manner Mr. Horne Tooke goes through the three propoſitions he ſet out with, *viz.* That the Prince is married; 2dly, That his marriage is legal; and 3dly, Unimpeached by the Act of Settlement. But ſtill one thing ſtares him in the face, and in conſequence of this, he tells us, in a poſtſcript, that ſince the concluſion of his letter, he has been informed, *by news-paper authority*, that the marriage in queſtion has been formally and ſolemnly diſavowed in the Houſe of Commons; the very ſuppoſition treated as abſurd, and the report, originating in wilful malice and vulgar calumny. But this *news-paper authority* he will not believe. It tends to leſſen the character of the lady, and the Prince is not capable of ſuch conduct. A lady's character is bartered away for money. A Prince's honour, once ſacrificed, can never be retrieved. The complaint that the heir apparent was reduced to the ſtate of a private gentleman, was the very reaſon why his income ſhould not be enlarged. That ſtate reſumed would be a demand for a ſuitable income. But a compromiſe took place: the debts are to be paid, Carlton-houſe to be completed; and (ſince it is denied that the Prince is married) no augmentation of income, till he does marry. In the whole tranſaction, it is the opinion of our Author, that the Adminiſtration and Oppoſition have concurred in nothing, but *unbluſhingly*

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bluſhingly to palm a falſehood on the world.—The pamphlet concludes with a ſerious wiſh that both King and Prince would be convinced, that neither of them can be faithfully ſerved by their reſpective adherents. He therefore preſumes to recommend to both, a cordial and affectionate concurrence of ſentiment: diſunion between them will ever be the ſignal for infidelity.

Thus we have laid before our Readers a brief, but full, account of this extraordinary publication. The queſtion, to which it relates, is of importance, but whether any, and what credit is due to the propoſition advanced by Mr. Horne Tooke, we leave as a point of curious ſpeculation to more able politicians than we pretend to be. For us, we can ſay nothing to the great and leading problem, which may be conſidered as the baſis of the work. The Author has thought proper to hazard himſelf in a buſineſs of great nicety. The grounds of his political creed are beſt known to himſelf. Without taking upon us to accuſe him of raſhneſs, we only venture to ſay, that the ſtrong aſſertion, contained in this work, ought to be built upon the ſureſt foundation; and, even in that caſe, after ſo public a denial, as was delivered in the Houſe of Commons, had the pamphlet been entirely ſuppreſſed, the ſacrifice to politeneſs would, perhaps, not have been too great. As to the Author's opinion of eventual happineſs, either to THE PARTIES, or to the PUBLIC, from ſo queſtionable a tranſaction, it ſeems to be matter of PROPHECY: but of the truth or falſehood of that PROPHECY our children and grandchildren may, at ſome remote period of time, be the beſt judges.

ART. XVI. *Seduction:* a Comedy. As it is performed at the Theatre Royal in Drury Lane. By Thomas Holcroft. 8vo. 1s. 6d. Robinſons. 1787.

THE moral tendency of the piece now before us is declared to be the circumſtance on which the Author chiefly values himſelf, and on which he wiſhes to build his reputation. This claim, in modern times, ſeems to be novel. Horace has long ago ſaid that a play of this rational and uſeful caſt will always, by the critic of ſound judgment and the people at large, be preferred to thoſe productions, which have nothing to boaſt of but the meretricious ornament of language, and the trick and cunning of the ſcene. Of our former dramatic writers, STEELE and CIBBER beſt underſtood and practiſed Horace's rule. Inſtructive leſſons for the conduct of life are inculcated in the four comedies left by Sir Richard Steele, and the Provoked and Careleſs Huſband, will be laſting monuments of Cibber's regard for the utility of the drama. But the example of thoſe ſucceſsful writers has been but little followed. The dramatiſts of our own

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own day are chiefly anxious to entertain, to ſurpriſe, and to divert; and if, at any rate, they attain their object, all ends are anſwered: the managers of our theatres repeat their performances; the newſpapers tell us that they are written and acted *with diſcrimination*, and the author, in the warmth of fancy, wears the laurel wreath. In the midſt of this general decline of true taſte and judgment, Mr. Holcroft comes forward with a manly ſpirit, and with ſentiments that do him honour. He laments in his Preface, that 'works of rudiment, of diſquiſition, nay even of mere compilation, are often treated with a reſpect, which a comedy, or tragedy, where wit, invention, genius, and all the higheſt faculties of the mind have, or ought to have, been employed, ſeldom meets with.' He adds, 'The theatre has a moſt powerful influence on morals, and this influence increaſes with induſtry, and as the means of gaining admiſſion among the lower claſs increaſe. Much time is there ſpent to the beſt, the nobleſt of purpoſes: the body's fatigues are forgotten; the mind is beguiled of its care; the ſad heart is made merry; fictitious ſorrow obliterates real, and the ſoul, imbibing virtuous and heroic principles, is rouſed and impelled to actions, that honour not only individuals but nations, and give a dignity to human nature.'

This is Mr. Holcroft's idea of the uſe and end of the drama. We are pleaſed to find an author who has made a juſt eſtimate of his art, and we entirely agree with him, when he ſays, 'It is moſt piteous, that not only the learned, but the political world, ſhould treat the ſtage with neglect, nay, with contempt; and that they do not, on the contrary, combine, and employ the high powers which they poſſeſs, to the encouragement and perfection of an art, in its own nature ſo delightful, ſo faſcinating, and, above all, capable of contributing ſo infinitely to the happineſs, as well as to the pleaſure of mankind.'

Since theſe are Mr. Holcroft's notions of the art which he profeſſes, it will not be matter of wonder that he has produced a piece, which does not merely aim at the tranſitory diverſion of two or three hours, but, more laudably, endeavours to ſend his audience away with a moral leſſon impreſſed on the heart. He delivers himſelf, on this head, in ſo manly a ſtyle, that we ſhall introduce him once more ſpeaking for himſelf: his words are, 'If I have written a comedy, which, perfectly moral in its tendency, and counteracting a *faſhionable* vice, in danger of becoming a *vulgar* one, has charms ſufficient to attract ſpectators, I am of opinion, that I have done my country an eſſential ſervice. That ſome, who read this, may call me vain or preſumptuous, is, to me, totally indifferent. The theatre is a ſubject of ſuch conſequence to VIRTUE, HAPPINESS, and MAN, that I cannot forbear ſpeaking of it with a ſenſe of feeling, which, I fear, I cannot impart.'

What author has, of late years, preſented himſelf before the Public, in the dramatic line, with ſentiments ſo true, ſo juſt, and ſo ſolid? Should any of his readers call him, as he fears they will, *vain*.

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vain and *presumptuous*, we honour such *vanity*, and such *presumption*. To correct the manners, and mend the heart, is the true object of the Dramatic Muse, and he, who forgets the proper end of writing, will, in his turn, be soon consigned to oblivion.

We shall say a word or two more concerning Mr. Holcroft's Preface.

Having acquainted us with his notions of the employment he has undertaken, he proceeds to give a detail of the disappointments and difficulties, which he met with from the manager of one of the theatres. On this part of his case we shall not expatiate. It will be sufficient to say, it is to be regretted that a writer, who has so much merit in the design and scope of his piece, should not be received in the most liberal manner. If the managers wish that themselves and their theatres should stand in a respectable light with the Public, they will do well to digest Mr. Holcroft's honourable notions of the drama, and, for the future, to encourage genius, by letting it be seen that men of talents and education may dedicate their time to the service of the Dramatic Muse, without being liable to meet with trick, sophistry, and little artifices behind the scenes.

Of the comedy of SEDUCTION, it will be but justice to say, that in respect of the moral precept it inculcates, it is intitled to the praise which the Author claims. Seduction has been the glaring vice of the age, and there is no doubt, but like all other fashions, it has spread its influence to the lower classes of life. It was the praise of Augustus Cæsar that he made laws to vindicate the honour of the marriage bed. A poet has the laws of ridicule in his power; and if, by rightly employing them, he can counteract the torrent of mischiefs that disturb society, he renders a service to his country. It is with this view, that Sir *Frederick Fashion* is exhibited in all the colours of vice and folly. With men of his stamp and character the ruin of the weaker sex is the consummation of glory. Accordingly Sir Frederick has used all his artifices for the purpose of triumphing over the peace and happiness of *Harriet:* Lady *Morden*, if possible, must be added to the list of the wretches he has made, or wishes to make; and *Emily*, with a large fortune, must be carried off by stratagem, in order to marry her first, and leave her afterwards a prey to misery. From these several designs the fable acquires its complication, and its variety in the winding up of the intrigue. Lady Morden, we think, is kept too long in a very unfavourable light. She appears ready to dash into all the extravagancies of fashion; but the secret is, the appearance is only assumed. She means no more than to alarm Lord *Morden*, and, if possible, to draw his affections to herself. This secret, we fear, is too long kept back. It would, perhaps, have been more agreeable to the audience, were they to know, in the course of the business, that

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all

ll her airs of folly are the pious fraud of virtue. It may be dded, that, if it incidentally appeared that *Wilmot* is endeavouring to do good by ſtealth, in the diſguiſe of *Gabriel* (the awkward ervant from the country) the Actor's opportunity of pleaſing would be fairer, and the expectation of the audience would be aiſed to higher pleaſure. Of Lord *Morden*'s character we have ome doubt. He is aſhamed of being jealous, that is, of vindiating his honour. Sir Frederick Faſhion behaves to him, too requently, in a ſtyle which, to a man of ſenſibility, would be eyond enduring. Not only the courage, but the underſtanding of Lord *Morden* are often too equivocal. Theſe things, owever, are but flaws in a brilliant. The play, notwithſtanding, has conſiderable merit. The dialogue, with the exception ow and then of a phraſe, or a ſingle word too ſcholaſtic for onverſation, is, in general, lively, and, at times, approaching o elegance. The ſentiments are, almoſt always, juſt. The wit is often happy, ſometimes trite, and occaſionally no better han a flaſh in the pan: but taking the comedy of Seduction all ogether, we do not heſitate to ſay, that it is a production of onſiderable value, and, upon the whole, does great credit to the Author.

Art. XVII. *An Amorous Tale* of the chaſte Loves of Peter the Long, and of his moſt honoured Dame Blanche Bazu, his feal Friend Blaize Bazu, and the Hiſtory of the Lover's Well. Imitated from the original French, by Thomas Holcroft. 12mo. 3s. 6d. ſewed. Robinſons. 1786.

WE are here preſented with a Tale, which, as the Editor informs us, in his advertiſement, was written in or about the fifteenth century. Nothing, however, of date or authority, is brought in ſupport of this aſſertion; and it is from the ſtyle and complexion of the performance only that we are to determine on its claim to antiquity.

Judging, therefore, from internal evidence, we conclude the hiſtory of Peter the Long to be of a date later than that which it is made to bear. The Author, it is true, has ſelected ſome very old and obſolete words, which he ſometimes manages ſkilfully enough; but he not unfrequently forgets himſelf, and in many parts of his work we find him writing as ſmoothly as a member of the *Academie Françoiſe*.

But we will preſent our Readers with a ſpecimen of the performance:

'Now at this time, while I a ſtudent was in the college of Navarre, being of age but ſix and twenty years, it came to paſs that my Lord and father was choſen to be Father-guardian; in which day it ſo fell out, that I ran, ſpeedily, when it I heard, to the church

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of the reverend fathers, to return laud unto God for the honour his bounteous providence had done our family.

'Whenas I came into the church, I fell moſt devoutly on my knees, in a dark corner, near unto the door; but no ſooner had I my oriſons, prayers, and thankſgivings began; than I felt ſomething pull me by the arm, and heard a voice call ſoftly, "Peter, Peter." Now I directly and forthwith knew it was the voice of my leal friend, Blaize Bazu, the beſt beloved companion of my ſtudies. "Peter"—ſaid Blaize, "my good friend, right glad am I that thou art come: yonder be my two ſiſters Genevieve and Blanche, and I have here been waiting, them purpoſely to let thee ſee."

'I had not looked at *Blanche* not a minute, no I am certain not a minute, before, without knowing or ſuſpecting aught, I ſighed; yea from the very bottom of my heart. Angels, out of doubt, moſt handſome be, and beauteous; but, no! not ſo beauteous, ſure, as Blanche! Where ſhe was, every heart in love muſt be! For mine own part, I certainly thought my ſoul would forth from my body ſtart outright and into her boſom leap. Now and then I looked down, tried to turn away mine eyes, ſaid my prayers more vehemently, and beat my breaſt hard, very hard;—and my ſighs were ſo long and ſo wiſhful!—No, nobody can believe how I ſighed.

'Blanche heard me, and turned, looked and marvelled at the extreme fervour of my devotion. For ſhe believed, yea, beauteous as ſhe was, ſhe believed my ſighs were for Heaven, and not for her.'

—*Believed that the ſighs were for Heaven, and not for her*—'Nay, then,' exclaims the Reader, 'the performance is undoubtedly of ancient date: this can never be ſpoken of a *Blanche* of the 18th century—women are ſomewhat *wiſer* in theſe days.' True: but this, we believe, is only one of our Author's *feints*.

Be this, however, as it may; be the hiſtory new or old,—'What,' we ſhall be aſked, 'are its merits?' To this we anſwer, in the language of Peter the Long—*Merit no great deal diſcover in it can we*. In a word, our Author's *matter* is as unintereſting as the generality of novels,—but his *manner* will frequently induce a ſmile.

Mr. Holcroft has done ſufficient juſtice to his original. In ſome of the poetical paſſages there is really a beautiful ſimplicity, which may be thought characteriſtic of Spenſer's time. We were particularly pleaſed with the following lines, from 'Love's *Prayer*:'

'Pearl of high beauty! peerleſs Queen!
A look of grace beſtow on me;
Pardon beſtow on paſſion's ſin *,
For I've beſtow'd my ſoul on thee.'

* He had been guilty of the high crime and miſdemeanor of raviſhing—a kiſs.

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MONTHLY CATALOGUE,

For JUNE, 1787.

IMPEACHMENT *of Mr.* HASTINGS.

Art. 18. *Articles of Impeachment againſt Warren Haſtings*, Eſq. late Governor General of Bengal, as voted by the Houſe of Commons, and reported by a Committee of Secrecy for being laid before the Houſe of Lords. 8vo. 1s. 6d. Richardſon. 1787.

THE charges contained in theſe articles have been repeatedly laid before the Public, in the ſeveral parliamentary debates on them; and they now appear ſummed up in the formal narrative ſtyle, for the conſideration of the high court which is to decide on their validity. Here are the firſt ſix articles delivered at the bar of the Houſe of Lords, on the ſubjects of Benares, the Princeſſes of Oude, Farruckabad, Contracts, Fyzoola Khan, and Preſents. Some others have ſince been added to them.

Art. 19. *True Policy*; or, Helps to a Right Deciſion on the Principles advanced in Defence of Mr. Haſtings. In Anſwer to a Pamphlet entitled, "An Appeal to the People of England and Scotland in behalf of Warren Haſtings, Eſq.*" By one of the People of England. 8vo. 1s. 6d. Bell.

According to an expreſſion uſed ſomewhere by the late Dr. Johnſon, this writer encumbers us with help: for public virtue and utility would be little worth, if their nature depended upon, and could not be underſtood without his far-fetched and abſtruſe diſtinctions. He muſt certainly be embarraſſed in his own conceptions, who employs a multitude of words to explain his meaning. There is ſomething curious in ſeeing a ſmall pamphlet overloaded with three dedications; one to Mr. Sheridan, one to Mr. Pitt, individually, and a third to both in conjunction! An advertiſement is added to all, including a general cenſure of our opinion of the *Appeal*; to which we can only add, that this writer has not as yet helped us to mend it: we have indeed received, from another quarter, good information that the *Appeal* was not written by the gentleman whom we then ſuppoſed to be the probable author of it.

PHILOSOPHY.

Art. 20. *Obſervations on the Cauſes and Cure of Smoky Chimnies.* By his Excellency Benj. Franklin, LL.D. F.R.S. Preſident of the State of Pennſylvania; and of the American Philoſophical Society, &c. 8vo. 2s. Philadelphia, printed; London, reprinted for Debrett. 1787.

Theſe obſervations are the ſame, *verbatim et literatim*, with thoſe which form the firſt paper in the ſecond volume of the American Philoſophical Tranſactions, juſt publiſhed. The plate is likewiſe the ſame, only on a ſmaller ſcale than that in the Tranſactions.

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* See Rev. April, p. 344.

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Art. 21. *Experiments and Observations on Light and Colours:* to which is prefixed the Analogy between Heat and Motion. 8vo. 3s. sewed. Johnson. 1787.

This performance consists of five different papers, on the following subjects: *viz.* The analogy between heat and motion; On the light and colours of heated bodies; On the cooling power of light; On the blue colour of the sky; and, On the light of the celestial bodies.

The Author proceeds abstractedly to shew the analogy between heat and motion, and cold and rest: 'Rest,' says he, 'is a privation of motion; and cold, a privation of heat. Bodies resist an endeavour to heat them, as they do an endeavour to put them in motion.' This is the first and principal demonstration brought to support the analogy between heat and motion. What a privation of heat is we know not; nor has the degree of *absolute* cold, to which rest is said to be similar, ever been ascertained. With respect to the force of moving bodies, we think our Author has been too solicitous in proving a false doctrine erroneous. The *momentum* is universally acknowledged, from demonstration, to be as the velocity simply, and not as the square of the velocity, which hath been lately affirmed.

The second treatise shews how the colour of heated bodies advances from red to violet, as the heat is encreased. This is a curious thought; and we wish the Author had prosecuted his ideas further: several particulars respecting shining bodies might have been illustrated, which are here omitted.

More experiments, as the Author justly confesses, are wanting to confirm the power, which light is said to possess, of cooling bodies exposed to it.

The fourth paper is on a subject incapable of experimental proof. The hypotheses delivered in this and the following treatise, though ingenious, are merely conjectural, and may serve to amuse those whom they cannot convince.

In a note to the last paper, the Author claims the discoveries 'That water was the product of inflammable and dephlogisticated airs;' and 'that phlogisticated air must be a combination of phlogiston and nitrous acid.' These thoughts were communicated, in writing, to a friend, some time before the papers which have been written on that subject appeared in Public. If this is really the case and can be proved, why does our Author conceal his name? The Public will not readily assent to the *bare* assertions of a writer, and more especially when the writer is unknown. We do not, however, mean to express any doubt on our own part.

REPEAL *of the* TEST ACT, *&c.*

Art. 22. *Letter to a Member of Parliament*, on the *Case of the Protestant Dissenters*; and the Expediency of a general Repeal of all Penal Statutes that regard religious Opinions. 8vo. 1s. Faulder. 1787.

In this well written pamphlet, the paper entitled the *Case of the Protestant Dissenters*, &c. undergoes a strict investigation, and is charged with containing not only an 'evident mis-statement of facts' of which there was no need for the proper enforcement of the

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just claim, but also a disgusting illiberality of sentiment, unworthy of this enlightened and tolerant age.' This charge is advanced chiefly with a view to the Roman Catholics of this country, who are here vindicated, with every appearance of candour, as well as ability, from the reflections cast on them in the Dissenters' *Case*. In brief, the Author thinks that the late application of the Dissenters to Parliament for redress against *tests*, &c. was narrow, 'pitiful, and partial;' and that they ought, as friends to toleration, to have generously *included* the Catholics, instead of endeavouring to shut the door against their 'suffering brethren.' On the subject of toleration, the Author's ideas rise to a noble height indeed! 'The name of Christian,' says he, in his conclusion, 'is a much more ancient and more honourable, as well as a more comprehensive tie, than that of Protestant; and there is a tie still more ancient and comprehensive than either—that of humanity. The time, I trust, is not at a great distance, when the full force of this last will be understood and felt over all the polished nations of the world, when philanthropy and commutual interests will be the sole links of society, when tests and penal laws will be no more deemed necessary for the security of religion, and when Papist and Protestant, Athanasian and Arian, Lutheran and Calvinist, Trinitarian and Unitarian, will be names of mere distinction, not of reciprocal odium, and much less objects of reciprocal persecution.

'And have we not reason to hope, Sir, that the British legislature will be among the first to bring about a system so desirable, and so congenial to the British constitution? God knows we have, and ever shall have, political disputes enough to divide us: why should those of religion come in for a share? Let some patriotic and enlightened soul, then, move at once for a repeal of every penal religious statute, and every religious test: be the pledge of the fidelity of the subject in future, his ordinary oath of allegiance, and his subsequent conduct, and let him be answerable only for his own; let religious principles be no more confounded with political ones; but let every Briton, without forfeiting his birth-right, profess his own belief of the Divinity, and worship him after his own mode; and if he chooses not to worship at all, what is that to the state, if he faithfully serve it in the station he holds, or the charge he is intrusted with? In a word, let the only test of a good citizen be an obligation, to be a *peaceable subject* and an *honest man*.

'Such a motion, Sir, would do infinite honour to the mover; would be seconded and supported by every man whose heart were not callous to the feelings of humanity; and would immortalize the sovereign and the minister, in whose reign and under whose auspices, it should be adopted, and passed into a law.'

Art. 23. *An Address to the Protestant Dissenters* who have lately petitioned for a Repeal of the Corporation and Test Acts. By the Rev. Joseph Berington. 8vo. 1s. Robinsons, &c. 1787.

Similar to the foregoing tract, in design, spirit, and argument. The Reverend Author, it is well known, is a member of the Roman Catholic church, but he seems to have none of the bigotry and superstition with which the priesthood of that persuasion have for-

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merly been charged. He writes with temper and good ſenſe; and his ſtrictures on thoſe parts of the Diſſenters' *Caſe*, which he apprehends to bear too hard on the 'Papiſts,' deſerve the ſerious conſideration of the gentlemen by whom that *caſe* was drawn up; eſpecially if it be true, as we have heard, that they mean to renew their application to Parliament for a repeal of the obnoxious acts abovementioned.

Art. 24. *Reflections on the Oaths which are tendered to the Subject* in this Country. 8vo. 1s. Debrett. 1787.

The number of legal oaths exacted under the Britiſh government, the injuſtice and abſurdity of enforcing them in caſes relative to ſpeculative opinions (that have no connexion with matters of civil government), and all impoſitions of religious *teſts*, are here judiciouſly conſidered, and repreſented in the moſt ſerious light. Indeed, the evils here pointed out cry aloud for redreſs, and ſurely it is a great reproach to this enlightened age, that ſuch oppreſſions are ſtill ſuffered to ſubſiſt!

Art. 25. *Curſory Remarks* on the Rev. Dr. Prieſtley's Letter to the Chancellor of the Exchequer: containing Hints, humbly offered in favour of the Eſtabliſhment, and oppoſed to the Principles contained in that Publication. By a Layman. 8vo. 1s. Denis.

Dr. Prieſtley's letter to Mr. Pitt appeared to us, when we peruſed it at the time of its publication *, to be a haſty performance, containing ſome paſſages which the Doctor's cooler judgment might have induced him to alter or reject, had he allowed himſelf ſufficient time for reviſal. But he ſeems to have ſtruck boldly, while the iron was hot, as though his only fear was leſt the metal ſhould grow cold on the anvil. This being the caſe, are we to wonder if ſome flaws and defects are diſcoverable in the workmanſhip.

The writer of theſe remarks controverts ſeveral points with the Doctor.—As a *writer*, he is by no means equal to his adverſary; but, what is no mean praiſe, he expreſſes himſelf with decency and candour, treating the Doctor throughout with a degree of reſpect and decorum, which gives us a favourable idea both of his temper and principles; though, as to the *latter*, he certainly appears in a queſtionable ſhape; for while he generally expreſſes himſelf like a good and pious Chriſtian, yet at the moment when he profeſſes to be a "Proteſtant of the church of England, *in the common acceptation of the word*," he adds, "but I frequent not her ceremonies, nor thoſe of any other place of religious worſhip."—We are at ſome loſs what to make of this declaration, but we deem it pretty clear, that our Author is not a very *violent churchman*. For the reſt we ſhall briefly obſerve, that he has ſeveral judicious and pertinent, as well as ſome unimportant, obſervations on the Doctor's letter—the particulars of which we cannot enumerate. He concludes with wiſhing his reverend and learned correſpondent, "virtue, health, and happineſs;" and ſigns himſelf, "Yours in brotherly love, a *Layman*."

* See Review for April, p. 348.

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POETRY.

Art. 26. *The Louſiad.* An Heroi-Comic Poem. Canto II. With an Engraving by an eminent Artiſt. By Peter Pindar, Eſq. 4to. 2s. 6d. Kearſley. 1787.

Bravo! perſevering laughter-loving Peter Pindar!

Thy louſe in 'epic ſtrains ſhall ever live;'—
Thy wit and fun 'deſcend to diſtant times,
And rapt poſterity reſound thy rhimes;
By future beauties ſhall each tome be preſt,
And, like their lap-dogs, live a parlour gueſt.' Vid. p. 13.

For the Firſt Canto, ſee Review for Sept. 1785, art. 32. of the Catalogue.

Art. 27. *An apologetic Poſtcript* to "Ode upon Ode;" or a Peep at St. James's. By Peter Pindar, Eſq. 4to. 1s. 6d. Kearſley. 1787.

Peter apologiſes chiefly for continually making kings his theme. Eternally, ſays he,

'———Of kings I dream———
As beggars, every night, we muſt ſuppoſe,
Dream of their vermin in their beds;
Becauſe, as every body knows,
Such *things* are always *running* in their heads.'

Maſter Peter's apology will not much conciliate matters with thoſe who are offended at the licentiouſneſs of his muſe; but what will perhaps better anſwer his purpoſe, it will add to the entertainment of his admirers. Here we have, among other ſtrokes of humour, a ſtory of *the* APPLE DUMPLIN *and a* KING, which can never fail to ſet the table in a roar; but it will never procure him a dumplin in the royal kitchen.

Art. 28. *More Odes upon Odes*; or, a *Peep at Peter Pindar*; or, *Falſehood detected*; or, *What you will.* 4to. 2s. 6d. Lowndes.

If this antagoniſt of P. P.'s does not equal him in *wit*, he exceeds him in *grace*,

"And pays due homage to the beſt of kings!"

He will ſtand a much better chance for an apple dumplin at St. James's.

Art. 29. *A Supplement to the Pharſalia of Lucan.* Tranſlated from the Latin of Thomas May. By the Rev. Edm. Poulter, M. A. Rector of Crawley, Hants. 4to. 1s. 6d. Cadell. 1786.

In the year 1630, Thomas May tranſlated Lucan, and added an Engliſh continuation. But, not ſatisfied with the latter, he publiſhed at Leyden, in the ſame year, a Latin Supplement. It had indeed the good fortune of being well received; and what is ſtill more, it it hath had the honour of being incorporated with the moſt eminent editions of the claſſics, particularly thoſe of Barbou, the Elzevirs, and Oudendorp.

In our opinion, however, May was as unworthy to follow Lucan, as Mr. Poulter to tranſlate May.

The Latin ſupplement (though little known to our claſſical readers) may be eaſily procured; and we will therefore produce no extracts from it.

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The following specimen of Mr. Poulter's translation will, we presume, sufficiently confirm the sentence we have passed on it; and if a farther confirmation is required, we refer to the whole work.

'The sea no longer frown'd; safe from the waves,
Safe from the wiles, the wrath of Egypt's slaves,
Lo! Cæsar on the shore indignant sat,
Breathing revenge, with anger *fraught so great*,
Not Pharos crush'd his vengeance would assuage,
Nor Egypt's self destroy'd appease his rage.
'Twas not the doubt of war unjustly *brought*,
(Just was the cause of war) that rack'd his thought;
But shame and indignation urg'd his mind
To know such cause of war was given; to find
The soft Canopus Cæsar's wrath *dar'd try*,
Deserve his chastisement, his arms defy;
Whose vengeance Rome herself could ill sustain,
Nor yet oppos'd, but at the heavy pain
Of freedom hazarded, and Pompey slain.'

To mere common readers the translation would be almost as unintelligible as the original.

NOVELS.

Art. 30. *Orlando and Seraphina:* a Turkish Story. 12mo. 2 Vols. 5s. sewed. Lane. 1787.

When a *Turkish* story is presented to us, we naturally look for something respecting the *Porte*, and the manners and customs of the people. In the performance now before us, however, nothing of the kind is to be met with. It is simply a tale for the ladies; as plentifully interlarded with *obs!* and *abs!* as the prayers of an old puritanic divine. A production, in short, in which there is little to censure, or to commend.

"*We cannot blame indeed—but we may sleep.*"

Art. 31. *The Village of Martindale.* 12mo. 2 Vols. 5s. sewed. Lane. 1787.

Written by the author of *Orlando and Seraphina.* This gentleman's talent is indisputably the *humorous* and *burlesque*; as he has here sufficiently manifested in a very lively and agreeable tale. We therefore hope, that he will not again employ his time in composing whining and fantastical love stories*; stories in which there is scarcely any thing to be met with but Cupids, flames, and darts. Such extravagant language is happily ridiculed by Congreve in one of his plays:—'Lard! he has so pestered me with flames and stuff, I shall not be able to endure the sight of a fire this twelvemonth.' In a word, and to borrow an expression from the Rambler, we are inclined to consider such performances merely as 'pages of inanity,' pages which are only fitted for the perusal of masters and misses who are fresh from school, and which will consequently never be commended by us, though they should even chance to be correctly written.

* See the account of Orlando and Seraphina,—the preceding article.

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Art.

Art. 32. *The History of Captain and Miss Rivers*. 12mo. 3 Vols. 7s. 6d. sewed. Hookham. 1787.

This Author appears to be so highly delighted with his performance *, that we imagine he will scarcely believe us when we tell him that it is greatly wanting in *essentials*, i. e. in character, style and sentiment;—or should he even be convinced of the truth of what we say, it is not improbable but that, like Horace's enraptured citizen, who sat applauding imaginary actors, he will abuse the very friends who have kindly roused him from his reverie.

Art. 33. *Olivia*: or, Deserted Bride. 12mo. 3 Vols. 7s. 6d. sewed. Lane. 1787.

'*Hold up your head*; *hold up your hand*;
Would it were not our lot to shew ye
The cruel writ, wherein you stand
Indicted by the name of Chloe.
You have purloin'd.'——

Yes, fair lady, you stand indicted of purloining much, very much, from the several novelists who have immediately preceded you, and that with so little taste and judgment, that we cannot even commend your talent at *selection* †. All we can honestly allow is, that *Olivia* is much better written than most of the novels of the day; though it should at the same time be observed, that the style of it is by no means perfectly elegant.

Art. 34. *The History of Charles Falkland, Esq. and Miss Louisa Saville*. 12mo. 2 Vols. 5s. sewed. Noble. 1787.

It was formerly the practice to finish every novel with a wedding. It is now become the fashion to conclude them, generally, with a funeral.—The heroes and heroines must all be buried. In the performance now before us (which by the way is nothing more than the old and hackneied story of a violated female and an injured friend) the dead are quite as numerous as in the mock-heroics of Chrononhotonthologos, and Tom Thumb.—But the aim of the writers, we suppose, is to awaken *pity*; and they not unfrequently succeed.

Art. 35. *Excessive Sensibility*; or the History of Lady St. Laurence. 12mo. 2 Vols. 5s. sewed. Robinsons. 1787.

'The following sheets,' says the Author of this novel, in his dedication of it to the Lady Fairford, 'are intended to exhibit a true picture of the depravity of modern manners,'—and it must be acknowledged that some of this gentleman's characters are delineated with a bold and glowing pencil, and in a manner that sufficiently indicates his acquaintance with the human heart. His moral and

* Witness his dedication to Miss Ashby, in which he observes,—'A lady of quality, who hath long honoured me with her attention, and who, from the goodness of her heart, which ever prompts her to serve and to oblige, undertook to have it printed, being previously assured by the bookseller, *that it would please*, and *insure a good sale*,' &c.

† The incidents in this novel bear, in particular, so strong a resemblance to those of *Elfrida* (see Review for April last), that we think it scarcely possible such resemblance should be accidental.

conclusion

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conclusion also being good, the punishment of vice, and the reward of virtue, deserves commendation, in this age particularly, when novels are so numerous; when so few have any moral at all, and when even some not only idly and unprofitably waste the time, but also leave bad impressions on the heart, of the young, unwary, and inexperienced reader. The Author's style, however, is frequently faulty and inelegant, as will be seen by the following passages—of which kind, 'Excessive Sensibility' affords a considerable number.

—— 'But I forgot *to whom* I am writing, a man of fashion *to whom* all these little minutiæ are above *his* consideration.'——

'The man must want taste indeed, that can ever tire *of* looking on her.'

'If I could once more inspire her with a relish for the country, *of which* she used to be *lavish of her praise*, I *would* yet expect to wean her from these follies.'

'My husband had forgot me! my parents dead! and *me* the cause of hastening them to the grave!'

Art. 36. *The Platonic Marriage.* In a Series of Letters. By Mrs. Cartwright. 12mo. 3 Vols. 7s. 6d. sewed. Hookham, &c. 1786.

This novel we think should have borne a second title,—"or the man in love with his grandmother." The story is briefly as follows:

Miss Villeroy is reduced, by a train of unfortunate circumstances, from a state of affluence to that of poverty. In the height of her distress, and having an aged father to support, she commissions a faithful servant to dispose of some embroidery, the work of her hands. They are at this time at L—— near Paris. The said servant accordingly visits that city, and sells a waistcoat, with which she was entrusted by her mistress, to a gentleman who called himself Monsieur D——, but whom they afterwards found to be the Duke of A——. His Grace discovers the retreat of Miss Villeroy, and relieves her distresses. The Duke's kindness, however, occasions reports prejudicial to the Lady's honour. (The Duke of A. is eighty years of age, and Miss Villeroy is about fixteen). To stop the tongue of slander, therefore, the parties enter into a connubial engagement—an union of minds; or, as our Author is pleased to term it, a 'Platonic marriage.'

In the mean time, Lord Edward Carteret, grandson of the Duke of A. finds by accident the portrait of a lady, and, like another Pygmalion, becomes enamoured of the inanimate beauty. He searches diligently for the enchanting original; and at length discovers her in the person of his grandmother, the Duchess of A. whom he waits on in consequence of her marriage with his relation. His Lordship is particularly happy in the meeting; and as the growing infirmities of the Duke seem to threaten him with a speedy dissolution, he is in hope of possessing the object of his love. The canonical interdiction however, 'a man is not to marry his grandmother,' awakens all his fears, and he really knows not how to act. But he is soon relieved from his embarrassment;—in a very few months his good and noble relation bids the world good night; a

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diſpenſation is immediately procured, and Lord Edward Carteret is bleſſed in the arms of his grandmother.

The reader will readily perceive that there is ſomething of novelty in the ſtory, which is conducted with tolerable ſkill and addreſs.—The work, however, is incorrectly written, and ſeveral vulgariſms are ſcattered through it. One lady, for example, is made to talk of being *hummed* into happineſs, and another of a *ſkin-deep* impreſſion, *&c. &c.*

Art. 37. *William of Normandy.* An hiſtorical Novel. 12mo. 2 Vols. 5s. ſewed. Axtell. 1787.

A monſtrous and miſ-ſhapen birth; and ſuch as criticiſm turns from in terror and diſguſt.

Art. 38. *The Sorrows of the Heart.* 12mo. 2 Vols. 5s. ſewed. Murray, 1787.

The modern novel affords us nothing like variety. 'Soup for breakfaſt, ſoup for dinner, and ſoup for ſupper,' as the libertine in the comedy obſerves of his wife. We are very fairly tired of it.

The compoſition before us is an inſipid maſs indeed! but we will pick out a few of its ingredients, ſo that our readers may taſte and judge.

'Oh! my friend, that I could repreſs this ardor, this impetuoſity of temper in every thing in which my heart has any concern! It is not by reaſon it is to be *calmed down.*

'For two or three days paſt a lucid interval of ſerenity has beamed upon my mind, and my ſpirits are *calmed down* in a very unwonted degree.

'He is a genteel young man, about twenty-five. My father, whoſe letter it ſeems was only in general terms, was ignorant of the motives that induced him to viſit this place. In the courſe of converſation after dinner, he aſked him rather abruptly, which threw him into the moſt tremulous confuſion.' Aſked him what? 'Why inquired into the motives which induced him to viſit the town,' to be ſure, replies our Author. Very true—ſuch is the meaning without a doubt. But what kind of writing is this?

—'He ſtill purſues me with the moſt unfeeling perſeverance; and encouraged as he is by my parents, I fear it will not ceaſe till I have taken refuge in his arms'—*Julia.* The lady may be right;—the *unfeeling perſeverance* of her lover may very poſſibly ceaſe, when once ſhe has *taken refuge in his arms.*

'O Matilda! could you but *feel* a momentary *glimpſe* of the joy this letter has produced in my breaſt.'

—'I flew upon the wings of impatient friendſhip to your houſe. You were gone, but had left a letter for me—I opened it, and was blaſted by the baleful contents. Had you been near me, my friend, I ſhould have wreaked my fury upon you.' That is, had his friend been *preſent* he would have wreaked his fury on him for *going away*—for writing the diſagreeable letter which was *left* for his peruſal. *Arrah! Arrah!*

NATURAL HISTORY.

Art. 39. *Hiſtoire naturelle des Oiſeaux, par le Comte de Buffon, et les Planches enluminées*; ſyſtematically diſpoſed. (And on another Title-

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Title-page). Indexes to the Ornithology of the Comte de Buffon and the *Planches enluminées*. 4to. 7s. 6d. sewed. White and Son. 1786.

Mr. Pennant has here presented the Public two Indexes. The first is arranged according to the Author's own system, with the names of Buffon, Linnæus, and Latham: to these *synonyma* are added references to the *Planches enluminées*. The second Index is a mere catalogue of the *Planches enluminées*.

LAW.

Art. 40. *The Speeches of the Judges of the Court of Exchequer*, upon granting a new Trial in the Case of Captain Sutton, against Commodore Johnstone, on the 30th of June 1784; together with Baron Eyre's Speech, on the Motion to arrest the Judgment. Taken in Short Hand by Joseph Gurney. The Report of the two Chief Justices, Lords Mansfield and Loughborough, to the Lord Chancellor, on an Appeal from the Judgment of the Court of Exchequer, in the Case of Sutton against Johnstone. 4to. 1s. 6d. Stockdale. 1787.

The power necessary to give energy to military enterprizes, does not combine well with the liberal spirit of our civil institutions; there is hence little cause for surprize to find Commodore Johnstone resist the verdict of a jury against him for damages, in an instance that would disarm every Commander in Chief, and disable the country from all exertion of its strength. The chief justices truly observe, that "the salvation of this country depends on the discipline of the fleet; without discipline they would be a rabble, dangerous only to their friends, and harmless to the enemy." The reader who is interested will find many curious remarks in the speeches of the judges, on a new cause, the history of which is to be found in all the periodical prints of the time.

Art. 41. *Letters which passed between Commodore Johnstone and Captain Sutton*, in 1781, with respect to the bringing Captain Sutton to Trial. 8vo. 6d. Stockdale. 1787.

These letters are reprinted from the court martial trial, to shew that no just imputation can be fixed on Commodore Johnstone for delaying the trial of Captain Sutton, or for want of indulgence or politeness to him under the arrest.

Art. 42. *Considerations on the Question lately agitated in Westminster-Hall*, whether the Proceedings of Commanders in Chief of Fleets and Armies, acting within the Military Powers delegated to them, and in the course of Discipline, are subject to the Review of the Civil Courts of Law; with Observations on the Case which has given rise to this important Question, and on other Points which have occurred in that Cause. By William Pulteney, Esq. 8vo. 1s. 6d. Stockdale. 1787.

It is publicly known that Commodore Johnstone, under a dissatisfaction with the conduct of Captain Sutton in the action at Port Praya, caused an inquiry into his conduct to be made by a court martial for disobedience of orders: and that Captain Sutton, being honourably acquitted by proof of the disability of his ship, commenced

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menced an action against Commodore Johnstone for a malicious charge and arrest; in which action he obtained a verdict for 5000 *l.* damages. The Commodore moved for a new trial, which when granted, the damages were extended to 6000 *l.* and on his farther motion for an arrest of judgment, on the pleas that no such action could lie against a Commander in Chief; and that if it could, the sentence of the court martial admitted the *disobedience*, by the *justification* from circumstances, which was sufficient bar to an action for malice; on June 15th 1785, the Court of Exchequer determined against arresting the judgment, and the cause was referred to the House of Lords for a final decision: The Lords, accordingly, on May 22, 1787, determined it in favour of the Governor,—who died on the 24th, within two hours after he received the news.

Mr. Pulteney justly observes, that though the public have hitherto considered the cause merely as a question between two individuals, it is really of a public nature, has never yet been determined, and is of the most serious consequence to the discipline both of the navy and army.

'The case of those, says our author, who serve in the navy and army, is different from that of the other subjects; they are subjected to military law and discipline, because without that sort of law they could not be effectually employed for the service of the state. They surrender, by entering into either of these services, many valuable privileges of citizens, because the public policy and necessity requires that they should do so; but, on the other hand, they are entitled to many distinguished privileges and advantages, from which the rest of the subjects are excluded. The articles of war are a complete system for the discipline and government of the navy and army, and all military offences are punishable under these laws, and not subject to any other. If an inferior officer is guilty of any military offence, it is the duty of the commander in chief to bring him to trial by a court-martial. He is the grand jury in that case to find the bill of indictment, but he cannot himself sit upon the trial. If the commander in chief is guilty of oppression in bringing any inferior officer to trial, the commander in chief is himself punishable for that offence by a court-martial.'

The consequences of land and sea officers being cramped in their discipline, by the dread or by the threats of actions at law, are well represented; and many judicious remarks are made on Baron Eyre's speech against the motion for arrest of the judgment given on the second trial; particularly in one instance, which as well shews the extent of military power, as the remedy afforded by the martial code, when it may happen to be unduly asserted, or resisted.

'Mr. Baron Eyre seems in some measure to call in question also the necessity of obedience, in all cases, to the orders of a superior officer, and he puts the case of a man ordered to the mast head, who the superior officer knew was incapacitated by some bodily infirmity from doing it, and that he must infallibly break his neck in the attempt, and says, if the order was obeyed, and the man killed, the officer might be tried for murder. This doctrine, if held to be law, would be of very serious consequence indeed to the discipline of the navy and army. The articles of war require obedience only to

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lawful commands. If such an order as is stated should be given and disobeyed, a court-martial would try it, and determine whether or not it was a lawful command. If it was obeyed, be the consequence what it might, there would be end of the discipline of the navy if the officer could be tried for murder; for, if he could be so tried in the worst case that could be put, he might be tried in every case, and he would be answerable to be tried for his life for any accident occasioning death that happened to any man in his ship, or under his command, in the execution of any hazardous order; nay, he might be tried, for every ship and for all the lives on board, that should be lost, by obeying any order from him. It is not sufficient to say, that he could only be convicted when he knew that the infallible consequence of his order would be, the death of the man, or the loss of the ship; because, if he can be tried in any such case, he may be tried in every case; and what an occasion would such a doctrine afford, to persons unwilling to do their duty, of obstructing the public service, by threatening prosecutions in consequence of every order, and foretelling what would happen if obeyed, having themselves in a great measure the power of fulfilling their prediction.'

Rigid as this doctrine may be deemed, it is as essential to the nature of the service required, as that service is to the safety of the state; nor can it be deemed too rigid, while there is no want of men from all stations of life, desirous of subscribing to the full extent of it: in this view, no extraneous principles whatever ought to be admitted that can in the *least* degree tend to relaxation. Every one must be sensible of the difference between a mob convulsed by discordant caprices, and a regular body of men guided and actuated by *one* will.

Art. 43. *Anno 27mo Georgii* III. An Act for repealing the several Duties of Customs and Excise, and granting other Duties in lieu thereof, and for applying the said Duties, together with other Duties composing the public Revenue; for permitting the Importation of certain Goods, Wares, and Merchandize, the Produce or Manufacture of the *European* Dominions of the French King, into this Kingdom, &c. Folio. 9s. The King's Printers.

Though we do not ordinarily notice acts of parliament, we think ourselves obliged to acquaint our readers with *this*, which so greatly concerns the public revenue. By this act, the old duties and drawbacks are to cease, and new ones are to be levied, from May 10, 1787, according to the rates specified in six annexed schedules, which form a complete book of rates, both of the Custom and Excise duties. By the arrangement here made, any person may instantly inform himself of the duty and drawbacks on any particular article.

Art. 44. *Tables of the net Duties payable, and drawbacks allowed, on Goods, Wares, &c.* Published under the inspection of Mr. Edward James Mascal, of the Custom House. 8vo. 2s. 6d. Lowndes. 1787.

The schedules mentioned in the foregoing article are here put into a smaller form, several alphabets of the former being reduced to

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to one, so as to give a more comprehensive view of the whole. We cannot however suppose that any abridgement, though it may be more portable, or convenient, can, in point of correctness, be preferable to the original, published by authority.

MEDICAL.

Art. 45. *An Account of Cures*, by the Vegetable Syrup of Mr. De Velnos, in the Venereal Disease. 8vo. 6d. Sold at No. 21. Frith-Street, Soho.

Art. 46. *Hints to Families* on the increasing prevalence of Scrophulas, Asthmas, Consumptions, and Palsies, from the present Method of Treatment in the Measles and Small-pox. By Isaac Swainson. 8vo. 6d. Ridgeway. 1787.

These two publications speak, in strong terms, of the efficacy of Velnos' Vegetable Syrup, especially in scrophulous cases. As to the production of scrophula by an excessive antiphlogistic treatment of the small-pox, our sentiments are different from those of Mr. Swainson, and must remain so, until facts and experience, joined with Mr. Swainson's reasoning, confirm his doctrine. We have frequently seen glandular swellings succeed the inoculated small-pox; but these tumours differ essentially from the scrophula in being inflamatory, easy of suppuration, readily healed, &c. Mr. Swainson justly remarks, that the antiphlogistic regimen is carried to excess; a certain degree of warmth is absolutely necessary for the discharge of the morbific matter, either by means of the eruption or insensible perspiration.

Art. 47. *Narrative of the efficacy of Bath Waters*, in various kinds of Paralytic Disorders admitted into the Bath Hospital from the end of 1775 to the end of 1785; with particular Relations of 52 Cases. Published by order of the Committee at the Hospital expence. 8vo. 1s. 6d. *Bath*, Cruttwell. *London*, Dilly. 1787.

By this statement of the success of Bath waters, in cases of palsies, for 10 years, it appears, that 1102 paralytic patients were received into the Hospital; of these 237 were *cured*; 596 were *benefited*; 233 were *not* benefited; and 36 *died*. This part of the publication is an extract from the Hospital register, made by the attending physicians and surgeons; yet the principal part of the performance is a minute relation of 52 particular cases of palsy, in which the waters of Bath had been used with the particular view of determining their antiparalytic quality. It is from facts alone, when faithfully related, that the medical properties of any remedy can be ascertained. On this principle, the authors of the present publication have specified each case, and have given a particular description of the leading symptoms, before, during, and after, the use of the waters; so that their efficacy is placed in a most conspicuous point of view.

Art. 48. *The Edinburgh new Dispensatory*: Containing, first, The Elements of Pharmaceutical Chemistry. 2dly, The Materia Medica, or an Alphabetical Arrangement of the Substances employed in Medicine; with an Account of their Virtues and Uses. 3dly, Pharmaceutical

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Pharmaceutical Preparations. 4thly, Medicinal Compositions. The two latter Parts comprehending the Preparations and Compositions of the last London and Edinburgh Pharmacopeias, with such of the Old Ones as are kept in the Shops; and also the most Useful of those directed in the London Hospitals and the Royal Infirmary of Edinburgh; together with the most esteemed Foreign Medicines; and a Variety of elegant extemporaneous Forms digested in a regular Method; and the different Departments enriched by the Introduction and Application of the later Discoveries in Natural History, Chemistry, and Medicine; with particular Directions for performing the various Processes; Remarks on the Properties and Uses of the several Subjects; the Means of distinguishing spurious Substitutes, and of detecting Adulterations, &c. The whole being an Improvement upon the new Dispensatory of Dr. Lewis. By a Gentleman of the Faculty at Edinburgh. 8vo. 7s. 6d. bound. Elliot, Edinburgh. Robinsons, London. 1786.

As this compilation seems to answer, very well, to the description given of it in the circumstantial title page, it must be a useful performance, and as such we recommend it, as far as we are authorised to do from a cursory inspection: A *particular examination* would require more time than we can allow to an article of this kind.

Art. 49. *A Treatise on Cheltenham Water*, and its great Use in the present Pestilential Constitution, &c. By John Barker. 8vo. 1s. 6d. Birmingham printed, 1786.

In this work, the Author, after considering spring water in general, treats largely on the mineral spring at Cheltenham. His chemistry, however, is not adapted to the present times. As to the Author's Medical advice, with respect to the regimen necessary to be observed during our drinking the Cheltenham water, we do not find that it contains any new thoughts. The cases which Mr. Barker has added, illustrating the good effects of the water, are the most valuable part of the work, but they would have been much better had they been barely related without the reflections which the Author has made on them.

Art. 50. *Observations on the Use and Abuse of the Cheltenham Waters*, in which are included Occasional Remarks on different Saline Compositions. By J. Smith, M. D. Savilian Professor of Geometry at Oxford. 8vo. 1s. 6d. Murray. 1786.

The Author says, in his preface, that this publication was undertaken, not with any view of recommending the waters to the attention of the public, but chiefly in order to correct some errors and abuses in the dispensation of them: He, therefore, gives no analysis of the water, but confines himself wholly to its medical qualities, and to the consideration of such maladies as may be relieved by its use. The Cheltenham water abounds with Glauber's and Epsom salts, and consequently acts as a purgative; and, containing a small portion of iron, it counteracts that relaxation which ordinary saline purgatives generally occasion.

The Professor does not however restrain himself from taking an ample and extensive view of the action of saline substances on the human

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human body; he explains their mode of operation, relates the effects they produce, and examines the cases in which they may be administered with success.

MISCELLANEOUS.

Art. 51. *Enquiries concerning Lettres de Cachet*; the Consequences of arbitrary Imprisonments; and a History of the Inconveniencies, Distresses, and Sufferings of State Prisoners. Written in the Dungeon of the Castle of Vincennes by the Count de Mirabeau. With a Preface by the Translator. 8vo. 2 Vols. 12s. Boards. Robinsons. 1786.

In the Appendix to our LXVIIth volume, page 537, we gave a circumstantial account of the *original* of this work, soon after its publication at *Neufchatel*; we shall therefore refer our Readers to that article, adding, that the translation is well executed, and more free from Gallicisms than the generality of works that are translated from the French.

Art. 52. *An Address to Tradesmen, particularly Shop-keepers, throughout the Kingdom:* containing, Observations on the Mischiefs and Obstructions to the Prosperity of fair Trade, from the evil Practices of Hawkers, Riders, Smugglers, &c. with Propositions for Remedy thereof, and for a further Amendment of the Shop Tax. By a Tradesman. 8vo. 6d. Richardson. 1786.

This pamphlet is evidently the production of some man in business; and is a sensible, but rambling performance: for when men, not used to express their minds on paper, undertake such a task, they generally exhaust their subject, or, more properly, snatch the opportunity to give their thoughts on all subjects they can introduce and connect with the professed one. When the legislature have cleared their hands of the regulations of foreign commerce, ample work is here cut out for the reformation of abuses in our internal trade.

Art. 53. *The Children's Friend.* Translated from the French of M. Berquin. Complete in four Volumes. Ornamented with Frontispieces. 12mo. 8s. Stockdale. 1787.

'*We* flatter ourselves (says the translator), that *we* shall offer no unacceptable present to the public, in giving a complete translation of all the works of the admired *M. Berquin.* As to the accuracy of the translation, it becomes *us* to be silent; nor do *we* pretend to any higher merit than that of being faithful imitators of a great original.' The present translator has judiciously thought it right to take some liberties with his original, and where he has confined himself to merely altering the language and idioms, he has generally succeeded, and rendered those parts more suitable to an English reader; but where he has altered whole scenes in the dramas, and formed new incidents, we think he has not been so happy in every instance, though sometimes he has succeeded in adapting the original to the manner of this country. We wish we could demonstrate the truth of this observation by some proper extracts; but as we have more than once before mentioned M. Berquin's works, we can now only notice them in a cursory manner.

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We here and there meet with Scotticisms or Irishisms; and the language is sometimes reprehensible on the score of inelegance, as, 'it is they,'—'I am *the liker* my little musician,' &c. &c. The translator has, however, been very judicious in some of his alterations, where the persons represented are clowns, &c. by suiting the names and phraseology to the manners and customs of the English rustic; and his poetical translations of the French verses are far from contemptible.

When we consider it altogether, we think that this work, notwithstanding the errors that are to be found in it, certainly has a considerable share of merit, and will be an acceptable present to children who cannot as yet read the original.

Art. 54. *The Antiquities of Stamford and St. Martin's.* Compiled chiefly from the Annals of the Rev. Francis Peck. With Notes. By W. Harrod. 12mo. 2 Vols. 7s. Boards. Stamford, printed by the Author, and sold by Lowndes in London.

Four reasons are assigned for this publication: The first is 'The scarcity of the present histories of Stamford. II. 'The length of time elapsed since their publication.' III. 'That by methodizing and pruning the redundancies of former writers, a history less exceptionable than the preceding might be obtained.' The last, though, says our cheerful Editor, not the least, is—'my own private emolument.' Yet he adds, 'as egotism is a figure of speech which no reader is fond of, and myself being as little fond of it as any reader, I shall not dwell on this, but insist on the three former heads only.'

It sufficiently appears that a work of this kind was wanting. Mr. Peck, an industrious antiquary, brought down his annals no lower than 1461, and though collected with great care, they will afford but little pleasure except to the professed antiquary. Other books of the kind are short, defective, and yet very scarce. On such accounts, taking *Peck* for his ground, and using what other helps he could obtain, Mr. Harrod brings down his work to the present time. He acknowledges obligation to several who have contributed to his assistance, and in particular to the Earl of Exeter, 'for the privilege of consulting his libraries, and for enabling this compiler to give a correct account of his most valuable pictures.' He assigns as a reason for the small size of his volumes, his opinion, *that a great book is a great evil.* Should any say that this is arguing against his own interest, since he has some *folio's* to dispose of; he replies, he has some little reason to lament, with *Fulmer* in the West Indian, '*that when I set up bookselling the people left off reading.*' He has bestowed attention and labour on his work, which, though it will admit no doubt of emendations and improvement, is entertaining and informing; and will be particularly acceptable to those who have connections with Stamford and its environs.

Art. 55. *Memoirs of the late Pious and Reverend Gabriel D'Anville,* V. D. M. Including several Anecdotes, &c. &c. 12mo. 2 Vols. 5s. Bew. 1787.

See this work characterised last month, p. 455. under the title of *Gospel Experiences.*

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Art.

Art. 56. *Advice to a young Rider*; or Travelling Tradesman. In a Letter from a Mother to her Son. 8vo. 6d. Johnson. 1786.

A sober moral exhortation, that may be read with profit by all young tradesmen, whether they travel the country, or attend business at home.

Art. 57. *The Candour and Liberality of one of his Majesty's principal Secretaries of State*, exemplified in the *Case of Edward Morse, Esq.* many Years Chief Justice of Senegambia, in Africa. 4to. 1s. Ridgeway. 1787.

It appears that Mr. Morse was appointed chief justice of Senegambia in 1772; that in 1773, being very ill, and obliged to come to England, the province was in great distress from the mal-administration of the Lieutenant Governor, and that, though still in a very bad state of health, Mr. M. was sent to quell the disturbances; which having effected, he again returned to England in 1777; that though Senegambia was taken by the French in 1778, his salary continued to be paid up to the 25th of December 1780; that from this time till two years and a half after, the salary was suspended, but on presenting memorials to the Commissioners of the Treasury, it was paid up to June 1783; and that Mr. M. has not received 'the smallest compensation' since that time.

That in the same year he 'drew up and delivered to Lord Sydney a plan for erecting a colony in the territory of the river Gambia;' that the plan being adopted, he was appointed chief justice of the intended new colony, but that his Majesty afterward abandoned the undertaking; that on Mr. Morse complaining of this disappointment to Lord Sydney, that nobleman acknowledged that the case "was an hard one,—and that he would take the earliest opportunity of providing for him;". that after such like repeated promises from Lord S. during several years, Mr. Morse was at length told by Mr. Nepean, as from Lord Sydney, that "he was not to expect any kind of provision from Government, for that his case did not appear to be so hard as it was thought to have been." By these disappointments, Mr. M. and his family have been reduced to the greatest distresses, as the newspapers have frequently informed the public.

Such is the abstract of this case, which is written in a plain and modest manner, and contains no improper or unpolite language concerning Lord S. which the hardships of Mr. M.'s case, if strictly true, might in some measure justify. We say *if strictly true*, because we have lived long enough in the world not to be deceived by the most specious pretences; and though we know nothing personally or privately of the Author, and have no reason to disbelieve his narrative, yet we bear in mind Horace's well known *audi alteram partem*, and Solomon's *He that is first in his own cause seemeth just*, &c. and since Mr. M. informs us, in a postscript, 'that there is an intention to contradict this narrative,' we shall not give our opinion in this matter, till we have seen the intended publication.

Mr. M. also adds an affidavit of the truth of the whole of his narrative, and especially of the justness of the statement of a particular conversation between him and Lord S. which the latter has since disavowed.

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Art. 58. *A brief Account of the Hospital of St. Elizabeth*, annexed to the Imperial Monastery of St. Maximin, of the Benedictines, in the Electorate of Treves. Translated from the Latin. With Notes. Large 8vo. 6s. sewed. Dilly. 1786.

In our Review for April last, p. 335. we gave an account of the original of this work; and we are happy in seeing a publication calculated to promote both civil and religious liberty, put into an English dress, with judgment and propriety. The liberal spirit of the original is well preserved by the translator; who hath also shewn that he possesses, in an eminent degree, those mild and benign principles which true Christianity inculcates, and that he holds in utter detestation those intolerant practices which have distinguished and disgraced the possessors of ecclesiastic power.

The Translator's preface is signed C. L. which we interpret *Carl Lofft*. It contains much curious historical information, and explains the design of the Translator, which is to set in full view the contrast between the spirits of *blind* obedience, and *enlightening* freedom.

The notes and miscellaneous remarks which are added by the Translator, are most of them taken from such writers as have been distinguished for their love of freedom, and for their liberal sentiments. We are presented with large extracts from the American constitutions, 'which,' as the Annotator observes, 'breathe a spirit very opposite to that of monkery and religious tyranny; and prove, though in different degrees, that what a few wise and honest men say, it might be imagined, with little effect, in one age and country, makes its appearance, often in a manner that could least have been predicted, in other times and communities.' Our Annotator's remarks on many of the articles of these constitutions are judicious, and shew that his thoughts on toleration and religious freedom are not the hasty effusions of licentiousness or fanaticism, but calm conclusions, deduced by mature reflection, and an intimate knowledge of the subject, guided by Christian benevolence and sincerity.

This tract is printed with remarkable elegance.

RELIGIOUS.

Art. 59. *A Defence of the Conduct and Writings of the Rev. Arthur O'Leary*, during the late Disturbances in Munster: With a full Justification of the Irish Catholics, and an Account of the Risings of the White Boys. Written by himself; in Answer to the false Accusations of Theophilus *, and the ill-grounded Insinuations of the Right Reverend Dr. Woodward, Lord Bishop of Cloyne †. 8vo. 2s. 6d. Keating.

The Bishop of Cloyne, by declaring the Presbyterians and the Catholics unworthy the confidence of government, and by insinuating that Mr. O'Leary indirectly instigated the riots of the White Boys, has already received the retort courteous from Dr. Campbell, ‡ as the champion of the former; and now finds that Mr. O'Leary is equally unwilling to submit to the Bishop's censure, or to suffer his Catholic brethren to lie under the severe imputation of being

* Rev. Jan. last, p. 67. † Rev. April, p. 341. ‡ Rev. May, p. 412.

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he principal agents in the riotous oppoſition to tithes. 'Dr. Woodward and I live in the ſame county; can he ſtand forth and arraign my conduct?" This is not the language of a man conſcious of the danger of a ſcrutiny.

Mr. O'Leary is an acute ingenious opponent, who reſiſts the Biſhop on one ſide as warmly as Dr. Campbell does on the other; and it had perhaps been better if his Lordſhip, in ſuch a ſeaſon as he has deſcribed, had guarded againſt giving offence to either of them. If we attend to Dr. Campbell, the Preſbyterians have at all times proved, in general, better friends to the Proteſtant government in Ireland, than the members of the eſtabliſhed church: If we give credit to Mr. O'Leary, the diſorders complained of, are greatly exaggerated, and that in thoſe outrages which did take place, the Proteſtants were to the full as active as the Catholics, being equal ſufferers under the exactions of the tithe farmers. 'Had the Biſhop of Cloyne, ſays he, been as active in enforcing peace and ſubordination as I have been, the fire, which was firſt kindled in his dioceſe, would have been extinguiſhed before it increaſed to a conflagration.' —'If in the long ſpace of fifteen months he was really convinced that the veſſel of the eſtabliſhed religion, of which he is one of the pilots, was in imminent danger, why has he ſlept at the helm? When the ſtorm is over, and the ſea exhibits a ſmooth ſurface, he ſings the doleful ditty of the ſhipwrecked mariner all over the three kingdoms; but where was he when the ſhip was on the point of ſinking? Where was the paſtoral letter, where was the pathetic addreſs? &c.'

With reſpect to inſtigation of the Iriſh Catholics by foreign powers, Mr. O'Leary replies, 'He (the Biſhop) alarms the diſſenters with the apprehenſions, that if they do not aſſiſt him in keeping the tithes, the Catholic clergy will have them with the aſſiſtance of a foreign power. Mr. Barber ingeniouſly anſwers, that it is equal to him who has the tithes, whether it be Peter, Martin, or John, ſince they are of no benefit to him, either with regard to ſoul or body. If his Lordſhip be afraid, that the Catholic clergy will deprive him of all the tithes, with the aſſiſtance of a foreign power, I can aſſure him that he has nothing to apprehend from foreign powers. They will never invade Ireland in order to procure tithes for the Catholic clergy. This indeed would be a war of proctors and tithe-canters. Farther, I can aſſure his Lordſhip, that foreign powers are more inclined to reduce the revenues of their own national clergy, than to make war for the Catholic clergy of Ireland.' All this is plauſible, and may poſſibly be true; but Mr. O'Leary may be fairly aſked, whether a neighbouring monarch did not make war to procure for the North Americans what he will not confer on his own ſubjects?

Art. 60. *Two Letters to David Hume.* By one of the People called Quakers; containing Remarks on his Philoſophical Eſſays. 8vo. 6d. Crowder, &c.

Theſe letters appear to have been *abſtracted* * (as they ſay, in Scotland) from a book entitled Letters written in London by an *American Spy*; of which we gave ſome account in the Review for December 1786, p. 473. The Writer ſeriouſly admoniſhes David in

* That is—*ſtolen.*

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the Quaker ſtyle, concerning his infidelity; but whether the letters were in reality ever ſent to him, we are not informed. If they were, there is no probability that any anſwer was returned. David hated controverſy, and never replied to his Anſwerers.

Art. 61. *Two Funeral Sermons*, occaſioned by the Death of two Young Women, preached at Peckham in Surrey, Oct. 17, 1784; and Nov. 6, 1785. By R. Jones. 12mo. 1s. 6d. Dilly.

The impreſſion which is made by Funeral Sermons is often more owing to the melancholy circumſtances of the events which occaſion them, than to any extraordinary merit in the preacher. A diſcourſe of this kind, which had a ſtriking effect in the delivery, may appear trite and unintereſting on the ſubſequent peruſal. Had the Author of theſe Sermons attended to this, he would probably have contented himſelf with the credit they gained him on their firſt publication from the pulpit.

Art. 62. *Four Dialogues* on the Doctrine of the Holy Trinity, as taught throughout the Scriptures, and on other Points which have of late been Subjects of frequent diſcuſſion. By E. W. Whitaker, Rector of St. Mildred's and All Saints, Canterbury. 8vo. 2s. Rivingtons. 1786.

This champion is a much greater maſter of the art of *offence* than of the art of defence. On the defenſive, he maintains that the damnatory clauſes in the Athanaſian Creed are expreſſive of a *charitable ſpirit*—aſſerts, that a man who does not find a proof of the doctrine of the Trinity in the words, "Let *us* make man," is ignorant of the general principles of grammar—and infers, that unleſs Chriſt be God he cannot be a Saviour, from the words in the prophecy of Hoſea, "There is no Saviour beſides me." On the *offenſive*, he charges Dr. Prieſtley (againſt whom this attack is chiefly levelled) with maintaining, with unbluſhing obſtinacy, points in which he has been repeatedly confuted, and with entire unſkilfulneſs in the language in which the greater part of the hiſtory he pretends to elucidate is locked up; calls in queſtion his ſagacity and ſincerity; and ſpeaks of him as a writer no longer worthy of a ſerious anſwer. Such auxiliaries can be of little ſervice to any cauſe; they had much better draw off their feeble and ill-trained forces, and leave a clear field to the principal combatants.

SERMONS.

I. Preached at St. Peter, Carmarthen, Sept. 14, 1786, before the Society for the Relief of diſtreſſed Clergymen, their Widows and Orphans. By Edward Lord Biſhop of St. David's. 4to. 1s. Bew. 1786.

From the words of the Apoſtle, "We being many are one body in Chriſt, and every one members one of another," Rom. xii. 5. the Right Rev. preacher ſhews, that 'every man, even the leaſt in common eſtimation, even he who lives in the moſt abject condition, may, by a regularity of life, and ſobriety of conduct, contribute to the promotion of God's kingdom on earth, and is therefore entitled to the common bleſſings of Providence here, and to the protection of this ſpiritual communion, of which he is a member.' His Lordſhip concludes

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concludes with recommending, as proper objects of charity, the diſtreſſed members of Chriſt, eſpecially the inferior clergy, who although appointed by authority to the office of the miniſtry, are not allowed (for reaſons which the Biſhop ſays he ſhall not at preſent enquire into) a ſufficient maintenance.

II. *Confirmation.* Preached at the Viſitation of the Biſhop of London, at Thaxted, Eſſex, May 26, 1786. By the Rev. John Howlett, Vicar of Great Baddow. 4to. 1s. Richardſon.

Mr. Howlett has, in this defence of *Confirmation*, offered ſuch arguments as will naturally occur to men of ſenſe and piety, who have a conſcientious reverence for the ſubject, in recommendation of this rite. The preacher, though evidently much in earneſt, is no bigot. He ably vindicates the eſtabliſhment to which he belongs, in reſpect of this inſtitution; and, at the ſame time, he allows, on the moſt candid conſtruction, free liberty of diſſent to thoſe who apprehend that the ordinance in queſtion, only tends 'to *confirm the people in ignorance and error.*'

III. Preached at the Drum-head, in the Queen's Square at Lancaſter, Oct. 1, 1786, before the 40th Regiment, on the Delivery of the New Colours. By George Vanbrugh, LL.B. 4to. 1s. Johnſon. 1786.

The text is, *Love the brotherhood: fear God: honour the King.* Theſe three important injunctions are ſeparately enforced by Mr. Vanbrugh, in a manner ſuitable to the character of his audience.

IV. Preached to the Congregation of Proteſtant Diſſenters at Walthamſtow, Feb. 18, 1787, on the Death of the Rev. Hugh Farmer, who died Feb. 5, 1787. By Thomas Urwick. 8vo. 6d. Buckland.

The moſt intereſting and valuable part of thoſe Funeral Sermons which are occaſioned by the death of great and learned men, is, doubtleſs, *the Memoir.* To this, therefore, we think preachers ſhould give ample ſpace and endeavour to render it the moſt accurate and finiſhed part of the compoſition. When a Sermon is publiſhed on the death of ſuch a man as Mr. Farmer, we hurry over the diſquiſition of the text as mere prefatory matter, reſerving our principal attention for what is peculiar to the occaſion, *the account of the man and the ſcholar*, and ſuffer no little diſappointment, after going through the ſeveral heads and improvement of a long diſcourſe, to find only a mere ſhred of biography tacked to the end of it.

We were led to theſe remarks by the Sermon now before us; though it is but juſtice to obſerve that the defect of which we complain is by no means peculiar to it. Mr. Urwick's diſcourſe ſhews him to be a ſenſible and uſeful preacher; but he muſt forgive us, if we ſay it did not ſatisfy us in its account of the deceaſed. We were ſurpriſed at the very ſlight mention of Mr. Farmer's *literary character*, which was acknowledged to be eminent, not only by Diſſenters, but alſo by the moſt learned divines of the Eſtabliſhment. Mr. Urwick, we are perſuaded, does not mean in the note, p. 33, to excite the idea which the word *domeſtic* will probably convey to many of his readers, that Mr. Farmer was *a ſervant in Mr. Snell's family.* It is certainly a miſtake, a ſubſtitution of one word for another; as muſt alſo be the caſ-

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caſe in p. 29, where there is mention made of an *amiable memoir*. Probably he meant to write *inmate* in the firſt inſtance, and *valuable* in the ſecond.

In this brief account of the learned Mr. Farmer there is one part which we peruſed with the deepeſt concern, namely, of his having left in his will the ſtricteſt orders to burn all his MSS. by the religious obſervance of which (by his Executors) not only many valuable and finiſhed diſſertations on particular parts of Scripture were deſtroyed; but alſo the remainder of that great work, of which his laſt publication, on *the general prevalence of the worſhip of human ſpirits in the ancient heathen nations*, was the *firſt part*; in the *Introduction* to which, the plan, or general outline of the whole, was given p. 44.

V. *A Sermon*, in which the principal Doctrines of the Goſpel are enumerated, and the Neceſſity of believing in them with a true Heart proved. By R. Houſman, A.B. late of St. John's College, Cambridge. 8vo. 6d. Lancaſter, printed.

Sheer methodiſtical doctrine, with reflections on the conduct of the miniſters of the church of England, who all, in Mr. Houſman's opinion, preach morality only, and are therefore unfit for the miniſtry of Chriſt.

A Letter to the Rev. Mr. R. Houſman; occaſioned by his late Sermon. 8vo. 6d. Lancaſter, printed; and ſold by Johnſon, in London.

A proper reprehenſion of Mr. Houſman, for the liberties he had taken with the clergy, in his ſermon above mentioned.

CORRESPONDENCE.

TYRO enquires where he may be informed of Mr. Hunter's miſtake about taking the ſpecific gravities of different ſubſtances. We anſwer, that we do not acknowledge ourſelves to have charged Mr. H. with a *miſtake*, but with a want of being "*acquainted with the modern improvements in natural philoſophy*;" otherwiſe he would have taken the weight of the ſubſtances firſt in *air*, and afterward in *water*, and thence have determined the ſpecific gravity according to the rules laid down in all the books that have been publiſhed on that ſubject within the preſent century. Mr. Hunter's method is not ſo accurate as that of the firſt inventor, Archimedes; and that was rude enough.

*** The manuſcript poem, entitled, *A Soliloquy*, cannot be found. We have no doubt of its being deſtroyed, agreeable to the intimation which accompanied it from the Author; whoſe late favour, of June 9, 1787, is hereby reſpectfully acknowledged. ED.

††† We conceive the meaning of the paſſage in Sterne, referred to by S. W. to be ſo plain, that we imagine he was only diverting himſelf with the idea of amuſing us, when he wrote his letter of May 10.

ERRATA *in Rev. for* April.

Page 293, par. 3, l. 2, put a comma after '*juſt*.'
—— 330, l. 17, read, *who ſays he was on the ſpot*.

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APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the SEVENTY-SIXTH.

FOREIGN LITERATURE.

ART. I.

Novum Teſtamentum Græcum, ex codice MS. Alexandrino, qui Londini in Bibliothecâ Muſei Britannici aſſervatur, deſcriptum a Carolo Godofredo Woide, S. Th. D. Soc. Reg. et Antiq. Lond. Reg. Gotting. &c. &c. &c. Fol. 2l. 2s. unbound. Author. Brit. Muſeum. 1786.

WE congratulate the Chriſtian world on the publication of this truly valuable work, which, while it bears the moſt unequivocal teſtimony to the learning and induſtry of the Editor, confers diſtinguiſhed honour on our age and country. The work itſelf not being an object of criticiſm, we can only ſay in general, that it poſſeſſes every internal mark of fidelity; but it is our duty to give our Readers ſome idea of the judgment and erudition diſplayed in the Preface, recommending at the ſame time the entire peruſal of it to all thoſe, who may have been induced by Wetſtein's arguments to depreciate the value of the Alexandrian MS.

After enumerating the motives which led him to engage in ſo laborious an undertaking, Dr. Woide gives an hiſtory of the MS. to the following effect. It was a preſent from Cyrillus Lucaris, Patriarch of Alexandria, and afterwards of Conſtantinople, to Charles I. The character of the donor was equally reſpectable in a literary and moral view. He was a native of Crete, but had ſtudied at Venice, and afterwards viſited ſeveral of the European nations. With the Greek, Latin, Italian, Arabic, and Turkiſh languages he was familiarly acquainted; nor was he leſs zealous to promote the general improvement of mankind, than ſucceſsful in the cultivation of his own talents. Ever active in the propagation of learning, he attempted, by the eſtabliſhment of a preſs, to introduce the art of printing among the Turks; but the bigotry, or the folly, of theſe barba-

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rians, rendered his well-meant labours ineffectual. Such was the man, who, after a ſteady attention to the duties of his ſtation, under various and ſevere perſecutions, fell a ſacrifice at length to the vindictive ſpirit of Mahometan ſuperſtition, being ſtrangled by the command of the Ottoman Emperor, in the year 1638.

The MS. is generally, and according to Dr. W. juſtly, ſuppoſed to have been written in Egypt, and brought to Conſtantinople from Alexandria; though Wetſtein and others have controverted this opinion, and imagined it to have been found in the monaſteries of Mount Athos. By an ancient Latin inſcription in the firſt page, it appears to have been given to the Patriarchs of Alexandria A. D. 1098, from which period it remained in their poſſeſſion, till Cyrillus removed it to Conſtantinople, and thence ſent it to England (anno 1628). Upon its arrival in this country, it was repoſited in the royal library, where it was conſulted by ſeveral ſcholars, of whom Dr. W. gives a chronological liſt, from Young to Wetſtein, interſperſing alſo ſuch critical remarks on their works as tend to evince the deficiency and inaccuracy of their collations. At length, in the year 1753, this celebrated MS. with the whole library of the Kings of England, was removed to the Britiſh Muſeum, where it is ſtill preſerved, and is, at the ſame time, more open to the inſpection of learned curioſity.

Having thus traced the paſſage of the MS. from Alexandria to the Muſeum, the learned Editor employs a diſtinct ſection in deſcribing its preſent ſtate and appearance, and then proceeds to the defence of its antiquity. The account given by Cyrillus Lucaris is written in the MS. with his own hand, as follows: "Liber iſte ſcripturæ ſacræ N. et V. Teſtamenti, prout ex traditione habemus, eſt ſcriptus manu Theclæ, nobilis fœminæ Ægyptiæ, ante mille et trecentos annos circiter, paulo poſt concilium Nicænum. Nomen Theclæ in fine libri erat exaratum, ſed extincto Chriſtianiſmo in Ægypto a Mahometanis, et libri una Chriſtianorum in ſimilem ſunt reducti conditionem. Extinctum igitur eſt Theclæ nomen, et laceratum, ſed memoria et traditio recens obſervat.

Cyrillus Patriarcha Conſtanti:"

From this account, if it be admitted as true, it follows that the MS. muſt have been written before the end of the 4th century, a point which Dr. W. labours to eſtabliſh by a refutation of the ſeveral arguments uſed on the other ſide of the queſtion. Wetſtein is our Editor's principal antagoniſt. His learning was ſufficient to render him formidable, and his reputation, equal at leaſt to his learning, might have checked the ardour of a combatant leſs intrepid than Dr. Woide. If, under theſe circumſtances, victory has declared for Dr. W. he is particularly entitled

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titled to our thanks. For, as error is never ſo dangerous as when it has the ſanction of great authorities, he is the beſt as well as the boldeſt champion in the cauſe of truth, who is neither awed by the moſt gigantic talents, nor dazzled by the ſplendor of names, however illuſtrious. It is ſcarcely neceſſary to remind the theological reader, of the arguments uſed by Wetſtein, and replied to by Dr. Woide. The former contends, that the MS. cannot be older than the 5th century,—1ſt, Becauſe it has the Prologus of Athanaſius prefixed to the Pſalms. 2dly, Becauſe the title of Archbiſhop is there given to Athanaſius. 3dly, Becauſe it contains the Index Pſalmorum, λυχνικων και νυκληριων. And laſtly, On account of the word Θεοτοκος, which is found in the title to the Song of the Virgin.

To the firſt of theſe objections Dr. W. anſwers, that if the Prefaces of Wickliff, Zwinglius, Calvin, Luther, and others, were added to the ſacred books during their life-time, why ſhould we wonder that the ſame honour was paid to Athanaſius, particularly when we reflect on the very great reſpect that was ſhewn to him, even by thoſe who oppoſed his tenets. Admitting, however, that this Prologus was not affixed till after the death of Athanaſius, *i. e.* after the year 373, yet will it by no means follow that the MS. was not written in the 4th century. To the ſecond objection, drawn from the word *Archiepiſcopus*, Dr. W. replies, that this title occurs in Gregory Nazianzen's oration in honour of Athanaſius, inſcribed εις Αθανασιον, Αρχιεπισκοπον Αλεξανδρειας, and that it is uſed alſo by Athanaſius himſelf, and by Epiphanius. In anſwer to the third objection, the learned Editor ſays, that the canons in queſtion were in uſe even before the 4th century. 'Chriſtiani totos dies nocteſque vigiliis, jejuniis, precibus, et cantibus ſacris vacabant, imo canones habebant diurnos nocturnoſque.' Both theſe points he proves fully from Lucian, from Philo, from Euſebius, from Athanaſius, and from Sozomen, Gregory Nazianzen, and Chryſoſtom. Wetſtein's fourth objection is as follows: "Porro appellatio της θεοτοκυ quæ in noſtro codice (in titulo Cantici Mariæ Pſalmis adjecti) invenitur, ſeculo demum quinto, occaſione Neſtorii atque Cyrilli, fuit uſitata." To this Dr. Woide anſwers, that the term was in uſe in the 4th, and even as early as the 3d century. This he proves from the Eccleſiaſtical Hiſtory of Socrates, from a variety of paſſages in the Fathers, adduced by Grabe in his Prolegomena to the Old Teſtament, and by Suicerus in his Theſaurus; and laſtly, from the following paſſage in the Diſcourſe of Athanaſius on the Nativity: εγω δε λεγω και χριστοτοκον, και κυριοτοκον, και σωτηριοτοκον, και Θεοτοκον.

After thus anſwering the objections which have been brought againſt the teſtimony of Cyrillus, Dr. Woide proceeds to

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bring poſitive proof of the antiquity of the Alexandrian MS. With this view, he compares the ſhape of the letters, &c. with thoſe of the MS. of Dioſcorides, in the Imperial library at Vienna, written in the beginning of the 6th century, and with thoſe of other ancient MSS. The principle on which this compariſon is conducted, and which we think perfectly juſt, is this: 'Illud autem admonere ſatis eſt, omnia quæ ars conſummavit a naturâ initia duxiſſe: nec ullam eſſe artem qualis inventa eſt, nec intra initium ſtetiſſe. Ideoque illud exiſtimandum eſt vetuſtius, quod eſt difficilius et minus ornatum. Artibus enim creſcentibus, illud quod difficilius olim efficiebatur et facilius et elegantius perficitur.'

In addition to the proof ariſing from the form of the letters, &c. Dr. W. produces the following: The MS. contains the whole of the firſt, and a part of the ſecond Epiſtle of Clemens Romanus to the Corinthians. Theſe epiſtles were originally reckoned among the canonical books, and, as ſuch, were publickly read in the church. They were, however, excluded from the canon, at the council of Laodicea, which was held in the year 365, or 367; for they are not mentioned in the catalogue of the books of the Old and New Teſtament, ſtill extant among the canons of that council. Hence then it follows, that the MS. is prior to the year 367. An argument of the ſame kind and force is drawn from the eighteen Pſalms of Solomon, which are to be found in our MS. and which were expreſsly excluded from the canonical ſcriptures by the 59th canon of the council of Laodicea. Dr. Woide argues ſtill farther in ſupport of the antiquity of the MS. from its having no chapters or ſections in the Acts of the Apoſtles, in the Catholic Epiſtles, or thoſe of St. Paul. The Epiſtles of St. Paul were divided into chapters in the year 396, as were the Acts of the Apoſtles and Catholic Epiſtles in the year 458, by Euthalius. The omiſſion of the Triſagium (αγιος ο θεος, αγιος ισχυρος, αγιος αθανατος, ελεησον ημας) in the Hymnus matutinus, ſupplies the Editor with another proof, of which he has well availed himſelf: for he ſhews clearly that the Triſagium formed a Part of the Hymn, in the time of Proclus, who was Patriarch of Conſtantinople from the year 434 to the year 446. As we have not leiſure to purſue the detail of Dr. Woide's reaſoning on this ſubject, we think it ſufficient to mention the following, among other arguments to the ſame purpoſe: The MS. has no ſpirits or accents; it makes no ſeparation between the words; it contains Greek words drawn from the moſt remote antiquity; it places the initial or capital letters without the line; it has the titles and ſubſcriptions of the Epiſtles and Goſpels in the ſhorteſt and moſt ſimple form; and it expreſſes numbers by words, and not by letters of the alphabet. Dr. W. ſums up

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his argument thus: 'Si itaque lectores et formas literarum codicis noſtri; Clementis Romani Epiſtolas, et Pſalmos Salomonis, Euthalii ſectiones, et περισαγιον, quæ deſunt; ſi cætera argumenta, ſummam ejus antiquitatem confirmantia, conſideratiſſime perpenderint; omnia conſpirare videbunt, ut codicem Alexandrinum intra medium et finem ſæculi quarti ſcriptum eſſe ipſis perſuadeant.'

In the next ſection, intitled, "*De præſtantia codicis*," the learned Editor expoſes the diſingenuous conduct of Wetſtein, in miſrepreſenting the opinions of Young, Mills, Walton, Grabe, Bentley, and Whiſton, reſpecting the Alexandrian MS. He reminds us, that Wetſtein himſelf had ſpoken of it, in the higheſt terms of panegyric, in his Prolegomena to the N. T. publiſhed in 4to, anno 1729; though afterwards, on printing his edition of the N. T. he thought proper to retract this opinion, and to advance many objections tending to diminiſh the value of the MS. His firſt objection is drawn from the numerous errors to be found in it, of which he produces fifteen inſtances. But Dr. W. obſerves, that all of them are taken from the Old Teſtament, and can therefore prove nothing deciſively with reſpect to the New. What is ſtill more unfortunate, two or three of Wetſtein's inſtances are ſhewn to be in reality no errors at all. Dr. Woide adds, that another example afterwards produced by the Dutch Profeſſor is as little to the purpoſe: "Exemplo ſit error," ſays Wetſtein, "in numeris pſalmorum commiſſus, cum enim ad pſalmum lxxvi retuliſſet (librarius) numerum qui ad lxxviii pertinebat, et errorem per ſequentes pſalmos, uſque ad xciii continuaſſet, tum demum, errore deprehenſo, cum nollet numeros ſcriptos delere, vel corrigere, pſalmis duobus eundem numerum adſcripſit, ut in ordinem aliquo modo rediret." It ſeems clear, that Wetſtein had never read this part of the MS. of which he ſpeaks thus confidently. Dr. Woide declares his aſſertion to be abſolutely falſe, for from the 10th verſe of Pſalm xlix, to the 12th verſe of Pſalm lxxix, there is an hiatus in the MS. and the numbers of the ſucceeding Pſalms, from the lxxxth to the xcivth, agree exactly with the common printed editions. *The 6th ſection, de latinizatione codicis*, contains an exact collation of our MS. with the beſt Italian copies. The part collated is the 5th chapter of the Acts, where the Italic copies are ſhewn to differ frequently and greatly from each other, as well as from the Alexandrian MS. a fact which, now it is clearly aſcertained, ſerves to weaken the force of Wetſtein's grand objection, and to convict him of exaggeration and miſrepreſentation.

Dr. Woide now concludes a Preface of thirty-two pages, with a minute account of the circumſtances which attended the origin and progreſs of this edition. The Reader will judge, in ſome

meaſure, of what he owes to him, when he conſiders the perſevering induſtry that it muſt have required to tranſcribe the MS. for the preſs, to preſerve the exact proportions of the letters in the tranſcript, to compare it twice with the original, to ſuperintend the founding of the types, and after all to correct the printed text, noting the variations and omiſſions of all the preceding collators. Such diligence ſucceſsfully employed in ſuch a cauſe might have juſtified, in ſome degree, the language of triumph in the Editor. Dr. W. has, however, preferred that of modeſty. He excuſes himſelf from treating of all the various readings which have been drawn from the Alexandrian MS. But though he refers us in general to the authors, who have anticipated him in this part of his work, he delivers his opinion at length on the celebrated paſſage in Timothy. He is indeed an able defender of the orthodox reading Θεος.

For the ſake of thoſe who may not have an opportunity of conſulting either the original or the printed edition, we ſhall tranſcribe his deſcription of the preſent appearance of the paſſage. 'Dum hæc nunc ſcribo, et ad hunc locum digitis frequenter, et imprudentius tactum reſpicio, præter lineam breviationis recentem vocis $\overline{\Theta\Sigma}$, præter punctum in medio Circelli literæ Θλα, et præter reliquias ipſius Circelli, vix quicquam ego poſſum diſtinguere. Quinimo punctum in medio O vel Θ, nunc non recens, ſed potius pallidum apparet, et ſcalpro tactum eſſe videtur, Circellique magna pars fere evanuit. Præterea etiam in linea ſequenti, vocis ΕΔΙΚΑΙΩΘΗ literæ ΙΩΘ, et in linea proxime ſequenti, vocis ΕΚΕΡΥΧΘΗ priores literæ ΕΚΕ difficillime, nec ſine microſcopiis leguntur, nec lineolæ diametrales utriuſque Θ poſſunt conſpici.'

He proceeds thus: 'Si autem quæramus, quid ſcriptum fuerit, antequam locus iſte adeo deformaretur; illud niſi ex teſtimonio aliorum, qui codicem MS. olim examinaverunt non poteſt decidi. Patricius Junius hujus mutationis non fecit mentionem in ſua collatione, licet editio Leidenſis 1633, in 8vo, cum quâ contulerat codicem, Θεος legerit. Walton et Fellius meminerunt mutationis circa vocem Θεος factæ in codice Claromontano, ſed emendationem ſimilem in Codice Alexandrino factam eſſe, quod quivis expectaſſet, non indicaverunt. Pearſonius in Symbolum Apoſtolic. p. 128, omnes Codices MSS. legere Θεος affirmat. Primi deinde Grabius et Millius de hâc correctione conqueſti ſunt. Prior, ut inferius annotabitur, ait: "Aliquis lineam in medio Θ craſſavit, virgulamque item ſupra deductam impinguavit, ne legeretur alias ος." Poſterior ad hunc locum ſic diſſerit: "In exemplari Alex. linea iſta tranſverſa adeo exilis ac plane evanida eſt, ut primo intuitu haud dubitaverim ipſe, ſcriptum $\overline{O\Sigma}$, quod proinde in variantes lectiones conjeceram (maxime quod audaculi neſcio cujus, atque ortho-

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doxi, ſi placet, manum offenderam, qui quod lineam iſtam tenuem haud obſervaſſet pinguiori alia in medio literæ ductâ, virgulâque ſupernâ atramento aliquantulum incraſſata, curavit, ut emendate legeretur in poſterum $\overline{\Theta\Sigma}$.) Verum poſtea perluſtrato attentius loco, lineolæ, quæ primam aciem fugerat, ductus quoſdam ac veſtigia ſatis certa deprehendi, præſertim ad partem ſiniſtram, quæ peripheriam literæ pertingit, luculentiora multo habiturus, niſi obſtaret litura, quam diximus, hodierna, lineolæ iſti ſuperinducta."

Dr. Woide aſſerts, that, twenty years ſince, he agreed with Mills in ſuppoſing the traces of an original tranſverſe line to be viſible, though as the Theta is almoſt wholly effaced, he cannot now affirm the ſame from the preſent ſtate of the manuſcript. He mentions Wooton, Croyk, and Berriman, as witneſſes in favour of Mills's opinion, and then proceeds to combat the arguments of Wetſtein. 'Non reformido,' ſays he, 'etiam *Wetſtenium ipſum* ut teſtem hâc in re adducere. Quod hoc audacius dico, quia hæc aliquando ipſe confeſſus eſt, et præterea in Prolegomenis pro ſe eſſe putat, quod omnino contra ipſum facit.' This aſſertion is, we think, proved very ſatisfactorily, and we lament that it is not in our power to ſubmit this part of the Preface to the inſpection of our Readers, the want of types rendering it impoſſible to exhibit a *fac ſimile* of the letters in queſtion. Thoſe who can conſult the book itſelf, will, if we miſtake not, diſcover very probable reaſons, at leaſt, for adhering to the orthodox reading. For our own part, we are convinced that $\overline{\Theta\Sigma}$, as it appears clearly to have been read by Walton and Fell, was coeval with the MS. itſelf, though the zeal of ſome perſon, unfortunately not aware of the conſequences, may have ſince rendered the authority of the manuſcript ſuſpected, by endeavouring to preſerve its integrity. Without intereſting ourſelves in the fate of the Trinitarian cauſe, or in the enquiry how far it may or may not be ſupported by this paſſage of Timothy, we rejoice in the ſucceſs of every attempt to vindicate the authenticity of the ſacred page, to repel the invidious charge of treachery and interpolation, and to fix our faith and hopes in the bleſſed Son of God, on the firm and unſhaken baſis of ſcripture. Even thoſe who differ from us with reſpect to the integrity of this verſe, may ſhare the pleaſure we feel in commending the labours of Dr. Woide. Thoſe, at leaſt, who believe the antiquity and general integrity of the Alexandrian MS. will be happy to ſee the completion of a work, which will preſerve the preſent of the Conſtantinopolitan Patriarch, not only to the Britiſh nation, but to the learned and pious Chriſtian of every age and country. Many of the moſt precious remains of Grecian and Roman wiſdom periſhed irrecoverably, together with the wreck of their empire, during the rude incurſions of

the northern barbarians. The firſt Library of Alexandria, enriched by the judicious munificence of the Ptolemies, with the labours of ages, was deſtroyed by a ſudden and accidental conflagration—the invaluable treaſures of the ſecond were offered a melancholy ſacrifice to the ſavage bigotry of the Eaſt: but by the well-directed induſtry of Dr. Woide, this ſacred monument of Chriſtian faith is now effectually placed out of the reach of ſuch calamities; and, ſhould ſome fatal accident hereafter await the venerable original, it ſtill ſhall live in this its faithful image, and bid defiance alike to the devaſtations of fire, the incurſions of future Goths and Vandals, and even the ravages of time itſelf.

Art. II.

Hiſtoire et Memoires de l' Academie des Sciences. i. e. Hiſtory and Memoirs of the Royal Academy of Sciences at Paris, for the Year 1783. *Concluded.* See Review for March laſt, p. 247.

General Physics.

Memoir I. *CONCERNING a new Electrical Machine, which may be conſidered as a* real Electrical Fire-Pump; *as it is conſtructed in ſuch a Manner that its Effect conſiſts entirely in drawing the electrical Fluid from Bodies, and thus electrifying them negatively, or by* Rarefaction. By M. le Roy. This academician's theory of the two electricities, *poſitive* and *negative*, or (as he calls them) electricity by *condenſation* and *rarefaction*, was long ſince known to all who are converſant in this branch of natural philoſophy. He has ſhewn, at different times, that the ſparks, proceeding from a body electrified *negatively*, are as vigorous, and reach to as great a diſtance, as thoſe, that iſſue from a body electrified *poſitively*. It was to aſcertain the truth of this aſſertion, as well as to render the effects of negative electricity ſtill more conſiderable, and ſuſceptible of an application to medical and other uſeful purpoſes, that he conſtructed a machine adapted, excluſively, to this kind of electricity. One, among others, of the great advantages of this machine is, that its conſtruction prevents any loſs of the electrical fluid in its paſſage from the body, rubbed by the cuſhion, to the conductor. It would be very difficult to render this conſtruction intelligible to our readers, without the aſſiſtance of the plates that accompany it, and a detail of its conſtituent parts.

Mem. II. *Experiments, adapted to ſhew the Effects of Light on certain Plants.* By the Abbé Tessier. The propenſity of plants to incline toward light when they are removed to a certain diſtance from it, and to ſhoot up with a palpable diminution of their volume and verdure, when they are ſurrounded with obſcurity, is well known. Of theſe phenomena the cauſes are, as yet, unknown. The experiments and inquiries of Meſſrs.

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Du Hamel, *Bonnet*, and others, have only tended to aſcertain the facts. The Abbé Teſſier has repeated and alſo diverſified theſe experiments; he has, moreover, made ſeveral new ones, to calculate the degree, in different circumſtances, of the inclination of plants toward light, and to ſhew how far light, variouſly modified, has an influence on the growth and nutrition of certain vegetables. In the *firſt* of the two articles, which compoſe this Memoir, he has developed, more fully than has been hitherto done, the inclination of plants toward the light, which ſeems eſſential to their nutrition, and has ſhewn that this inclination is much ſtronger toward a direct, than toward a reflected light. And he has ſhewn in the *ſecond*, how the colour of plants is affected by light in theſe different modifications.

Chemistry.

Mem. I. *Concerning the Inflammation of dephlogiſticated Air, and inflammable Gas, in cloſed Veſſels.* By M. Monge. It is well known, that when a mixture of dephlogiſticated air and inflammable gas is inflamed according to M. de Volta's method, the two fluids are decompoſed, and deprive each other reciprocally of a great part of the heat which was previouſly an ingredient in their compoſition. This heat or fire, left to itſelf, paſſes from its ſtate of compreſſion to a ſtate of expanſion, and paſſing through the pores of the ſides of the veſſel, in which the experiment has been made, if the ſides are not burſt by its action, warms the adjacent bodies. There is then a vacuum in the receiver, which only retains the other ſubſtances that belonged to the compoſition of the elaſtic fluids, and which are deprived of the ſpring and lightneſs that they derived from the matter of heat and light, with which they were united. Notwithſtanding the numerous experiments on inflammation, that have been repeated in the Eudiometer of de Volta, the nature of this *reſiduum* has been hitherto totally unknown. In this Memoir, *M. Monge* addreſſes to the Academy an account of the experiments he made on large quantities of elaſtic fluids, in dry, cloſed veſſels, in order to aſcertain the nature of this *reſiduum*. They were made at Mezieres, in June and July 1783. The ſame experiments had been made in England, ſeveral months before, by Mr. Cavendiſh, and nearly about the ſame time at Paris, by Meſſrs. Lavoiſier and De la Place.

II. *Concerning the Difference between Radical Vinegar and the Acetous Acid.* By M. Berthollet. Radical vinegar has a more powerful action than the moſt concentrated diſtilled vinegar, as has been obſerved by ſeveral eminent chemiſts, who attribute this property to a ſuperior degree of purity and concentration. A ſeries of experiments, here related, ſeems to have fully perſuaded this academician, that there are *eſſential* diff

ences, which distinguish the radical from the acetous acid, such as the superior affinity of the former to alkalies, its forming with them a more perfect combination, and its resisting more powerfully the action of heat. M. BERTHOLLET shews moreover how the acetous acid may acquire these properties, when it is converted into radical vinegar.

III. *Concerning the Preparation of Caustic Alkali, its Crystallization, and its Action on Spirit of Wine.* By the same. The experiments related in this Memoir, were designed to obtain a caustic alkali, disengaged from the foreign mixtures of effervescent alkali, calcareous earth, iron, &c. which it generally contains.

IV. NEW *Reflections on the Augmentation of Weight, which* Sulphur *and* Phosphorus *acquire in Combustion, and the Cause to which this Augmentation is owing.* By M. LAVOISIER. This ingenious academician attributes the augmentation of weight, which the phosphorus acquires when it is burned in vital (*i. e.* dephlogisticated) air, to the absorption and fixation of this air; and this opinion, which he founded upon experiments, was published in different memoirs several years ago. M. Bergman, in a new edition of his *Dissertation on elective Attractions*, mentions the experiments of the academician, but combats the conclusions he deduces from them. He acknowledges, that *phosphorus*, as also *sulphur*, and several other substances acquire an augmentation of weight in combustion; but he observes, at the same time, that the specific heat of the acids, that are formed, is greater than that which the phosphorus possessed; and it is to this augmentation of specific heat that he attributes the augmentation of weight observable in the experiments of M. LAVOISIER. He, moreover, ascribes the diminution of the vital air, in which the combustion is effectuated, to the combination of the vital air with the phlogiston in the production of heat; and in this he adopts the opinion of SCHEELE.

To the opinions of these two respectable adversaries, M. LAVOISIER opposes several new experiments and ingenious reasonings, in the Memoir now before us. From these it appears, that the quantity of heat disengaged from 92 grains of burning phosphorus, however considerable it may appear, has no sensible weight, none that can be ascertained even with the assistance of the most exact instruments; and, consequently, that the principle of heat is not composed, as these two celebrated chemists affirm, of vital air and phlogiston, since a body which has weight cannot enter the composition of a body that has little or none; it appears, also, from the experiments and reasonings of this academician, that the very great augmentation of weight, which the phosphorus assumes in combustion (and which is nearly in the proportion of 150 to 100) cannot be explained by

the

the fixation of the heat, without building upon ſuppoſitions that are evidently falſe, and are, moreover, contradicted by palpable facts. M. LAVOISIER therefore ſtands firm in the concluſions he formerly drew from the experiments above-mentioned, and ſtill maintains, that phoſphorus, as alſo ſulphur, and ſeveral other ſubſtances, abſorb, in combuſtion, vital air, or rather decompoſe it, that they ſeize upon its baſis, and that the matter of heat, which is extremely abundant in vital air, becomes free, by the new combination which its baſis has undergone, and communicates itſelf to all the ſurrounding bodies. He likewiſe thinks that theſe explications, ſo remarkable for their ſimplicity, would have been long ſince adopted by chemiſts, had they not been prepoſſeſſed with a notion of the exiſtence of a *phlogiſtic* principle, of which, *ſays he*, no clear idea has been hitherto given, which every one defines in his own way, and which the ſame chemiſt often defines differently, according to the nature of the facts he is to explain and account for. This is a ſharp attack upon *phlogiſton*; but it receives a deadly blow, or, at leaſt, ſuch a wound, as it will be difficult to heal, in the following Memoir.

V. *Reflexions on Phlogiſton, deſigned as an Illuſtration of the Theory of Combuſtion and Calcination, publiſhed in* 1777. By the ſame. In this extenſive Memoir, which occupies no leſs than 34 quarto pages, the ingenious academician illuſtrates and confirms his theory by new experiments and conſiderations which, at the ſame time, tend to ſhew the fallacy of ſome prevailing opinions with reſpect to the nature of the inflammable principle, and the phenomenon of combuſtion. It is more eſpecially his deſign, here, to ſhew that the *phlogiſton* of STAHL is an imaginary entity, of which he has gratuitouſly ſuppoſed the exiſtence in metals, ſulphur, phoſphorus, and all combuſtible bodies, and that the phenomena of combuſtion and calcination may be accounted for, and explained, much more eaſily and ſimply, without the ſuppoſed phlogiſton, than with it. For this purpoſe he carries us back to the times anterior to STAHL, when the principal phenomena of combuſtion were unknown, and takes particular notice of the important diſcoveries of that eminent chemiſt, which he appreciates with accuracy and applauſe; but he expoſes the defects, and the variations, of his hypotheſis, relative to the inflammable principle of phlogiſton, and endeavours to evince its total inſufficiency, even in the advantageous form under which *Macquer* exhibits it, to explain the phenomena of combuſtion and calcination, with ſome of which it is totally incompatible. He afterward conſiders the attempts made by the acute *Baumé*, to improve *Stahl*'s doctrine, and more particularly to account for the augmentation of weight in calcined metals, when they are deprived of their phlogiſton, by

ſuppoſing

supposing the place of the phlogiston occupied by pure fire. And here he shews that *M. Baumé* attributes to the element of fire, a degree of weight, which is very considerable, and which is positively contradicted by palpable facts and experience. He shews, moreover, the insuperable objections to *M. Baumé*'s hypothesis, furnished by the experiments, which, of late years, have been made on *heat*, in England, France, and Sweden. These objections, which have also disconcerted the hypothesis of *Stahl*, were felt by *Macquer*: he did not, however, despair of reconciling the recent experiments, whence they were deduced, with the doctrine of phlogiston. For this purpose, he imagined a new theory, which is presented in a very ingenious and plausible manner, in the second edition of his Chemical Dictionary, under the articles *phlogiston* and *calcination*. But while he seemed to defend the doctrine of *Stahl*, and yet continued to employ the term *phlogiston*, he exhibited a theory, which is neither that of *Stahl*, nor of any other chemist, but is peculiar to himself. Instead of the phlogiston, or inflammable principle of *Stahl*, which is supposed to be a compound of the element of fire and an earthy element, he substituted the *peculiar substance of light*, fixed, mediately or immediately, in metals, sulphur, coal, phosphorus, and other combustible bodies or compounds, of which it is one of the principles, and deprived, while in this state of fixation, of its mobility, and of the other properties, which distinguish it, when it is disengaged.

M. Lavoisier enters into a long, laborious, and acute review of this theory: he acknowledges that it furnishes answers to a great number of objections to the doctrine of phlogiston, that could not be solved on the hypothesis of *Stahl* in its primitive form, together with explications of many phenomena, of which, on that hypothesis, no satisfactory account could be given. Of these advantages of *Macquer*'s new theory, he gives a circumstantial, candid, and elegant enumeration: but he shews, nevertheless, that, in a multitude of cases, it is absolutely deficient, and that the new forms and properties of the phlogiston, which it exhibits, are proved chimerical, by evident facts and experiments. His proofs are drawn from a great number of experiments made by himself, and also from those of Messrs. *Crawfurd*, *Wilke*, and *De la Place*; and they will, we believe, be deemed by many, who peruse this Memoir with attention, a full refutation of the system of *Macquer* in particular, and of the doctrine of phlogiston in general. It is certain, that phlogiston, as employed in the writings of the chemists, is a vague, precarious, ill-defined principle, a perfect Proteus, which changes its form every moment, and, in a great number of chemical explications, is in contradiction with itself. It is represented as the principle of colours, and yet it is a known fact, that the

more metallic calces are deprived of phlogiſton, the more are their colours heightened and invigorated. Sometimes it is repreſented as a heavy ſubſtance; at others, as deſtitute of weight or gravity. At one time, it is a free fire, *paſſes* through the pores of veſſels, explains the phenomena of cauſticity and tranſparence; at another, it is a fire combined with an earthy element, which *cannot* paſs through the pores of veſſels, and by which the *non*-cauſticity, and opacity, of bodies, are to be accounted for, and explained.

The Academician, after having attacked the principle of phlogiſton, eſtabliſhes, as a preparation for his reflections on combuſtion and calcination, the principle, of what he calls, an *igneous fluid*, the ſubſtance or matter of heat and fire. He acknowledges that this principle, is, in a certain degree, alſo hypothetical; but by acute, clear, and judicious obſervations on the phenomena and effects of heat, he proves, that it is neceſſary to ſuppoſe the exiſtence of ſuch a particular fluid. The theory which he builds on this principle, is clear, conſiſtent, and conſonant to obſervation and experience; but, for a farther account of it, we muſt refer our readers to the Memoir, which is, in every point of view, a maſterly production.

VI. *Concerning the Action of Fire, animated by vital* (or dephlogiſticated) *Air, on the moſt refractory Mineral Subſtances.* By the ſame. Our readers have already ſeen ſome of the remarkable effects that have been produced by this Academician's new method of fuſing bodies, long deemed infuſible and refractory. Theſe have been mentioned in our Sixty-fifth volume *, as alſo the agent and inſtrument employed in theſe operations, namely, dephlogiſticated air, and an hydraulic bellows. In the preſent Memoir, M. LAVOISIER has communicated to the Academy a ſeries of his experiments, made, with this *agent*, on the moſt refractory mineral ſubſtances. His manner of proceeding, in the greateſt part of them, was as follows: he made a ſmall cavity in a large piece of coal, which he lighted with the flame of a wax-candle, directed by a tube; he placed in the hollow of the coal, thus lighted, the ſubſtance on which the operation was to be performed, and thus preſented it to the current of *vital* air.

Theſe experiments were made on *earths* and *ſtones*—on *ſaline ſubſtances*—on *ſulphur* and *bitumina*—and on *metallic ſubſtances*. Each of theſe general diviſions are ſubdivided into particular claſſes, and the various effects, produced by our author's *new agent* on the ſubſtances that belong to each *claſs*, are here deſcribed in a very perſpicuous and intereſting manner. We can only give the general reſults of theſe experiments. The following are thoſe relative to *ſimple earths*, and their combinations:

* P. 499, 500.

I. Among

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I. Among the simple earths, three are absolutely infusible: the calcareous, the magnesian, and heavy earths.—II. Rock-crystal is susceptible of only a very inconsiderable mollification, which is almost imperceptible, and may be imputed to the small portion of clay combined with it.—III. The quartz, and all quartzous and siliceous stones, differ from rock-crystal, as they are all susceptible of being very sensibly mollified by the action of an intensely ardent fire.—IV. Argillaceous earth, even in its greatest state of purity, is, alone and without addition, susceptible of fusion.—V. The three calcareous earths (the ordinary, the magnesian, and the heavy) in whatever proportions they are mixed together, do not communicate their fusibility to each other, but form, each, a kind of peculiar quick-lime, which falls into efflorescence in the air, and is extinguished, with heat, by the addition of water.—VI. The mixtures of the two other earths, either with each other, or with one of the three calcareous earths, form compounds, which are vitrifiable, and produce glass, more or less transparent—and a very small quantity of calcareous earth is sufficient to communicate to quartzous earth, or earth of alum, a very great degree of fusibility.

From M. LAVOISIER's experiments on *saline substances*, it appeared, First, that phosphoric tartar is the most fixed of all salts, and is therefore proper to be employed as a dissolvent in experiments, made at the flame of an ordinary tube, or at the fire of a coal, animated by vital air.—Secondly, that marine salt is entirely volatilized, without decomposition, at a certain degree of intense heat. The case is the same with fixed vegetable alkali, fixed mineral alkali, and borax, which are dissipated in a few moments, with great facility.—Thirdly, that all salts are decomposed by being in contact with coal,—that their acid is converted into sulphur,—and that the basis remains visible, and retains all its properties.

The exposure of *sulphur* and *bitumina* to the action of fire animated by vital air, exhibits no other phenomenon, than a quick and rapid combustion.

The experiments, made on *metallic substances*, furnished the academician with the following results: I. All metallic substances, except platina, become volatile at the degree of fire produced by the action of vital air; but the fixity of gold and silver is incomparably greater than that of other metals:—II. All metallic substances may be divided into two classes; of which one contains those that are incombustible, such as platina, gold, silver, and mercury; the other, those which burn with a visible flame.—III. The combustion of iron is peculiarly remarkable, and is accompanied with a rapid ebullition, which emits sparks to a considerable distance, resembling exactly the sparks of a fire-work.—IV. A current of vital (or dephlogisticated)

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cated) air, is a very effectual and commodious agent in the operations of refining and assaying, and will considerably accelerate the cupellation of gold and silver, as the imperfect metals are speedily dissipated by the fire it produces, while the perfect ones resist it much more powerfully. This method, however, though very expeditious, cannot furnish results which are strictly accurate, because a small portion of the gold and silver is dissipated in the operation.

Two objections may be made against experiments of the kind which we are now considering. The first is, that as the bodies, on which these experiments are made, are in contact with burning coal, the metals are revivified, and the greater part of the neutral salts or mineral substances, in the composition of which there is an acid, is decomposed. The second is, that we are not sure, that the coal does not furnish the bodies, which undergo this operation, with alkali and earth,—a circumstance which, if it takes place, may contribute to their fusibility. For M. Lavoisier's solution of these objections we refer our readers to the volume.

VII. *Concerning Vitriolic Ammoniacal Salt*, or *Secret Sal Ammoniac of Glauber*. By M. CORNETTE.

VIII. *Concerning Nitrous Sal Ammoniac*. By the same.

ANATOMY.

Mem. I. *Concerning some Particularities in the Structure of the* Medulla *Spinalis*. By M. SABATIER.

II. *Continuation of the Researches of* M. VICQ D'AZYR, *concerning the Structure of the Brain*. This interesting Memoir contains a comparative view of the structure of the brain, in men and other animals. The ingenious Academician is too judicious and modest to aspire to the knowledge of the *mechanism* of the intellectual functions in man, for the wisest philosopher must acknowledge his ignorance in this matter. The Author, therefore, only proposes to investigate the arrangement, which is peculiar to the human brain, and which distinguishes it from that of the animal species, wherein *sensibility* is, generally speaking, less vigorous and less extensive. He points out these diversities by an accurate inspection of the brain in quadrupeds, birds, fishes, reptiles, and insects; and his observations are illustrated by a great number of plates, elegantly engraved. Though it be evidently beyond the reach of human investigation, in the present state of our intellectual faculties, to point out the *nexus*, or efficient principles, that render a certain structure favourable to a more perfect exertion of sensibility and intelligence, yet, from our Author's anatomy of the human brain, we see in it something peculiar, and analogous to man's superior rank in the sphere of intelligence, when compared with the brute creation.

ASTRO-

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ASTRONOMY *and* GEOGRAPHY.

Mem. I. *Concerning the Obliquity of the Ecliptic, and its Diminution.* By M. LE GENTIL. This is the third time that the subject here announced has been treated by this laborious Academician. He here gives a farther account of his observations, compared with those of the eminent men who have preceded him in the same line.—This Memoir is followed by two observations of the *solsticial heights of the sun* in June 1782 and 1783, which he made at the Royal Observatory.

II. *On the Figure of the Earth.* By M. DE LA PLACE. The figure of our globe, that of its *strata*, and the law according to which their density varies from the center to the surface, have not been hitherto accurately ascertained. Nature seems to have placed unsurmountable obstacles in the way of inquirers into this difficult subject. What then is to be done? All we can do, says this Academician, is, to deduce from the phenomena, which depend on the constitution of the earth, and which are observable at its surface, the limits between which the true elements of the physical theory of our planet are comprehended, if we cannot arrive at the direct and accurate knowledge of these elements.

These inquiries are not only interesting in themselves, but useful in astronomy. The Author exhibits, in this Memoir, all that is known, with respect to the constitution of our globe, from observations, and from theory; and endeavours to determine, with all possible precision, the figure which it must be *supposed* to have, by calculating the principal phenomena depending upon its constitution, such as the variation of gravity from the Equator to the Poles, the parallaxes, eclipses, the precession of the equinoxes, and the nutation of the earth's axis.

III. *Concerning the Use of Marine Clocks relative to Navigation, and more especially to Geography.* In this Memoir, the Marquis DE CHABERT determines the difference of longitude between some points in the Leeward Islands,—in the Coasts of North America,—at Fort Royal in Martinico, and at Cape François in St. Domingo, by Observations made during the campaign of D'Estaing, in the years 1778 and 1779, and that of Count de *Grasse*, in 1781 and 1782.

IV. *On an Eclipse of the Moon*, March 18th, 1783, *and also on the Dimensions of the Moon's Shadow.*—V. *Concerning the Change of Inclination that must take place in the Orbits of the Planets.* By M. DE LA LANDE.

VI. *Observations on two total Eclipses of the Moon in* 1783.—VII. *On the Comet of* 1783. By M. MESSIER.

VIII. *New analytical Methods for the Solution of different astronomical Questions:* XVIIIth *Memoir.—In which the analytical* formulæ *that were demonstrated in the preceding Memoirs are applied*

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plied to the Determination of the Parallax of Mars. By M. DIONIS DU SEJOUR.

IX. X. XI. XII. XIII. *On the total Eclipse of the Moon*, the 18th of March, 1783.—*Occultations of some Stars of the Pleiades, observed at Paris*, February 9th 1783, *and compared with the correspondent Occultations, observed at Bude, Drontheim, and Bagdat.*—*On the Comet of* 1783. By M. MECHAIN.

MATHEMATICS *and* MECHANICS.

Mem. I. *Spherical Trigonometry, deduced, in a compendious and complete Manner, from the algebraical Solution of the most simple of its general Problems, by means of the different Transformations, of which, the Proportions of Sines and Co-sines, of Tangents and Cotangents, Secants and Co secants of the same Arch, or the same plane Angle, render that Solution susceptible, and containing some new and useful Formulæ and Observations.* By the Abbé GUA.

II. *Different Measures of spherical Areas and solid Angles, triangular and polygonal, of which a sufficient Number of the Elements is supposed to be known.* By the Same.

III. *New Propositions not less useful than curious, relative to the* Tetraëdron, *or an Essay on Tetraëdrometry.* By the Same.

IV. *Concerning the Approximations of Formulæ, which are Functions of great Numbers.* By M. DE LA PLACE.

V. *Concerning the Calculation of Probabilities.* Part IV. *containing Reflections on the Method of determining the Probability of future, by the Observation of past Events.* By the Marquis DE CONDORCET.

VI. *Theorem on Equations in finite Differences.* By M. CHARLES.

VII. *Remarks on the Manner of integrating, by Approximation, differential Equations, and Equations of partial Differences.* By M. COUSIN.

VIII. *Remarks on the Mathematical Theory of the Motion of Fluids.* By the Same.

IX. *Concerning Births, Marriages, and Deaths at Paris, from the Year* 1771 *to* 1784, *and through the whole Extent of France, during the Years* 1781 *and* 1782. By M. DE LA PLACE. This Memoir contains an ingenious method of calculating the population of a country. There are annexed to it *Two Tables*, furnished by a learned magistrate, who has been much occupied in this subject, with a view to public utility. From the first, which takes in a series of fourteen years, and regards only the city of Paris, it appears that the total list, during that period, of *births, marriages*, and *deaths*, was as follows:

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Births		Marriages	Deaths		Foundlings	
Males	Females		Males	Females	Males	Females
151,859	145,159	75,353	156,204	133,466	48,036	46,941
Yearly *Ann. Com*	Yearly *Ann. Com.*	Yearly *Ann. Com.*	Yearly	Yearly	Yearly	Yearly
10,121	9,677	5,023	10,413	8,890	3,202	3,130

The Second Table, which regards the population of the whole kingdom of France, the island of Corsica included, exhibits, for the years 1781 and 1782, the following results: For 1781, 970,406 *Births* male and female; 236,503 *Marriages*; 881,138 *Deaths*.—For 1782, 975,703 *Births*; 224,890 *Marriages*; 948,502 *Deaths*. The rules which the Academician lays down, to estimate, from such materials as these, the population of a country, are learned and ingenious. There are many contingent circumstances, that render it impossible to come to a rigorous accuracy in calculations of this kind, and these *M. de la Place* points out with his usual penetration. He shews, however, by what method of calculation a probability of a thousand to one may be obtained, that an estimate of the population of the kingdom of France shall not be inaccurate to the amount of half a million.

Mem. X. *Concerning a Method of integrating ordinary differential Equations, when they are of the higher Degrees, and in those Cases, in which their complete Integrals are Algebraical.* By M. Monge

XI. *Concerning the Integration of Equations of finite Differences, which are not linear.* By the Same.

Art. III.

The Norwegian Account of Haco's Expedition against Scotland, A. D. 1263, now first published in the original Islandic from the Flateyan and Frisian Manuscripts, with a literal English Version and Notes. By the Rev. James Johnstone, A. M. Chaplain to his Britannic Majesty's Envoy at the Court of Denmark. 8vo. 3s. Copenhagen printed, 1782, and sold by Cadell, in London. 1786.

THE publication of manuscripts tending to illustrate the obscure parts of history, is a work which Mr. Johnstone has been encouraged to undertake, from the peculiar advantages he enjoyed in having access to a number of inedited fragments of northern historians. It was his intention to have given a succinct detail of the descents made by the northern nations on the British isles; but a vast increase of materials obliged him to defer that work to a future period; in the mean time, he favours the antiquary and the historian with such detached parts as he hath been able to collect.

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The ſituation of the kings of the iſles was peculiarly delicate; for though their territories were extenſive, yet they were by no means a match for the neighbouring ſtates. On this account, allegiance was extorted from them by different ſovereigns. The Hebridian princes conſidered this involuntary homage as implying protection; and when this was not granted to them, they were under the neceſſity of forming ſuch new connexions as they ſuppoſed, or hoped, would be more conducive to their ſafety and protection.

The Norwegians were in poſſeſſion of the Hebrides when the Alexanders of Scotland, after having added Galloway (then a powerful maritime ſtate) to their dominions, attempted to expel the Norwegians from the Hebrides. In order to effect their deſigns, they firſt ſecured the Somerlid family, and gained over the inſular chiefs. Haco, the Norwegian monarch, was no leſs anxious to attach every perſon of conſequence to his party: all his pacific efforts were however ineffectual. Diſappointed in his negotiations, he had recourſe to the ſword; and ſailing from Norway with a very numerous armament, he defeated the Scots in many ſkirmiſhes, and died at Kirkwall in the winter following.

The publication before us contains a minute detail of this expedition, according to the Flateyan and Friſian MSS. the firſt of which belongs to the library of his Daniſh majeſty, and the other to the *Magnæan* collection. Of theſe, Mr. Johnſtone obtained copies. By the help of one he was enabled to ſupply, reciprocally, the imperfections of the other; and to correct many errors of tranſcribers. Theſe MSS. have alſo furniſhed him with ſeveral emendations of a former publication, 'The anecdotes of *Olave* the *Black**', which corrections he has inſerted in the preface to this performance.

As antiquaries may be deſirous of knowing ſomething of theſe MSS. Mr. Johnſtone has given the following deſcription of them:

'The *Friſian* MS. is a vellum Quarto of the largeſt ſize in a beautiful hand, and the character reſembles that which prevailed in the end of the thirteenth century. The book of *Flatey* is a very large vellum volume in folio, and appears to have been compiled in the fourteenth age. It contains a collection of poems; excerpts from *Adam Bremenſis*; a diſſertation on the firſt inhabitants of *Norwey*; the life of *Eric* the traveller; *Olave Trygvaſon*; of *St. Olave*; of the Earls of *Orkney*; of *Suerir*; of *Haco* the aged; of his ſon *Magnus*; of *Magnus* the Good; of *Harald* the Imperious; of *Eina-Sockaſon* of Greenland; and of *Ölver* the Miſchievous; it contains alſo a general chronology down to A. D. 1394, the year in which the MS. was completed. The initial letters, in ſome places, are or-

* See Review, vol. LXV. p. 95.

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namented with historical miniature paintings, in which the figures are mostly in armour or mail; their helmets are sometimes conical, sometimes like a broad-brimmed hat.'

The present publication will be an acceptable present to the historian and antiquary, while the philological Critic will be entertained with the specimens of Islandic poetry which are introduced as explanatory of the text, or in confirmation of the facts. When Haco set sail, he is thus described by *Starla* in the *Ravens ode:*

Leýsti laug-rastar
Landa styrandi
Helldo há falldar
Húsom blá dúfor.
Lystiz hrein hestom
Höfn af skip stöfnom
Elldi álfolldar
Authr glód raudom.

In English—'The leader of his people unmoored the ploughers* of the ocean. He raised aloft the expanded wings† of the sky-blue doves‡. Our sovereign, rich in the spoils‖ of the sea-snake's den, viewed the retiring haven from the stern of his snorting steed¶ adorned with ruddy gold.'

The narrative itself is in a plain and rather uncouth style; the translation is close, and in some places so literal, as to occasion some obscurity which may be unpleasant to an English Reader; it conveys, however, the sense of the original; and is a good representation of the great simplicity of the language of these times.

Art. IV.

Antiquitates Celto-Normannicæ, containing the Chronicle of Man and the Isles, abridged by Camden, and now first published, complete, from the original MS. in the British Museum; with an English Translation and Notes, &c. By the Rev. James Johnstone, A. M. Rector of Maghera Cross, and Member of the Royal Societies of Edinburgh and Copenhagen, 4to. 10s. 6d. Printed at Copenhagen, and sold by Cadell. London. 1786.

IN publishing a work of this kind it is usual, and even highly necessary, that the Editor should not only inform his Readers whence the materials are taken, but describe the manuscripts which contain them. Though there is not the least reason to doubt, that Mr. Johnstone, from his knowledge of the northern antiquities and languages, would publish any thing, the authen-

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* Ships. † Sails. ‡ Ships.
‖ Mythologists frequently represent treasures as guarded by dragons, &c. ¶ Ship.

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ticity of whose originals were dubious; yet such is the curiosity of the antiquary, that a prefatory introduction, explaining and describing the MSS. would be satisfactory and acceptable; Mr. Johnstone has however omitted giving this intelligence, which appears to be the more necessary, since the dates of some material transactions recorded in this work, differ widely from those in common use, which have ever been esteemed just.

The publication before us contains six distinct works. The first is intitled *Chronicon Manniæ et Insularum.* This Chronicle begins with the year of Christ 1000, which the Editor has altered to 1015, without assigning any other reason than what he says in the following note: 'It is necessary to premise, that, in the original MS. several of the dates have evidently been erased, and others inserted by some ignorant transcriber.' Mr. Camden, in his *Britannia*, has inserted in the Appendix, *A Chronicle of the Kings of Man*, which commences with the year 1065, and ends, as Mr. Johnstone's, with 1316; but the intermediate dates differ, though the facts recorded in both are the same. Camden, in his abridgment, has given the translation only, while Mr. Johnstone gives the original, with his Translation in opposite columns. The two translations differ in some respect; Mr. Johnstone's seems, on the whole, more accurate; and shews, in some instances, his thorough acquaintance with the history of the times. One passage, however, is so differently translated, that we cannot but notice it: '*Scotos ita perdomuit, ut nullus qui navem vel scapham fabricavit, ausus esset plus quam tres* clavos *inserere.*' 'He humbled the Scotch to such a degree, that no ship-builder durst use above three *bolts* in any vessel.' Johnstone. 'He brought the Scotch to such subjection, that if any of them built a ship or a boat, they were not allowed to have above three *sterns* in it.' Camden. If we suppose the writer of this Chronicle, who was probably a monk of the 13th century, to have been a good Latinist, he might have used the word *clavus*, which literally signifies a *bolt* or *beam*, for the helm or stern of a ship, as *Cicero* does in his treatise on Old Age, chap. 6. where he says, 'Ille [sc. gubernator] *clavum* tenens sedet in puppi.' The passage would perhaps be better understood, had we a perfect knowledge of the construction of the ships used in those days.

The second work is an extract from the annals of Ulster, not taken from the original, but from a version partly Latin and partly English, in the British Museum. The Editor's principal reason for printing these Extracts, was, the hope that such a specimen might suggest to some Irish gentleman the idea of publishing these valuable records in the original. This work contains the principal transactions in Ireland, Scotland, and other northern nations, from the year 431 to 1302.

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The third is entitled *Antiquitates Hiberniæ*, and contains the tranſactions in Ireland from the year 795 to the deſcent of Henry II. on that iſland.

The fourth is a recital of the places and inhabitants of ancient Ireland, mentioned by Ptolemy, with their modern names.

The fifth is intitled, *Ricardi Monachi Weſtmonaſterienſis commentarioli de ſitu Britanniæ.*

The ſixth is an Extract from Ptolemy's Geography of Albion, with a Latin tranſlation, and the longitudes and latitudes.

In his Appendix, Mr. Johnſtone has added ſome notes on the more obſcure paſſages in the manuſcripts he has uſed, and given accurate liſts of the Pictiſh and Scottiſh kings.

The Collection will certainly be acceptable to the hiſtorian and the antiquary; but it might have been rendered much more ſo, had ſome obſervations been added concerning the authenticity of the MSS.

ART. V.

Antiquitates Celto-Scandicæ, ſive ſeries rerum geſtarum inter nationes Britannicarum inſularum, et Gentes Septentrionales. Compilavit JACOBUS JOHNSTONE, *A. M. Eccleſiæ Magberæ-crucis Rector. &c.* 4to. 10s. 6d. Copenhagen. 1786. Sold by Cadell, in London.

THIS performance is a compilation from various hiſtorical writers of credit in the northern parts of Europe. viz. *Snorro, Landnamaboc, Egilli, Scallagrimi-ſaga, Niála-ſaga, O. Tryggvaſonar-ſaga, Orkneyinga-ſaga, Hriggiar-ſtikki, Knytlinga-ſaga, Speculum regale.* Though moſt of theſe have been already publiſhed, yet their contents being ſomewhat ſimilar, and all tending to illuſtrate the hiſtory of the times to which they relate, the publication of them together muſt be acceptable to the curious. The mode, however, which Mr. Johnſtone has adopted, is not free from objection. Theſe original records form the materials or elements for compoſing a hiſtory, and though they are allowed to be authentic, yet there is frequently need of great critical ſagacity, in determining what parts of them ought to be rejected as uſeleſs, and what ought to be deemed fit for preſervation, and for the more immediate uſe of the hiſtorian.

The work before us contains a continued chronological *ſeries* of *Extracts* from the writers above mentioned. The Editor has not informed his Readers, either in a prefatory diſcourſe, or in notes and marginal references, from which particular author or authors the *Extracts* were made; and, what is of more conſequence, the *Extracts* themſelves are frequently of little importance to the hiſtorian: ſome of them, eſpecially the poetry, may afford excellent entertainment to the philological Critic; and

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being the ſubject of contemplation, may gratify the curioſity of the linguiſt, and ſerve as ſpecimens of the poetry and language of northern Europe, about the tenth and twelfth centuries.

We do not mean, by theſe remarks, to diſcourage the labours of Mr. Johnſtone, who ſeems to be a moſt penetrating ſearcher into the deep and dark receſſes of antiquity, while his diligence and activity require the united acknowledgments of the Hiſtorian, the Antiquary, and the Critic.

ART. VI.

Letters on Egypt; containing a Parallel between its ancient and modern Inhabitants, its Commerce, Agriculture, Government and Religion: with the Deſcent of Louis IX. at Damietta. Extracted from Joinville, and Arabian Authors. Tranſlated from the French of M. Savary. The Second Edition. 8vo. 2 Vols. 14s. Boards. Robinſons. 1787.

THE original letters of M. Savary were noticed in our Review, vol. lxxiii. p. 378; again in the Appendix to our lxxivth volume; and laſtly in vol. lxxv. p. 298, in each of which places we gave ample details relative to this valuable performance.

The tranſlation, to which we muſt now more particularly turn our attention, is well executed—very different from the firſt edition both in reſpect to ſtyle and accuracy. The tranſlator, who conceals his name, has done ample juſtice to the erudition and capacity of M. Savary, and has ſhewn himſelf well verſed in ancient and modern writings concerning Egypt and its antiquities. He has, in the notes and quotations from Latin, Greek, and Arabian authors, rectified many errors that had crept into the French of M. Savary. The comparing theſe quoted paſſages with the originals, and rectifying the miſtakes that had been committed, though not immediately the tranſlator's province, is a great recommendation of the work, and muſt have coſt much labour and time.

Some of the accounts which M. Savary has given of the ſtupendous works of art almoſt ſurpaſs credibility. The ſanctuary of Butis may ſerve as an inſtance. M. Savary ſays (in p. 292, vol. i.) 'A rock of granite, in its outward ſurface 60 feet ſquare, formed this ſanctuary.' In p. 76, vol. ii. deſcribing the iſlands that ſurround Elephantina, he ſays, 'From one of theſe was taken that vaſt cube, each ſide meaſuring 60 feet, in which the ſanctuary at Butis was cut.' Again p. 375, vol. ii. 'The ſanctuary was a ſingle block of granite, a cube, each ſide of which was 60 feet; the largeſt and heavieſt ſtone in hiſtory.' Allowing that the cube was hollowed by chiſſels, as M. Savary ſays, leaving the ſides 6 feet thick; the internal dimenſions would be 48 feet every way, and the weight of the ſhell, ſup-

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poſing one ſide open, would be upwards of 8000 tons! an enormous weight! and it was tranſported 'from the quarry, 200 leagues to its deſtined place;' ſee note at p. 292, vol. i. The dimenſions of this room, as deſcribed by the compilers of *the Univerſal Hiſtory*, are, "on the outſide 21 cubits long, 14 broad, 8 high within, 18 long, 12 broad, and 5 high" (ſee firſt octavo edition, vol. i. p. 408), which ſeems much more probable; yet even this would be a very heavy load, *viz.* 400 tons, though only the twentieth part of the former *.

The obeliſks which fronted the temple at Luxor are alſo aſtoniſhing. They are ſaid to have been 72 feet high, and 30 in circumference, and formed from a ſingle block of granite. The weight of each of theſe would be 500 tons, nearly.—It is extremely difficult to imagine the practicability of moving theſe great blocks.

Leaving ſcientific ſubjects, we ſhall preſent our readers with the following extract from Letter xii, concerning the manners of the modern Egyptians, as a ſpecimen of M. Savary's work, and of the tranſlator's ſtyle.

'Life, Sir, at Grand Cairo is rather paſſive than active. Nine months of the year the body is oppreſſed by heat; the ſoul, in a ſtate of apathy, far from being continually tormented by a wiſh to know and act, ſighs after calm tranquillity. Inaction, under a temperate climate, is painful; here, repoſe is enjoyment. The moſt frequent ſalutation, at meeting or parting, is *Peace be with you.* Effeminate indolence is born with the Egyptian, grows as he grows, and deſcends with him to the grave; it is the vice of the climate; it influences his inclinations and governs his actions. The ſofa, therefore, is the moſt luxurious piece of furniture of an apartment. Their gardens have charming arbours, and convenient ſeats, but not a ſingle walk. The Frenchman, born under an ever-varying ſky, is continually receiving new impreſſions, which keep his mind as continually awake; he is active, impatient, and agitated like the atmoſphere in which he exiſts; while the Egyptian, feeling the ſame heat, the ſame ſenſation, two-thirds of the year, is idle, ſolemn, and patient.

'He riſes with the ſun, to enjoy the morning air; purifies himſelf, and repeats the appointed prayer. His pipe and coffee are brought him, and he reclines at eaſe on his ſofa. Slaves, with their arms croſſed, remain ſilent at the far end of the chamber, with their eyes fixed on him, ſeeking to anticipate his ſmalleſt want. His children, ſtanding in his preſence, unleſs he permits them to be ſeated, preſerve every appearance of tenderneſs and reſpect: he gravely careſſes them, gives them his bleſſing, and ſends them back to the Harem. He only queſtions, and they reply with modeſty. He is the chief,

* The compilers of the Univerſal Hiſtory are ſurely wrong in this place. Herodotus deſcribes this room to be of the dimenſions which M. Savary makes it. See his Euterpe, where he ſays it is 40 cubits every way; that is, 60 feet, allowing 1½ foot for the cubit.

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the judge, the pontiff of the family, before whom these sacred rights are all respected.

'Breakfast ended, he transacts the business of his trade, or his office; and as to disputes they are few, among a people where the voice of the hydra chicanery is never heard; where the name of attorney is unknown; where the whole code of laws consists in a few clear and precise commands delivered in the Koran, and where each man is his own pleader.

'When visitors come, the master receives them without many compliments, but with an endearing manner; his equals are seated, beside him, with their legs crossed; which posture is not fatiguing to the body, unembarrassed by dress. His inferiors kneel, and sit upon their heels. People of distinction are placed on a raised sofa, whence they overlook the company. Thus Æneas, in the palace of Dido, had the place of honour, while seated on a raised bed *, he related the burning of Troy to the queen. When every person is placed, the slaves bring pipes and coffee, and set the perfume brasier in the middle of the chamber, the air of which is impregnated with its odours; and afterwards present sweetmeats and sherbet.

'When the visit is almost ended, a slave bearing a silver plate, on which precious essences are burning, goes round to the company; each in turn perfumes the beard, and afterward sprinkles rose-water on the head and hands. This is the last ceremony; and the guests are then permitted to retire. Thus you see, Sir, the ancient custom of perfuming the head and beard, as sung by the royal prophet †, is not lost. Anacreon ‡, the father of the festive ode, and the poet of the graces, incessantly repeats, "I delight to sprinkle my body with precious perfumes, and crown my head with roses."

'About noon the table is prepared, and the viands brought, in a large tray of tinned copper; and though not great variety, there is great plenty. In the centre is a mountain of rice cooked with poultry, and highly seasoned with spice and saffron. Round this are hashed meats, pigeons, stuffed cucumbers, delicious melons, and fruits. The roast meats are cut small, laid over with the fat of the animal, seasoned with salt, spitted, and done on the coals, it is tender and succulent. The guests seat themselves on a carpet, round the table; a slave brings water in one hand and a bason in the other, to wash. This is an indispensable ceremony, where each person puts his hand into the dish, and where the use of forks is unknown; it is repeated when the meal is ended.

'After dinner they retire to the Harem, where they slumber some hours among their wives and children.

'Such is the ordinary life of the Egyptians. Our shews, plays, and pleasures, are to them unknown; a monotony which, to a European, would be death, is delight to an Egyptian. Their days are passed in repeating the same thing, in following the same customs, without a wish or a thought beyond. Having neither strong passions, nor ardent hopes, their minds know not lassitude: this is a torment

* *Inde toro pater Æneas sic orsus ab alto.* Æneid, l. ii.

† Ps. cxxxiii. ‡ Ode xv.

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reſerved for thoſe who, unable to moderate the violence of their deſires, or ſatisfy their unbounded wants, are weary every where, and exiſt only where they are not.'

The language of the tranſlator is in general good: ſome few paſſages occur which might have been better expreſſed; we ſhall point out the only obſcure one that we have obſerved, in order that it may be corrected in a future edition of this inſtructive and entertaining work; it is in vol. i. p. 457.

'Theſe, Sir, are the monuments beſt preſerved among the ruins of Antinoe, the founder of which did not inſcriptions and hiſtorians declare, the arches of the gates, capitals of the columns, and want of hieroglyphics would ſhew they were not Egyptian works.'

'Multitudinous boats,' p. 459, occurs for *numerous boats*; we do not recollect to have met with *multitudinous* more than twice; it is an obſolete word; and the two paſſages of Shakeſpeare in which it occurs, do not in our opinion authoriſe its uſe in the modern epiſtolary ſtyle.

Theſe, however, are but ſlight blemiſhes, in a work which abounds with a great variety of real information for the learned and the curious, and with matter of entertainment for readers of every deſcription.

Art. VII.

Scelta delle Opere dell' Abate Pietro Metaſtaſio, &c. *i. e.* Select Works of the Abbé Peter Metaſtaſio, with a ſuccinct Account of his Life. By Francis Saſtres. 12mo. 2 Vols. 7s. Sewed. Payne, &c. 1787.

THE works of Metaſtaſio are, on account of their peculiar merit, in the higheſt eſtimation. Mr. Saſtres has here publiſhed ſome of the more admired pieces of the Italian poet, with a view of furniſhing thoſe, to whom a complete ſet of Metaſtaſio's works is inacceſſible, with an opportunity of acquainting themſelves with the excellencies of this great writer.

The firſt volume contains *La Clemenza di Tito*, *Zenobia*, *Adriano in Siria*, and *Ipermeſtra*, and five ſonnets. In the ſecond volume we have *Artaſerſe*, *Demetrio*, *Ciro riconoſciuto*, *Olimpiade*, with two ſmall pieces, *Le Cineſi* and *Le Grazia vendicate*; and it concludes, like the former, with a number of ſonnets.

From the Life of the Author, prefixed by the ingenious Editor, it appears that Pietro Trappasso (for ſuch was his original name) was born at Rome, Jan. 28, 1698, of obſcure parents; whoſe humble ſituation, however, was no obſtacle to their giving their ſon a knowledge of the Italian and Latin languages: in which he made a rapid progreſs. The young *Trapaſſo* ſoon gave ſufficient proofs that he was born a poet; for, at eight years old, he was frequently obſerved to ſing elegant extemporary verſes. As the celebrated Abbé *Vincenzo Gravina*

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was

was one evening walking in the ſtreet, he found the boy diverting himſelf, as uſual, with his favourite exerciſe of ſinging. Gravina obſerving the talents of the youth (of which he was a competent judge), and the generous diſdain with which he refuſed a piece of money offered as a ſmall reward for his abilities, was determined to adopt him. The father, labouring under poverty, and anxious to ſee a ſon, who was endowed with great natural quickneſs, well educated, readily aſſented to the Abbé's propoſal. Gravina wiſhed to change the name of Trappaſſo for another, which might be ſignificant of the manner whereby the boy had obtained his elevated ſituation: the Greek word μεταστασις (a change) occurred to him; he conſequently called young *Trapaſſo* by the name of METASTASIO, and ever after conſidered him as his own ſon.

Such was the ſucceſsful and rapid progreſs which Metaſtaſio made under the tuition of his new father and maſter, that, at the age of fourteen, he compoſed his *Guiſtino*, a tragedy; which may juſtly be called, conſidering the age of its author, a noble effort of genius.

Gravina died in 1718, and left to Metaſtaſio, whom he ſtiles in his will "*egregium alumnum meum*," 15000 Roman crowns. This circumſtance occaſioned a great revolution in the life of the poet. Believing himſelf now ſufficiently rich, he abandoned the profeſſion of the law, to which he had been brought up, and devoted his whole time to poetry, and the diſſipation of his fortune. After various juvenile indiſcretions, growing ſenſible of his impending ruin, he left Rome, and his extravagant aſſociates, and went to Naples, where he applied with great diligence to the practice of the law, in order to procure a ſubſiſtence. While he was at Naples, the viceroy of that kingdom was making preparation for celebrating a feſtival on the birthday of the Empreſs Elizabeth, wife of Charles VI. Metaſtaſio was, on this occaſion, appointed to compoſe a theatrical piece, which was performed on that night, and gained him much applauſe: this was his *Gli Orti Eſperidi*. He now again abandoned the law, and devoted himſelf for ever to Apollo and the Muſes. After ſucceeding in many other dramatic performances, he returned to Rome, in company with a noted ſinger, of the name of Marianna Bulgarini, who had ſignalized herſelf in performing ſome parts of Metaſtaſio's operas. He now became an admired dramatic writer, and the then miſerable ſtate of the Italian opera ſerved as a foil for the ſuperior excellence of Metaſtaſio.

In 1729, being elected Poet to his Imperial Majeſty, he ſettled his principal affairs at Rome, and leaving Bulgarini to manage the reſt, he arrived at Vienna in the year following; where, during the remainder of his life, he enjoyed his annual ſtipend of 3000 florins.

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Having

Having given an account of this great lyric poet's manner of life, &c. in our Review, vol. xlviii. p. 467, we ſhall only add that he died of a fever, April 12, 1782.

The Editor of theſe volumes informs us, that Metaſtaſio has left the Counſellor Martinetz his executor, with a fortune of 150,000 florins. This Gentleman, who was the intimate friend of Metaſtaſio, intends, we are here told, publiſhing a collection of that poet's familiar letters, with a complete biographical account of this celebrated Genius.

Art. VIII.

Frederici Auguſti Walter, Med. Doct. *Annotationes Academicæ.* 4to. Berlin.

THE ingenious and laborious gentleman to whom we are indebted for this publication, hath given ample ſpecimens of his ſkill in anatomy and phyſiology. The preſent performance conſiſts of two treatiſes, one on uterine polypi, the other on the liver and gall-bladder.

Dr. Walter applies himſelf, in the firſt treatiſe, to examine what is a polypus, and how it is produced; and concludes, after deſcribing their different kinds, with ſome brief remarks on the danger of extirpating them. He ſuppoſes a polypus to be produced by the ſecretion of a coagulable liquor, from the extremities of the veſſels of the internal ſurface of the uterus. The liquor thus ſecreted, becoming more inſpiſſated every day, is at length converted into a cellular membrane, which, adhering cloſely to the extremities of the veſſels, draws them out in length, ſo that they become large trunks ſupplying the polypus with blood and nouriſhment. In a ſimilar manner alſo the Author accounts for thoſe calcareous concretions which are found in the cellular ſubſtance of the uterus. He proceeds to conſider all polypi, 1. *Ratione adhæſionis*, 2. *Ratione conſiſtentiæ*, and laſtly, *Ratione extirpationis.* He blames Levret, and others, who divide polypi into fleſhy, tendinous, mucous, *&c.* ſince he cannot admit that any polypus can poſſibly be either fleſhy or tendinous. He enumerates five ſpecies, according to their adheſion, and deſcribes each with preciſion. In this part of his work, the Author diſplays great ſkill in phyſiology.

Dr. Walter's remarks on the extirpation of polypi, though ſhort, are judicious, and ſhew him to be a cautious, yet reſolute practitioner.

The ſecond treatiſe, which explains the ſtructure of the liver and gall-bladder, together with the circulation through that important viſcus, is an elaborate piece of phyſiology. The Author begins with deſcribing the liver of the fœtus, as obſerved on the twenty-ſecond day after conception, and traces the progreſs of its

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increaſe, and the changes it undergoes from that early period to its perfect ſtate in the adult. This is a valuable natural hiſtory of the formation of the abdominal contents. Few anatomiſts have had greater opportunities of inſpecting the abdomen of fœtuſes than Dr. W. His father's very large muſeum, in which is contained a vaſt collection of fœtuſes, of all ages, was always open to him; and the anatomical theatre at Berlin, as our Author informs us, is annually ſupplied with at leaſt two hundred bodies. Of theſe opportunities Dr. W. has induſtriouſly availed himſelf.

Certain opinions of former anatomiſts are contradicted; and we ſhall briefly mention ſome of them. Dr. Walter ſays (when deſcribing the liver of a fœtus twenty-two days old), 'Lobum ſiniſtrum hepatis ejuſdem cum dextro eſſe proportionis, cujus in adulto, atque nullo modo dextro lobo *æqualem* * ut nonnulli viri illuſtres affirmarunt.' Again, 'Proceſſum vermiformem minime figuram habere *conicam* † aut *ampliorem* ‡ eſſe illo adulti.'

The gall-bladder is accurately deſcribed, and an elegant engraving is given of it, ſhewing its three coats, and the valves in the duct.

The experiments made in order to elucidate the circulation through the liver, and explain the formation of the bile, are numerous; many of them are curious, and all of them well adapted to illuſtrate the opinions of the ingenious Author. The concluſions drawn from the appearance and ſtructure of the parts, and from the experiments, are briefly as follow:

The office of the hepatic artery is twofold, viz. to nouriſh the cellular ſubſtance and membranes of the veſſels of the liver, and to ſecrete and depoſit in the *vena portarum* a certain liquor neceſſary for the formation of the bile.—The *vena portarum* is the only veſſel which ſecretes the bile.—The reſorbtion of the chyle, and thence the nutriment of the whole human body, is performed by means of the *vena portarum* as well as by the *lymphatics*. If the lymphatics, and the inteſtinal and meſenteric glands ſhould be indurated or obſtructed, the reſorbtion of the chyle, and the nutriment of the body, may be performed by the *vena portarum* alone, and life may be prolonged, notwithſtanding ſuch obſtructions. A caſe is given where this actually happened. The uſe of the hepatic branches of the *vena cava*, eſpecially of its anaſtomoſis with the *vena portarum*, is, in conjunction with the excretory ducts, to carry back, and mix with the general maſs of blood, ſuch blood as is unfit for the formation of bile, and ſuch chyle as may have been reſorbed by the *vena portarum*. The office of the lymphatics of the liver are to abſorb any liquor depoſited in the cellular ſubſtance, and alſo ſuch

* See Haller. Phyſiolog. tom. viii. p. 221. † Ibid. tom. vii. p. 116. ‡ Heiſt. Comp. Anat. p. 112.

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nutritious

nutritious juices as may have been secreted along with the bile. The veins of the internal surface of the gall-bladder resorb from the bile, during its stay there, the thinner or watery parts of it.

Our Medical Readers will doubtless perceive, that many of these opinions are disputable; we pretend not to vindicate them all; yet, by the Author's reasoning and experiments, they are well supported; and we recommend them to the peculiar attention of the physiologist. Secretion hath hitherto remained a mystery, nor has Dr. Walter thrown much light on the subject in general; his remarks, however, intitle him to the thanks of the anatomist, and we trust his promised future labours will afford us the same pleasure and information in their perusal, which we have experienced from the present.

With respect to the diseases which proceed from a vitiated or obstructed circulation through the liver, or from a morbid state of the parts themselves, we find several new hypotheses, which are certainly ingenious, and worthy the attention of the nosologist. Dr. Walter would perhaps have rendered a more material service to the healing art, had he described the diagnostic symptoms of the diseases he mentions. For instance, he does not inform us how to distinguish between a jaundice produced by a deficiency of secreted bile, and one produced by an obstruction in the biliary duct. This however is excusable: Dr. Walter did not intend to write a treatise on the diseases of the liver, &c. but only a description, with the natural history, of that viscus. He has happily succeeded in his plan; and, perhaps, it might have been more prudent for him to have passed over the nosological part entirely. If indeed his new opinions should excite a controversy, in which the subject may be freely and learnedly discussed, many improvements might be expected. The subject is an important one, and cannot be too minutely investigated.

We ought not to conclude this article without observing, that the plates which accompany this work are elegantly executed.

Art. IX.

A Treatise on the Venom of the Viper; on the American Poisons; on the Cherry-Laurel; and some other vegetable Poisons. To which are annexed, Observations on the primitive Structure of the Animal Body, &c. &c. With descriptive Plates. Translated from the original French of Felix Fontana. By Joseph Skinner, Navy Surgeon, &c. 8vo. 2 Vols. 14s. Boards. Murray. 1787.

As we noticed the French edition of this work in a former article *, in which we lamented that our limits would not suffer us to enter into a minute detail of the latter part of this

* See Review, vol. lxx. p. 586.

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excellent performance, we now refer the Reader to what has been already said, and proceed to what was then omitted.

The supplement contains a very valuable series of experiments, by which our ingenious Author has discovered an antidote against the poison of the viper. From the experiments recorded in the first volume, the boasted antidote, viz. the *fluid volatile alkali*, has been found to be, in all cases, inefficacious, and that even when mixed with the poison, no alteration in its noxious quality was produced. Our Author frequently employed himself in mixing the poison of the viper with various substances, among which the lunar caustic was observed to be singularly effectual in correcting its deadly quality. He made his experiments by mixing equal quantities of the lunar caustic with the poison collected from the serpent. This mixture he formed into a paste, by means of a sufficient quantity of water, and applied it immediately to the wounds which he made in a number of small birds, guinea-pigs, &c. all of which escaped unhurt. Animals that were wounded by the venomous teeth of vipers, and had the paste applied to the wounded part, all recovered. In other experiments, the paste was washed off soon after its application, and the animals did not seem at all affected with the disease of the poison, although the muscles under the wounds were much hurt by the burning of the caustic.

The success of these experiments induces the Author to flatter himself with having discovered a certain remedy against the bite of the viper. From subsequent trials, however, it appears, that this specific does not always secure the animal bitten. The irregularity of the bite, the depth of the wound, and the different directions in which the teeth, by biting, may run under the skin, are obstacles to the effectual application of the caustic. Several animals that were bitten died after the caustic was applied, as soon as they would have done if no remedy had been used; and though scarifications were made on the bitten part to admit the caustic into a more immediate contact with the poison conveyed by the teeth, the application failed of success. This we can easily admit, since the swelling or inflammation, which almost instantaneously succeeds the bite, may augment the difficulty of bringing the caustic into contact with the poison.

From a general view of the experiments here recorded, we have not the least hesitation in pronouncing the lunar caustic a true specific against the bite of a viper; but the difficulty of its application, and the time that may elapse before it can be made, are circumstances which render this remedy liable to fail, for unless it be so applied as to penetrate to the bottom of the wound it cannot produce any good effect; moreover, if the application be delayed, even for a few minutes, the animal will have

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have received the poiſon into its circulation, and will inevitably die.

The ſingular and unexpected effects of the lunar cauſtic, which when mixed with the poiſon of the viper renders it innocent, led the *Abbé Fontana* to ſuſpect, that if the cauſtic were united with the *ticunas* (the ſubſtance by which the American arrows are rendered ſo fatal) it would correct the deadly quality of that moſt virulent and ſpeedy poiſon. He was, however, miſtaken; for animals, to the freſh wounds of which a compoſition of equal parts of *ticunas* and lunar cauſtic was applied, died in leſs than two minutes, as quickly as if they had been poiſoned by the *ticunas* alone.

We come now to ſeveral experiments on the cherry-laurel, in which the deleterious qualities of its oil and ſpirit, and the inefficacy of the cauſtic in correcting them, are ſeparately ſhewn.

But the moſt important part of this ſupplement is what is ſaid on the effects of opium. The Abbé, perceiving little uniformity in the numerous authors who have written on the properties of this ſubſtance, was induced to undertake ſeveral experiments; the general reſult of which ſhews, that all animals with warm blood are killed by a ſolution of opium, either in ſpirit or in water, applied in any manner to the body, in a ſufficient quantity. Among the experiments on cold blooded animals, the following is ſingular and remarkable:

'I plunged half the body of a leech into ſpirit of wine, and found in a little time that this part had loſt all motion, while the other half continued in action. The experiment ſucceeded in the ſame way, whether the part of the leech towards the head was plunged * or that towards the tail. The ſame conſequence enſued on plunging a leech into the ſolution of opium in ſpirit of wine, or into a ſolution of it in water.'

This we look upon as an extraordinary circumſtance, viz. that one half of the animal ſhould become dead, and that the other half ſhould not have undergone any change, nor ſuffered any injury.

Then follow ſeveral experiments on turtles, frogs, &c. from which our Author concludes, that opium, ſpirit of wine, and wine, do not act immediately on the nerves, but on the blood. Here he combats the notions of Dr. Robert Whytt; and is thoroughly confirmed in his opinion, that the blood alone is the medium through which opium produces its effects on the animal œconomy. *M. Fontana*, who is perhaps too partial to experiments, may, we apprehend, have made his concluſions rather haſtily. We heſitate in pronouncing that experiment convincing

* Into the ſpirit of wine, we ſuppoſe.

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in which our Author applied opium to the crural nerve of a frog; though a large branch of a nerve did not ſeem affected when the application was made, yet we cannot thence conclude, that the extremities of the nerves are inſenſible to opium. It has ever been a received opinion (and we think a true one), that the nerves are clothed with their proper coat, viz. a prolongation of the meninges; and it does not appear that this coat was removed before the opium was applied, conſequently the opium did not come into immediate contact with the medullary ſubſtance of the nerve, in which alone ſenſation is ſeated; and on that account the concluſion ſeems to be unſatisfactory. Had the opium been applied immediately to the medullary ſubſtance of the nerve, it is poſſible that a different effect would have been produced. We cannot, however, allow that the nervous ſyſtem is inſenſible to opium, becauſe a nerve, to whoſe external coat it was applied, did not ſeem affected. We might as juſtly conclude the blood to be inſenſible to the poiſon of the viper, becauſe that poiſon applied to the outſide of a blood-veſſel produces no viſible effect. Beſide, we ought to be extremely cautious in drawing concluſions from experiments made on living animals; for while the animal is in extreme torture, as muſt have been the caſe in theſe experiments, the effects of any application can never be thoroughly or ſatisfactorily obtained; nor can we with certainty affirm that the ſame effects would have been produced on an animal in its perfect and healthy ſtate.

It remains that we ſhould take ſome notice of the merit of the tranſlation, which, on the whole, is well executed; ſome peculiarities, as, 'authour,' 'errour,' 'len's' for lenſes, and others of a like kind, frequently occur; theſe however are not very material circumſtances, while the ſenſe of the Author, which in ſcientific works is the moſt important object, is neither mutilated nor miſrepreſented.

ART. X.

Correſpondence familiere et amicale de Frederic Second, Roi de Pruſſe, avec U. F. De Suhm, &c. i. e. Familiar and friendly Correſpondence between FREDERICK II. King of Pruſſia and U. F. DE SUHM, Privy Counſellor to the Elector of Saxony, and Envoy Extraordinary to the Courts of Berlin and Peterſburg. 12mo. 2 Vols. Amſterdam. 1787.

THERE is no circumſtance in which the partiality of friendſhip is more apt to be indiſcreet than in the publication of poſthumous letters. On the deceaſe of a perſon who has acted a diſtinguiſhed part in the drama of life, every one who has been honoured even with a note in his hand-writing, is eager to communicate it to the preſs. The leaſt inconvenience that attends this imprudence is, that expectation is raiſed

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only to be diſappointed, and a number of trifles are expoſed to public view, which were intended only for the eye of a particular friend, and which, however important to the perſons to whom they were addreſſed, are not very intereſting to a reader who is not thus immediately concerned.

Theſe reflections are, in ſome degree, applicable to the letters before us, which were the effuſions of private friendſhip, and certainly never deſigned for the public inſpection. The Editor's name does not appear; but there is a certificate ſigned by *J. A. Schluter*, Counſellor of War, and Cenſor Royal at Berlin, atteſting that he has compared the manuſcript of this collection with the original letters, of which it is an exact copy.

This correſpondence commenced in March 1736, and continued till the death of *M. Suhm*, in 1740, juſt after the King's acceſſion to the throne. Their friendſhip was formed during *M Suhm*'s reſidence at Berlin, from the year 1720 to 1730, as Envoy from the Court of Dreſden.

It is well known, that the late King's father, *Frederick William I.* was an enemy to ſcience, and particularly to philoſophy; he could not therefore but be diſpleaſed to ſee the Prince Royal cultivate an intimacy with perſons eminent for their wit, learning, and extenſive knowledge. Among theſe was *M. Suhm*, who, it is probable, was the more eaſily rendered odious to the King, as he was a zealous partizan of Wolf, to whom the monarch had conceived a violent averſion. It is certain that the King took offence at the friendſhip between the Prince and *M. Suhm*;—a circumſtance which occaſioned their ſeparation, and gave riſe to the correſpondence here publiſhed.

The Prince's letters are written with eaſe and elegance; they breathe a manly and affectionate friendſhip for his correſpondent, and contain ſentiments which do honour to his heart as well as to his underſtanding. We were particularly pleaſed with the following remark on a dedication to him of a French tranſlation of Wolf's Logic, by M. Deſchamps, with which M. Suhm, whom he ſtiles *Diaphanes*, had been quite in raptures.

'I own to you, my dear Diaphanes, that I think M. Deſchamps' dedication exceedingly inſipid; it is not ſo much offering incenſe, as flinging the cenſer at one's head. Thus to praiſe a perſon, with whom he acknowledges he is not acquainted, is to write a panegyric on a hero of romance; on an imaginary being, that exiſts no where but in the writer's brain. Had this epiſtle been prefixed to a tragedy or an epic poem, an apology might have been made for the author, by alleging, that, inflamed with the ardours of poetry, he had been hurried away by a heated imagination, without having time to liſten to reaſon; but by prefixing ſuch a dedication to a treatiſe on logic, the poor tranſlator has fallen into an eſſential error, and ſhewn that he does not underſtand the art of reaſoning. When the tranſlator ſent it to me, I deſired my thanks might be returned for

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for the excellent work he had dedicated to me; but at the ſame time I informed him, that, ſenſible to the good wiſhes expreſſed in his Dedication, I ſhould be ungrateful if I did not, for his own ſake, wiſh that he had entirely altered the ſtyle of it.'

M. Suhm's letters are much inferior to thoſe of the Prince, and are ſo full of adulation, we had almoſt ſaid adoration, that we wonder they did not draw a ſerious reprimand from his Highneſs, who indeed checks him frequently on this account. His affection was no doubt ſincere and praiſe-worthy, but his expreſſion of it is as ridiculous as the love ditty of a whining knight in romance, and is void of that ſober dignity which ſhould characteriſe the friendſhip of a man of ſenſe. His tranſports and extaſies are ſo much in the ſuperlative degree, and ſo repeatedly expreſſed, that we were quite cloyed and diſguſted with them.

The ſubjects to which theſe letters are confined are not the moſt intereſting and entertaining. They contain no political or hiſtorical anecdotes, and are remarkably ſilent concerning the court of Berlin. This was prudent, conſidering the Prince's diſagreeable ſituation at that time. His Royal Highneſs, who entertained rather an unreaſonable prejudice againſt the German, and in favour of the French language, had engaged M. Suhm to tranſlate Wolf's metaphyſics, and to ſend him the tranſlation, ſheet by ſheet, incloſed in his letters. An account of the progreſs of this work, and a few general encomiums on Wolf, are all the information contained in the firſt thirty-ſix letters; after which we find that M. Suhm was appointed by the Elector to ſucceed the *Count de Linar* as Envoy Extraordinary to the Court of Peterſburgh. The remainder of the correſpondence relates to certain ſums of money which the Prince ſecretly borrowed from the *Empreſs Anne Iwanowna of Ruſſia*, and from the *Duke of Courland*, formerly *Count Biron*, her favourite. Among theſe letters, there is one in which his Highneſs mentions his having been accuſed, to the King, of irreligion, and adds, 'You know that an accuſation of this kind is the laſt refuge of calumny; after this, nothing further can be ſaid. The King took fire; I kept myſelf cloſe; my regiment did wonders; and their dexterity in handling their arms, a little flour ſcattered on the ſoldiers heads, men above ſix feet high, together with a great many recruits, were arguments more powerful than thoſe of my accuſers. Every thing is now quiet, and I hear nothing more about religion, my perſecutors, or my regiment.'

On the Prince's acceſſion to the throne, one of his firſt cares was to perſuade M. Suhm to reſign his connections with the Court of Dreſden, and to fix at Berlin. The latter complied with this cordial invitation, but, on his journey, died at Warſaw; and his laſt letter, dated from this city, is the dying man's

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pathetic recommendation of his ſiſter and his children to his royal friend. This letter is admirably written: it flows immediately from the heart; and it gives us an affecting view of the ſentiments of the Chriſtian, the philoſopher, the father, and the friend, in theſe awful circumſtances; and affords a ſtriking inſtance of the vanity of our moſt probable ſchemes of worldly happineſs.

This correſpondence is followed by a few ſhort letters from the King to the *Counteſs de Samas*, who was at the head of the Queen's houſehold, written between the years 1760 and 1763. They are pleaſant trifles. We have attempted to tranſlate one of them, which ſhews the King's mind to have been perfectly at eaſe amid the horrors of war, and ſuperior to the influence of external circumſtances.

'*Newſtadt*, November 11, 1760.

'I am punctual in anſwering, and eager to oblige you. Perſons of the ſame age agree wonderfully. I have given up ſuppers theſe four years, as incompatible with the buſineſs I am forced to carry on; and, on marching days, my dinner is only a diſh of chocolate. We have been running like madmen, quite elated with victory, to ſee whether we could drive the Auſtrians from Dreſden; but they laughed at us from the tops of their mountains. I returned like a diſappointed child, to hide my vexation in one of the moſt curſed villages of Saxony. We muſt now drive Meſſieurs *Les Cercles* out of Freyberg and Chemnitz, in order to get ſomething to eat, and a place to ſleep in.

'This is, I ſwear, ſuch a dog's life, as no one, except Don Quixotte, ever led but myſelf. All this buſtle, all this confuſion, which ſeems to be without end, has made me ſuch an old fellow, that you will hardly know me again. The hair on the right ſide of my head is grown quite grey; my teeth break, and fall out; my face is as full of wrinkles as the furbelow of a petticoat, and my back arched like a monk's of *La Trappe*. I give you notice of all this, that, if we ſhould meet again in ſkin and bone, you may not be ſhocked at my figure. Nothing belonging to me remains unaltered, except my heart, which, as long as I breathe, will retain its ſentiments of affection and tender friendſhip for my good Mama. Adieu.'

ART. XI.

Obſervations ſur le Commerce de la Mer Noire, &c. *i. e.* Obſervations on the Commerce of the Black Sea, and the adjacent Countries. To which are added, Remarks on the Trade of Candia and Smyrna. 12mo. Amſterdam. 1787.

THE commerce of the Euxine was formerly engroſſed by the Turks, who would not ſuffer the veſſels of any European power to navigate this ſea; but ſince the year 1783, the Ruſſians and Imperialiſts have enjoyed this privilege, and the French and Dutch Ambaſſadors at the Porte, have alſo endeavoured

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deavoured to obtain it. These circumstances have induced the anonymous Author of this work to publish his observations, which, he says, were made during his residence in those countries from the year 1759 to 1762. From the preface he appears to be a fugitive from France, residing in Amsterdam. He accuses *Louis Antoine Duvalz*, a French adventurer, of having stolen a copy of these observations; and complains that another work of his, of what kind we know not, was surreptitiously carried off to Paris, and being there published, was ascribed to a certain well-known magistrate, whose name however he does not mention. If all this be true, he has been hardly used; but, as he has not thought fit to acquaint the Public with his name, we know not what credit to give to his assertions. The *Observations* consist of a short commercial description of the Crimea, and a very minute account of the articles of trade there, in various parts of Turkey, and in the Levant; together with a project for establishing a commercial company at Constantinople, and directions concerning the manner of carrying on business in those countries.

Art. XII.

Eerste Vervolg der Proefneemingen gedaan met Teylers Electrizeer Machine. i. e. Continuation of Experiments performed with the Electrical Machine in Teyler's Museum in Haarlem. By Martinus Van Marum, M. D. Librarian and Director of this Institution, Corresponding Member of the Royal Academy of Sciences at Paris, and Member of the Philosophical Societies of Haarlem, Rotterdam, Vlissing, and Utrecht. 4to. Haarlem, 1785.

THIS publication has been unavoidably delayed on account of the coloured plates, which were necessary to give an adequate idea of some of the phenomena. These plates were executed by *M. Sepp*, of Amsterdam, an artist, whose accuracy and excellence, in this particular branch, *Dr. Van Marum* hopes will compensate for the delay occasioned by employing him.

The battery, with which the former experiments were made (see Appendix to our lxxiii. volume), consisted of 135 square feet of coated glass; but the Doctor, thinking that the machine was capable of charging a larger surface, had added to it 90 jars, each of the same size with the former; so that his grand battery is now a square of 15 jars every way, and contains 225 square feet of coated glass. To ascertain the degree of the charge, he uses the Electrometer invented by *M. Brook*, which is fixed in the center of the battery, at the height of four feet above the knobs of the jars.

His first object was to try whether this battery could be fully charged by the machine, and whether its increase of power

were proportional to the augmentation of its surface. In these respects, his expectations were fully answered. The former battery discharged itself over the uncoated part of the jars, after 96 revolutions; and the present did the same after 160 turns of the machine. With the former battery, the Doctor had split a cylinder of box, three inches in diameter, and three inches in length, the section of which, through its axis, contained nine square inches. With the 225 jars, he split a similar cylinder, four inches in diameter, and four inches in height, the section of which was sixteen square inches. He found that to split a square inch of this wood in the same direction, required a force equal to 615 pounds, and hence calculates that the power of this explosion was not less than 9840 pounds.

The apparent resemblance between the effects of electricity, and of fire, especially in melting metals, has led many to suppose that they act on bodies in a similar manner. In order to examine whether this supposition be just, *Dr. Van Marum* caused wires of different metals to be drawn through the same hole, of one thirty-eighth part of an inch in diameter, and observed how many inches of each could be melted by the explosion of his battery; taking care, in all these experiments, to charge it to the same degree, as ascertained by his electrometer. The results were as follow:

Of lead he melted		120 inches.
Of tin	-	120
Of iron	-	5
Of gold	-	$3\frac{1}{2}$

Of silver, copper and brass, not quite a quarter of an inch.

These several lengths of wire, of the same diameter, melted by equal explosions, indicate, according to our author, the degree in which each metal is fusible by the electrical discharge; and, if these be compared with the fusibility of the same metals by fire, a very considerable difference will be observed. According to the experiments of the academicians of *Dijon*, to melt tin required a heat of 172 degrees of Reaumur's thermometer.

Lead	-	230
Silver	-	430
Gold	-	563
Copper	-	630
Iron	-	696

Thus tin and lead appear to be equally fusible by electricity, but not by fire: and iron, which, by fire, is less fusible than gold, is much more so by the electrical explosion. From these and some other experiments of the same kind, *Dr. Van Marum* concludes that, in melting metals, the electrical fluid acts upon them in a manner very different from the action of fire, and

that the ſuppoſed analogy between theſe two powerful agents cannot be proved, either from the fuſion of metals, or the ignition of combuſtible ſubſtances.

By theſe experiments on the fuſibility of metals, *Dr. Van Marum* was induced to make trial of the comparative efficacy of lead, iron, braſs, and copper, as conductors to preſerve buildings from lightning. In this reſpect, he found that a leaden conductor ought to be four times the ſize of one of iron, in order to be equal in point of ſafety. He has alſo fully proved the ſuperiority of rods to chains, and of copper to iron, for this important uſe.

When iron wire is melted by the exploſion of the battery, the red-hot globules are thrown to a very conſiderable diſtance, ſometimes to that of thirty feet: this the Doctor juſtly aſcribes to the lateral force exerted by the electrical fluid. It is however remarkable that, the thicker the wire is, which is melted, the further are the globules diſperſed; but this is accounted for, by obſerving, that the globules, formed by the fuſion of thinner wires, being ſmaller, are leſs able to overcome the reſiſtance of the air, and are therefore ſooner ſtopped in their motion.

Two pieces of iron wire being tied together, the fuſion extended no further, than from the end connected with the inſide coating of the jars, to the knot; though wire of the ſame length and thickneſs, when in one continued piece, had been entirely melted by an equal exploſion.

When a wire was too long to be melted by the diſcharge of the battery, it was ſometimes broken into ſeveral pieces, the extremities of which bore evident marks of fuſion; and the effect of electricity, in ſhortening wire, was very ſenſible in an experiment made with 18 inches of iron wire, $\frac{1}{15}$ of an inch in diameter, which, by one diſcharge, loſt a quarter of an inch of its length. An exploſion of this battery through very ſmall wires, of nearly the greateſt length that could be melted by it, did not entirely diſcharge the jars. On tranſmitting the charge through 50 feet of iron wire, of $\frac{1}{240}$ of an inch diameter, the Doctor found that the reſiduum was ſufficient to melt two feet of the ſame wire; but this reſiduum was much leſs, when the wire was of too great a length to be melted by the firſt diſcharge. After an exploſion of the battery through 180 feet of iron wire, of equal diameter with the former, the reſiduum was diſcharged through 12 inches of the ſame wire, which it did not melt, but only blued.

Twenty-four inches of leaden wire, $\frac{1}{38}$ of an inch in diameter, were entirely calcined by an exploſion of this battery; the greater part of the lead roſe in a thick ſmoke, the remainder was ſtruck down upon a paper laid beneath it, where it formed a ſtain, which reſembled the painting of a very dark cloud. When

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ſhorter wires were calcined, the colours were more varied. A plate is given of the ſtain made by the calcination of eight inches of this wire, in which the cloud appears variouſly ſhaded with different tints of green, gray, and brown, in a manner of which no deſcription can give an adequate idea.

On diſcharging the battery through eight inches of tin wire, $\frac{1}{11}$ of an inch diameter, extended over a ſheet of paper, a thick cloud of blue ſmoke aroſe, in which many calcareous filaments were diſcernible; at the ſame time a great number of red hot globules of tin, falling upon the paper, were repeatedly thrown up again into the air, and continued thus to rebound from its ſurface for ſeveral ſeconds. The paper was marked with a yellowiſh clouded ſtain, immediately under the wire, and with ſtreaks or rays of the ſame colour, iſſuing from it in every direction: ſome of theſe formed an uninterrupted line, others were made up of ſeparate ſpots. In order to be certain that the colour of theſe ſtreaks was not cauſed by the paper being ſcorched, the experiment was ſeveral times repeated, when a plate of glaſs, and a board covered with tin were placed to receive the globules. Theſe, however, were ſtained exactly like the paper. On calcining five inches of the ſame kind of wire, the red-hot globules were thrown obliquely to the height of four feet, which afforded an opportunity of obſerving that each globule, in its courſe, diffuſed a matter like ſmoke, which continued to appear for a little while in the parabolic line deſcribed by its flight, forming a track, in the air, of about half an inch in breadth.

From this phenomenon, Dr. VAN MARUM conjectures, that when the globules approach the paper on which they fall, the matter, iſſuing from their lower part, ſtrikes againſt its ſurface, and, being elaſtic, forces them upwards again by its reaction. The clouded ſtain immediately under the wire, the Doctor attributes to the inſtantaneous calcination of its ſurface, whereas the remainder of the metal is melted into globules, which, while they retain their glowing heat, continue to be ſuperficially calcined, and, during the proceſs, part with this calcareous vapour.

Phenomena, ſomething ſimilar to the above, were obſerved on the calcination of a wire, of equal parts of tin and lead, eight inches long, and $\frac{1}{11}$ of an inch in diameter. This alſo was melted into red hot globules, which were repeatedly driven upwards again from the paper on which they fell, and marked it with ſtreaks of the ſame kind, but of a brown colour, edged with a yellow tinge. Some of theſe globules, though apparently not leſs hot, moved with leſs velocity than others, and were ſoon ſtopped in their courſe, by their burning a hole in the paper. In this caſe, a yellow matter was ſeen to riſe from their

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ſurface, to the height of one or two lines, which extended itſelf to the width of a quarter of an inch. This matter continued, during five or ſix ſeconds, to iſſue from the globules, and formed, on their ſurface, a kind of efflorescence, reſembling the flowers of ſulphur produced by the *ſolfaterra*. The globules, from which theſe calcareous flowers had iſſued, were found to be entirely hollow, and to conſiſt of only a thin ſhell. When this mixed metal is calcined with a leſs charge of the battery, it leaves a ſtain upon the paper, ſomething ſimilar to that made by lead, and does not run into globules.

The Doctor has alſo given plates of the ſtains made upon paper, by the calcination of iron, copper, braſs, ſilver, and gold. Thoſe made by copper and braſs wires are remarkably beautiful, and are variegated with yellow, green, and a very bright brown. Eight inches of gold wire, $\frac{1}{50}$ of an inch in diameter, were, by the exploſion, reduced to a purple ſubſtance, of which a part roſe like a thick ſmoke, and the remainder, falling on the paper, left a ſtain diverſified with different ſhades of this colour. Gold, ſilver, and copper, cannot eaſily be melted into globules; our author has once accidentally ſucceeded in this; but it required a degree of electrical force ſo very particular, that the medium between a charge, which only broke the wire into pieces, and one which entirely calcined it, could not be aſcertained by the electrometer.

In accounting for theſe calcinations, Dr. VAN MARUM has adopted the theory of *M. Lavoiſier*, to which he was converted from the Stahlian hypotheſis, by attending upon the experiments of the French academicians in the year 1785. According to this theory, of which, in an Appendix to this work, he has given an excellent analyſis, the metal, when, by the exploſion, it has acquired a certain degree of heat, attracts, from the atmoſphere, the principle of pure air (called, by *M. Lavoiſier*, the oxiginous, or acidifying principle), in the ſame manner as when it is calcined by fire; the variety of colours, with which it ſtains the paper, is owing to the various proportions of this principle abſorbed in different degrees of calcination; and that this variety is much greater in calcination by electricity, than in the ſame operation by fire, may be accounted for, when we conſider that, by the diſcharge of the battery, various degrees of heat are inſtantaneouſly acquired by different parts of the ſame wire, which thus abſorb the oxiginous principle in different proportions.

This chapter is cloſed with an account, communicated to our author by *M. Faujas de St. Fond*, of the calcination of an iron wire by lightning, at *Montelimar* in *Dauphiné*, where the metal was reduced into a reddiſh brown duſt, which was diffuſed upon the wall, along which the wire had been conducted.

Though

Though Dr. VAN MARUM was convinced, by *M. Lavoisier*'s experiments, that metals, calcined in atmospherical air, absorb from it that principle, which renders it fit for respiration; yet he resolved further to investigate this point, by trying what would be the effect of a discharge of the battery through a piece of wire confined in phlogisticated air. For this purpose, he took air, in which a burning coal had been extinguished, and which had afterwards stood eight days upon water, that it might be entirely cleared from fixed air; with this, he filled a glass cylinder, four inches in diameter, and six inches high, closed at the upper end with a brass plate; from the center of this plate the wire was suspended, on which the experiment was made. The cylinder was set in a pewter dish filled with water, and, to prevent its being broken by the expansion of the air, its lower edges were supported by two pieces of wood half an inch high. The lower end of the wire rested on the dish, which was connected with the outside coating of the battery.

On transmitting the charge, in this manner, through wires of lead, tin, and iron, of only half the length of those which were calcined by an equal explosion in atmospheric air, no calcination took place. The first was reduced to a fine powder, which, upon trial by spirit of nitre, appeared to be merely lead; the two other metals were melted into small globules.

The Doctor then tried the same experiment in pure, or dephlogisticated air, obtained from red precipitate; thinking that, in this, the metals would be more highly calcined, than in common air. His expectation was answered only by the lead, which was entirely reduced to a yellow calx, perfectly resembling masticot. The other metals were not more highly calcined in this, than in common air; but the globules of iron acquired so great a heat, as to retain it for some seconds, even in the water, and to melt holes in the pewter dish into which they fell.

In nitrous air, calcination took place as easily as in common, or in dephlogisticated air; this was contrary to Dr. VAN MARUM's expectation; but he accounts for it, by observing that from the experiments of Mr Cavendish, and of *M. Lavoisier*, pure air appears to be one of the component parts of the nitrous acid.

In order to illustrate *M. Lavoisier*'s theory, Dr. VAN MARUM resolved to examine the phenomena resulting from the calcination of metals in water. This he tried with both iron and lead, and found that, in the moment of the explosion, a number of air-bubbles appeared on the surface, and the calx rose, like a cloud, through the water. This, he thinks, is not so easily accounted for, by the theory of *Stahl*, as by that of *M. Lavoisier*, because, according to the former, water does not readily

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readily either receive, or part with phlogiſton; whereas the latter ſuppoſes this fluid to be compoſed of the oxiginous principle, united with that of inflammable air: if this be true, nothing more is neceſſary to calcination, than that the metal ſhould acquire a greater affinity with the oxiginous principle, than ſubſiſts between this, and that of inflammable air, united with it in the compoſition of water. To collect the air, generated by theſe calcinations, was no eaſy matter; as the violence of the ſhock broke the glaſs receivers employed for this purpoſe; at laſt, however, the Doctor contrived a method of receiving it in a glazed ſtone baſon. From the firſt calcination of lead, about a quarter of a cubic inch of air was produced, which ſhewed no ſigns of inflammability; but, on every repetition of the experiment, a leſs quantity of air was generated; and, on an accurate trial of that produced by the fourth calcination in the ſame water, it was found to conſiſt of one part of inflammable, and three of atmoſpherical air. Our author deſigns to repeat theſe experiments with water deprived of its air, by being boiled.

In order to imitate the phenomena of earthquakes, this ingenious philoſopher followed Dr. PRIESTLEY's method, and made the electrical exploſion paſs over a board, floating on water, on which ſeveral columns of wood were erected; but this ſucceeded only once. Reflecting that the electric exploſion exerts the greateſt lateral force when it paſſes through imperfect conductors, and that water is, probably, its principal ſubterraneous conductor, he laid two ſmooth boards upon each other, moiſtening the ſides in contact with water; upon the uppermoſt, he placed pieces of wood, in imitation of buildings, the baſes of which were 3 inches long, and 1¼ broad. When the charge of the battery was tranſmitted between the boards, all theſe were thrown down by the tremulous and undulatory motion of that on which they ſtood.

In the next chapter, Dr. VAN MARUM gives an account of his attempt to repeat that intereſting experiment, made by Mr. Cavendiſh, in which he produced the nitrous acid, by a mixture of pure, with phlogiſticated air *. Inſtead of a ſyphon, the Doctor made uſe of a glaſs tube, one-ſixth part of an inch in diameter, cloſed at one end, into which an iron wire, $\frac{1}{150}$ of an inch in diameter, had been inſerted: into this tube, filled with mercury, and fixed in a vertical poſition, was introduced the air, with which the experiment was to be tried. The dephlogiſticated air was obtained from red precipitate, and had been thoroughly purified, by alkaline ſalts, from any acid it might have contained. With a mixture of five parts of this, and

* See Monthly Review, vol. lxxiv. p. 321.

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three

three of common air, the tube was filled to the height of three inches, to which was added $\frac{1}{7\frac{1}{2}}$ of an inch of lixivium, of the ſame kind with that uſed by Mr. Cavendiſh. The reſult was, that, after tranſmitting through the tube a continued ſtream of the electrical fluid during fifteen minutes, two inches of the air were abſorbed by the lixivium: more air being introduced into the tube, till it was filled to the height of three inches, it was again electrified. This proceſs was repeated, till $8\frac{1}{4}$ inches of air had been abſorbed by the lixivium: this was now examined, and found to be, in ſome degree, impregnated with the nitrous acid; but it was very far from being ſaturated. With the ſame lixivium, of which a quarter of an inch remained in the tube, the experiment was continued till 14 inches more of air had been abſorbed; but its diminution was not perceived to decreaſe, though the lixivium had now abſorbed 77 meaſures of air, each equal to its own; whereas, in the experiment related by Mr. Cavendiſh, only 38 meaſures of air were abſorbed by the alkali. But, notwithſtanding this greater abſorption, the lixivium was yet far from being ſaturated.

The experiment was repeated with pure air, produced by minium, moiſtened with the vitriolic acid, and deprived of its fixed air; ſeven parts of this were mixed with three of phlogiſticated air, and lixivium added to the height of $\frac{1}{2}$ of an inch. Here, as in the former experiment, the diminution continued without any decreaſe; and the lixivium, after it had abſorbed $22\frac{1}{4}$ inches, and conſequently 178 times its own meaſure of air, was very far from being ſaturated with the nitrous acid.

On this, Dr. Van Marum wrote to Mr. Cavendiſh, and finding, by his anſwer, that this gentleman had uſed pure air, obtained from a black powder produced by ſhaking mercury with lead, he requeſted to be informed of the proceſs by which it is generated; but Mr. Cavendiſh, not chuſing to communicate this at preſent, he determined to defer the repetition of the experiment, till this ingenious philoſopher ſhall have publiſhed his mode of obtaining the pure air uſed in it.

The following chapter contains a relation of ſome experiments made by ſuffering the electric fluid to paſs in a continued ſtream through various kinds of air, incloſed, for this purpoſe, in the little glaſs tube uſed in the laſt experiments.

Pure air, obtained the week before from red precipitate, being placed over mercury, and electrified for thirty minutes, was diminiſhed by one-fifth, the ſurface of the quickſilver ſoon began to be calcined, and, towards the end of the experiment, the glaſs tube was ſo lined with the calx as to ceaſe to be tranſparent. By introducing a piece of iron, the electric ſtream was made to paſs through the air without immediately touching the mercury; yet this was equally calcined. This phenomenon the Doctor

aſcribes ſolely to the diſſolution of the pure air, the principle of which unites itſelf with the metal; as, in theſe experiments, the mercury had not acquired any ſenſible heat. Two inches and three-quarters of the ſame kind of air being placed over water, and electrified in the ſame manner during half an hour, loſt a quarter of an inch; and being ſuffered to ſtand twelve hours in the tube, was found to have loſt one-eighth of an inch more. This was very nearly the ſame diminution of the air that had taken place, when it was electrified over mercury; but, in this caſe, the proceſs appears to be more ſlow, and the detached principle not ſo readily abſorbed. The air remaining after theſe experiments, being tried by the eudiometer, did not differ from unelectrified pure air taken from the ſame receiver.

To determine whether the pure air retained any of the acid employed in its production, the Doctor repeated the experiment with air, obtained from red precipitate, confined by an infuſion of turnſole, but could not perceive in it the leaſt change of colour. He alſo electrified air, obtained from minium and the vitriolic acid, placed over ſome diluted vinegar of lead, but this was not rendered at all turbid.

Three inches of phlogiſticated air being electrified, during the firſt five minutes, were augmented to $3\frac{1}{4}$ inches, and, in the next ten minutes, to $3\frac{1}{2}$ inches: ſome lixivium was then introduced to try whether this would abſorb it; but, upon being electrified fifteen minutes, the column roſe to the height of $3\frac{3}{4}$ inches. It was ſuffered to ſtand in the tube till the next day, when it was found to have ſunk to its original dimenſion.

Nitrous air, confined by lixivium, being electrified during half an hour, loſt three-quarters of its bulk; the lixivium appeared to have abſorbed a great deal of nitrous acid; and the air remaining in the tube did not ſeem to differ from common phlogiſticated air. Some of the ſame nitrous air, confined by lixivium, was, by ſtanding three weeks, diminiſhed to half its bulk, and this reſiduum alſo proved to be phlogiſticated air. Thus electricity very ſpeedily effects that ſeparation of the nitrous acid from nitrous air, which is ſlowly produced by the lixivium alone.

Inflammable air, obtained from ſteel filings and the diluted vitriolic acid, being confined by an infuſion of turnſole, was electrified for ten minutes without any change of colour in the infuſion, or any alteration in the dimenſion of the air. The tube, being filled with the ſame air to the height of $2\frac{1}{2}$ inches, and placed in diluted vinegar of lead, was expoſed to the electric ſtream during twelve minutes, in which time the incloſed air roſe to five inches; but the vinegar remained perfectly clear. Three inches of inflammable air, obtained from a mixture of ſpirits of wine with oil of vitriol, on being electrified for

fifteen

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fifteen minutes, rose to ten inches; thus dilated, it lost all its inflammability, and when nitrous air was added, no diminution ensued.

A column of alkaline air, obtained by heat from spirit of sal ammoniac, three inches high, was electrified four minutes, and rose to six inches, but did not rise higher when electrified ten minutes longer. It appears that this air is not expanded more by the powerful electric stream from this machine, than by the common spark. Water would not absorb this electrified air, which was in part inflammable.

The tube, being filled, to the height of an inch, with spirit of sal ammoniac, and inverted in mercury, was electrified four minutes; in which time, the tube was filled with eight inches of air, which proved to be equally inflammable, and as little absorbed by water, as the alkaline air. Hence Dr. VAN MARUM conjectures that this air is only the volatile alkali rendered elastic.

The last chapter contains an account of a very ingenious experiment to illustrate some phenomena observed in thunder-storms. Two balloons, made of the *allantoides* of a calf, were filled with inflammable air, of which each contained about two cubic feet. To each of these was suspended, by a silken thread about eight feet long, such a weight, as was just sufficient to prevent it from rising higher in the air; they were connected, the one with the positive, the other with the negative conductor, by small wires about thirty feet in length, and being kept near twenty feet asunder, were placed as far from the machine, as the length of the wires would admit. On being electrified, these balloons rose up in the air as high as the wire allowed, attracted each other, and uniting, as it were, into one cloud, gently descended. The rising of these artificial clouds is ascribed to the expansion of the air they contained, in consequence of the repulsive force communicated to its particles by electricity: when in contact, their opposite electrical powers destroyed each other, and they recovered their specific gravity, by losing the cause of its diminution. In order to render this experiment more perfectly imitative, the Doctor suspended to the balloon which was connected with the negative conductor, a bladder filled with a mixture of inflammable and atmospherical air, which, being kindled by the spark that took place on the union of these clouds, gave a considerable explosion. From these experiments, the Doctor explains the sudden elevation of the clouds, and the violent showers of rain and hail, which often accompany thunder-storms.

Dr. VAN MARUM intends to make considerable additions to his battery, as he finds that the machine is capable of charging a larger surface of coated glass; and designs, in his next publication,

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lication, to give an account of experiments on semi-metals, and of those which have been proposed to him by other electricians, whom he here invites to communicate any hints, that may tend to further discoveries in this important branch of physics.

For the unusual length of this article, perhaps some apology may be necessary; but we hope our readers will excuse it, when they are informed, that on account of the plates, and the comparatively small number of copies, this interesting work will probably soon become very scarce.

ART. XIII.

The Forms of Herkern: corrected from a Variety of Manuscripts, supplied with the distinguishing Marks of Construction, and translated into English, with an Index of Arabic Words, explained and arranged by their proper Roots. By Francis Balfour, M. D. 4to. 1 l. 1 s. Printed at Calcutta; and sold by Richardson, London.

A PERFECT knowledge of the Eastern languages is a matter of great importance to the merchant as well as the linguist. The encouragement which Mr. Hastings gives to every attempt toward illustrating the antiquity and customs of the Eastern nations, and to the study of their languages, has, in a great measure, been the means of producing the learned performance before us. It is an edition of a work held in much estimation among the teachers of the Persian language, and which is put into the hands of every beginner, being more immediately useful to strangers, as it relates to the common forms of business and correspondence. Dr. Balfour has collated several manuscripts, in order to render the copy as perfect as possible; and this will appear to have been a work of no small labour and difficulty, when it is considered that the Persian manuscripts are extremely inaccurate, the distinguishing points of letters being often superfluous or misplaced, and the letters themselves contracted and deformed, not to mention the great obscurity that is occasioned by words being wrongly divided, or written without any distinction or spaces between them, and even whole books without the division of sentences. Dr. B. having given a correct edition, where the words are properly marked and divided, has certainly presented the learners of this language, and the curious in Eastern literature, with a most valuable performance: in order to make this work more generally useful, the Doctor has given an English translation of the original on the opposite page, and annexed a copious vocabulary, or dictionary, of Arabic words, with the derivatives under their proper roots.

As the *Insha-i herkern* contains forms of oriental correspondence and business, we shall present our Readers with the following short specimen of an Eastern love-letter:

"O moon

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'O moon of the heaven of goodneſs! O cypreſs of the garden of affection; O light of the eye of lovers; O joy of the affectionate heart! out of your benignity and kindneſs you promiſed to enlighten the cell of my melancholy with the ray of your exhilarating preſence. Verily, ſince that time, the eye of hope is upon the high road of expectation. Since the days you ſaid, I will come, mine eye is upon the road: why do you burn me with the cauſtic of expectation? why don't you come? If agreeable to your promiſe, you ſhould give, by a joyful ſight of you, illuminating brightneſs to the longing eye of your friends; no wonder at the exceſs of your kindneſs.

"Come, come, for I love you with an hundred ſouls.

"Come, for I am torn from myſelf and united with thee."

The Anſwer to the above.

'O afflicted lover and forſaken expectant! I have underſtood that you long to ſee me, and ſtill preſerve your attachment to me. But you ought not to depend on the promiſe of beauties; you ought not to ſet your heart on their aſſurances.

"Amongſt beauties nobody ever met with fidelity;

"Nor with any thing but ſchemes to torment."

Nevertheleſs, if the lover be ſincere, and content with beholding, what objection is there?

"When lovers are ſincere in their affection,

"What harm though beauties attach themſelves to them?"

Want of firmneſs will not do; patience is requiſite. The moon of my beauty may ſoon ſhine from the window, and the tree of my ſtature may caſt its ſhadow on the terrace.

"Patience is bitter, but it bears ſweet fruits."

Among the forms of buſineſs is the following certificate of the ſale of a ſlave girl.

'Khojeh Abdulla, ſon of Khojeh Mahommed, being of age, and in full poſſeſſion of all his faculties, affirms and declares to this effect: "I have ſold to Meer Darvaiſh Mahommed, ſon of Mahommed Morad, a ſlave girl named Gulbehar, of a copper complexion, and middle ſize, with grey eyes, high noſe, joined eye-brows, and both ears pierced, ſuppoſed about twenty years of age, for the ſum of twenty current rupees, the half of which is ten, which ſum I have received." Theſe few lines were drawn out in court, by way of certificate, on the eleventh of the month Zeekkadeh.'

This work is a curioſity, on account of its being the firſt printed book in the *Taleek* character. Conſiderable merit is due to Mr. Wilkins, without whoſe aſſiſtance the *Inſha-i herkern* could never have appeared in its preſent form; as is evident from the following paſſage in the Preface:

'The only printed Perſian character that has hitherto been in uſe, except in exhibiting fair copies of dictionaries and grammars, has been ſubſervient to no public purpoſe; and is but ill calculated for becoming the channel of authority, or the medium of buſineſs, over an extenſive empire, where it is almoſt unknown, and ſcarcely underſtood; whereas the types which Mr. Wilkins has invented, being a perfect imitation of the *Taleek*, the character in which all Perſian books are written, and conſequently familiar and univerſally read, are not only well calculated for promulgating the edicts of government,

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ment, but for every tranſaction in buſineſs where the Perſian character is required.

'By this invention (which is perfectly new and peculiar to Mr. Wilkins, and at the ſame time the labour of his own hand, from the metal in its crudeſt ſtate, through all the different ſtages of engraving and founding) the Perſian language may now receive all the aſſiſtance of the Preſs. The moſt valuable books may be brought into print; the language may be more eaſily and perfectly acquired; and the improvements of the learned and induſtrious conveniently communicated to the Public, and preſerved to poſterity.'

We congratulate the cultivators of Eaſtern literature on the acquiſition of ſo great an aſſiſtance in facilitating the ſtudy of it; and we hope that by this means not only the languages, but the learning and philoſophy of the Eaſt, will be more generally known among Europeans.

ART. XIV.

De la France et des Etats-Unis, &c. *i. e.* On France and the United States; or, on the Importance of the American Revolution to the Kingdom of France, and the reciprocal Advantages which will accrue from a commercial Intercourſe between the two Nations. By Stephen Claviere and J. P. Briſſot de Warville. 8vo. 6s. Boards. Phillips, London. 1787.

EVERY nation is benefited by commerce, and the advantages of a commercial intercourſe between two nations, will always be proportional to the neceſſities of the one, and the productions of the other. The Authors of the preſent publication, by comparing the wants of the Americans with the productions of France, and the contrary; and by conſidering the relative ſituations and circumſtances of the two countries, prove, that a well-regulated commerce muſt be highly beneficial to each.

The firſt Chapter is employed in defining ſeveral terms, and in explaining the general principles of a foreign trade [*commerce exterieur*]. The Authors ſhew that a direct trade (*i. e.* a trade carried on between two nations immediately) is preferable to that which is carried on by the intervention of a third; it enables the merchant to afford his goods at a cheaper rate; and the cheapneſs of goods is the very baſis of a foreign trade. They point out the circumſtances which enable a nation to ſell its productions cheap, and alſo the circumſtances which oblige two nations to enter into a commercial intercourſe. They conſider the mutual intereſt of the two nations, and the nature of things, to be the only means of eſtabliſhing a ſure trade. Treaties, regulations, laws, and force, are of no effect; all of them muſt give way to *the nature of things*.

The authors next enter into an examination of what is meant by *a balance of commerce*. Here we are preſented with ſome cu-

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rious concluſions. It is proved that the *balance of commerce* is an inſignificant word; that the balance paid in gold is not a proof that the trade is diſadvantageous to the nation paying, nor advantageous to the nation receiving ſuch balance; that the tables or calculations of the *balance of commerce* are not to be depended on;—that the only method of eſtimating the increaſe of trade is by the increaſe of population;—that it is impoſſible to determine the quantity of money in a country;—and that the calculations made for this purpoſe are faulty, as being built on uncertain data;—that the precious metals are not true riches;—that, conſidered as the means of change, it would be better to ſubſtitute, in home trade, paper-money inſtead of coin, and to employ coin for thoſe purpoſes in which paper is uſeleſs, namely in foreign trade.

The Authors then apply the general principles, before laid down, to the preſent ſtate of France and the United States; they deſcribe the ſituation and the productions of the country, and the diſpoſitions and employment of its inhabitants. It may be objected, that it would be better for France to improve her home trade and cultivation, than to extend her foreign trade; the extenſion of a foreign trade is eſteemed the fitteſt, if not the only effectual means, of improving her cultivation, her manufactories, &c. Some very juſt reflections are added, on the inferiority of the French manufactures to thoſe of England; the cauſes of this inferiority are pointed out, and a foreign trade is ſhewn to be the only means for rendering them more flouriſhing.

In the next Chapter, a view is taken of the United States; from which it plainly appears, that they are under an abſolute neceſſity of carrying on a foreign trade. The Authors conſider, ſeparately the wants of the Americans, *viz.* the wants of neceſſaries, of conveniences, and of luxury; theſe are only to be ſupplied by a foreign trade; manufactories are as yet almoſt unknown to the Americans; they are a new people, and have no time to exact or eſtabliſh any manufactories until their country is well cultivated; their greateſt preſent intereſt is, to apply themſelves to agriculture, and by no means to eſtabliſh manufactories. After enumerating the advantages of ſuch a practice, the Authors ſhew that France alone is, of all other countries in Europe, the beſt adapted to ſupply the wants of America. This is demonſtrated by taking a view of the reciprocal importations and exportations carried on between France and the United States. The Authors prove, that it would be diſadvantageous to the Americans to cultivate the vine in order to make wines; and that the French wines are preferable to all others. In a ſimilar manner, brandy, oil, olives, *&c. &c.* are ſeparately conſidered; together with the produce of induſtry, ſuch as cloth, linen, ſilk, hats, leather, glaſs, hardware, paper, &c. &c.

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The articles which America can ſend to France, are, *tobacco*, *fiſh-oil*, *ſpermaceti*, *corn*, *maſts*, and other timber for ſhip-building, *furs*, *rice*, *indigo*, *lintſeed*, *pitch*, *turpentine*, &c. &c. Theſe are ſeparately treated, and reaſons are given why America can furniſh ſuch commodities better than any other country.

The work concludes with a collection of original papers relative to France and the United States; among which is a proclamation for the eſtabliſhment of regular packet boats between Havre and New-York; one of theſe ſails every ſix weeks from Havre, or oftener, if the complement of paſſengers is full in a ſhorter time.

Meſſrs. Claviere and De Warville are ſpirited writers; but they are ſometimes too violent. The ardor of liberty is liable to break out into the flame of licentiouſneſs, unleſs reſtrained by the ſuperior judgment of a calm and unbiaſſed reaſoner.

The Authors are juſtly entitled to the united thanks of the French and the Americans; for they have plainly ſhewn the mutual advantages that may accrue from a commercial intercourſe between the two nations; and they have, at the ſame time, given a juſt view of a foreign trade in general, and the benefits thence ariſing.

Art. XV.

Animadverſiones Philologicæ in nonnulla Corani loca, cum Illuſtrationibus in V. T. ex Arabiſmo ac Perſiſmo depromptis; quibus recognitis atque auctis in hac nova Editione accedunt Specimina quinque, oſtendentia LL. Lat. Ital. Hiſp. Gall. Luſit. ac Angl. cum Arabica aut Perſica Affinitatem. In Uſum Arabizantium Tyronum compoſuit, ediditque R. Antonius Vieyra, LL. B. ac LL. Hiſp. et Ital. P. Reg. in Coll. Stæ et Indæ Trin. Dublin. Dublinii apud L. White, Sumptibus Univerſitatis. 1785.

MR. Vieyra, we underſtand, is a native of Portugal, and the Author of a Portugueſe and Engliſh Dictionary*, in two volumes 4to, publiſhed in London, in the year 1773. His preſent deſign is to facilitate the ſtudy of the Arabic language, by ſuch a compariſon of Oriental and European words, as may develope the elements and ſignifications of both; and, by illuſtrating their mutual agreement, ſupply the ſtudent in Eaſtern literature with the moſt effectual aſſiſtance and encouragement. Mr. Vieyra inſiſts particularly on the great utility of this plan to every one who wiſhes to collect an ample ſtore of words in the Oriental languages; as the neceſſary exerciſe of the judgment in ſuch etymological reſearches will not only afford intervals of relief to the memory, but render the impreſſions which are made on it

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* See Rev. vol. L. p. 319.

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more uſeful and more permanent. He obſerves further, that many European words, which agree in ſignification with thoſe of the Eaſt, differ in their elements, yet it is moſt certain that the former are derived from the latter; and hence he infers the neceſſity of a *Clavis Etymologica*, to ſhew the changes which have taken place in the elements of words in their paſſage from one language to another; either according to the different effects of climate on the organs of articulation, or the different manners of nations inhabiting the ſame climates. Without taking upon us to determine how far this ſcheme is practicable, or whether the talents of our Author are ſuch as would afford a fair proſpect of ſucceſs in the execution of it, we muſt give him due credit for the modeſty with which he ſpeaks of his own labours.

'*Cum autem hujuſmodi Clavis explicationem completam, omnibuſque numeris abſolutam, ſpeciminum horum limites haud admittant; littus tantum iſtius, ut ita dicam, immenſi maris legere mihi propoſui. Quæ quidem opella, nunc levi tantum brachio a me ſuſcepta, atque expedita, tum in præſenti, ut ſpero, prælucebit tyronibus ad orientalis eruditionis palmam laudemque contendentibus; tum in omne reliquum tempus materiam ſuppeditabit ad id, quod leviſſimis tantum ſtricturis a me percurſum eſt, novâ exemplorum copiâ inſtruendum, illuſtrioreque adhuc luce perfundendum.*'

The book is publiſhed at the expence of the Univerſity of Dublin, and is dedicated to the Provoſt and Fellows of Trinity College, whoſe patronage, however, does not appear to have placed the Author beyond the reach of indigence; which, though it ſometimes kindles the latent ſpark of genius in the breaſt of the indolent, too frequently overwhelms the mind with languor and deſpondency; and by exacting the ſame degree of exertion at the happieſt and the moſt unpropitious ſeaſons, evidently ſubjects a writer to diſadvantages, which, though we cannot recognize them, as critics, we muſt commiſerate, as men.

We ſincerely lament, that Mr. V. had not the means of publiſhing his work without the aſſiſtance of the Univerſity, particularly as the total want of Hebrew and Arabic types, on which he reſts his apology for printing the Oriental words in European characters, exhibits no very favourable idea of the ſtate of Eaſtern literature in the ſiſter kingdom. We ſhall endeavour, however, to do him as much juſtice as we can, by ſupplying this defect, in the few ſpecimens we mean to produce of his work.

The firſt part of the book is compoſed of obſervations on the Coran: but we are ſorry to ſay that they do not, either from their number or importance, merit any particular character.

With reſpect to the criticiſms on the Old Teſtament, we will not controvert our Author's poſition, that the Engliſh verſion may frequently be corrected by conſulting the language of the Coran. We are well aware of the affinity which ſubſiſts between the

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the Hebrew and Arabic languages; and we may add that words which are rarely to be found in the former, admit of a ſatisfactory interpretation, from their frequent occurrence in the latter. We are ſatisfied, that the primary ſenſe of words, whoſe roots are wanting in the Hebrew, may often be determined by a reference to the Arabic, in which their roots are ſtill preſerved. We recollect that * Maimonides, Tanchum of Jeruſalem, and other ancient Rabbins, not bigotted, like their ſucceſſors, to the imaginary ſanctity and αὐταρκεια of their own tongue, inſtead of thinking it contaminated by explanations drawn from the language of Mohammed, applied their knowledge of Arabic to the illuſtration of the ſacred text with equal zeal and ability. The labours of Chriſtian ſcholars will never ceaſe to be remembered, till the names of Pocock and Bochart are forgotten, and till the annotations of Schultens and Hunt no longer adorn our public libraries, or attract the general attention of ſcholars. We wiſh, indeed, we could enroll the name of Mr. Vieyra in this illuſtrious catalogue; but we cannot help obſerving, that, though he merits much praiſe for his intentions, and though he certainly diſplays no vulgar proficiency in the Eaſtern languages, his remarks are but unſucceſsfully directed to the end he had in view. To the divine they certainly convey little uſeful or important information; to the orientaliſt they open no new or recondite ſources of grammatical diſquiſition; and to the general reader they moſt aſſuredly do not come recommended by that ſpecies of criticiſm, which points out beauties unknown before, which ſupplies taſte with objects congenial to itſelf, and exemplifies the elegance it deſcribes. If there be any exceptions to theſe obſervations the following criticiſms may, perhaps, be among the number:

1 Sam. xv. 32. וילך אליו אגג מעדנת is thus rendered by the Engliſh tranſlators, *And Agag came unto him delicately.* Mr. Vieyra propoſes that we ſhould tranſlate מעדנת *languide, remiſſe, invito*, from the ſenſe of the Arabic word معدن, which ſignifies *remiſſio, languor.*

Pſalm xvii. 3. זמתי בל־יעבר פי *I am utterly purpoſed that my mouth ſhall not offend*, our Author thinks will be better rendered,

* The teſtimony of Maimonides on this ſubject is clear and deciſive,

اما اللغة العربية والعبرانية فقد اتفق كل من علم اللغتين انهما لغة واحدة بلا شك

Arabicam vero linguam, et Hebraicam, omnes qui probe callent, utramque unam et eandem haud dubio eſſe profitentur. Vide Caſiri Biblioth. Arab. Hiſp. Eſcur. vol. i. p. 292.

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agreeably

agreeably with the ſenſe of the Arabic ﻗﻔﺮ, *capiſtro alligavi ne tranſgrediatur os meum. Capiſtrare linguam*, and *capiſtrare ſermonem*, are metaphors frequently uſed by Arabic writers.

Pſalm xlv. 2. לשוני עט סופר מהיר *Lingua mea ſtylus ſcribæ velocis*—Mr. V. tranſlates מהיר *periti*. The Arabic verb ﻣﻬﺮ ſignifies *acutus ingenio, ſolers fuit, in re exercitatus fuit.* In this tranſlation, we would obſerve, our Author is ſupported by the authority of the Chaldee Paraphraſt, and of the Syriac and Arabic verſions. The expreſſion of the Engliſh tranſlators, either by accident or deſign, is ambiguous, and will fairly admit of either of theſe interpretations, *My tongue is the pen of a ready writer.*

We are next preſented with five catalogues of words in the European languages, that are derived, or at leaſt ſuppoſed to be derived, from the Arabic or Perſic. The firſt ſhews the affinity of the Latin to theſe two languages; the ſecond, that of the Italian; the third, that of the Spaniſh, and Portugueſe; the fourth, that of the Engliſh; and the fifth, that of the French.

On Etymology in general we ſhall deliver our ſentiments as conciſely as poſſible, ſo far at leaſt as they are in any degree connected either with the deſign or execution of Mr. Vieyra's work. We ſcarcely know any character that requires a more rare aſſemblage of extraordinary qualifications, than that of a ſkilful Etymologiſt. A writer of this deſcription will find ample ſcope for the exerciſe of the moſt penetrating ſagacity and deliberate judgment, even if he confines his reſearches within the bounds of his vernacular tongue. The difficulty of tracing Engliſh words to roots, which though of Engliſh growth, have long ſince become obſolete, or are preſerved only in the provincial dialects of the rude and illiterate, has led too many into foreign countries in ſearch of what could alone be found at home. It ſhould be obſerved alſo, that this difficulty is neceſſarily increaſed when the work is undertaken by a ſtranger, who has fewer opportunities of acquainting himſelf with the provincial dialects, and who is leſs likely to be informed of the changes, which, originating at firſt in the pronunciation of words, paſs gradually into their orthography. We may be permitted to ſuggeſt by the way, that the native etymology of every living language would be better underſtood, if collections were made of ſuch words as are peculiar to the vulgar in the ſeveral diſtricts, and either publiſhed ſeparately, or uniformly ſubjoined at leaſt to ſuch topographical hiſtories as have lately enriched the literature of our own country. But it is not to any ſingle language that the labours of the Etymologiſt can well be confined, and in proportion as the ſphere in which he acts is extended, his taſk becomes more complicated and more arduous. For before he

he ventures on foreign languages with a deſign of tracing their connection with his own or with each other, he muſt be diſtinguiſhed by accompliſhments far ſuperior to thoſe which commonly fall to the lot of the linguiſt. He muſt underſtand the hiſtory of the country whoſe language he propoſes to illuſtrate, the invaſions it has undergone, and its connections with the neighbouring ſtates. He will then have to examine the languages of theſe different nations, not only in their purity, but in their deflections and corruptions, whether they are the effect of time, and appear plainly in writers of different ages, or are to be traced only in the converſation of different ranks, and particularly in that of the commercial claſſes, who, from the nature of their occupation, are moſt likely to communicate their phraſeology to the ſurrounding nations. To elucidate the etymology of technical and ſcientific words, he muſt be accurately verſed in the hiſtory of the arts and ſciences, in the order in which different nations received them from the firſt inventors, and the improvements made at different æras, which have gradually introduced an acceſſion of new words. In aſcending to ancient languages he will often be ſtopped by a language no longer known. In this caſe he can only ſearch for ſuch veſtiges of it as commerce or conqueſt may have introduced into languages now in being. Above all, he muſt know when the ſound is to be depended on, and when the ſenſe. To aſcertain the former with preciſion, he ought to poſſeſs a kind of knowledge which in ſome languages indeed cannot be obtained, the knowledge, we mean, of the ancient pronunciation. To aſcertain the latter, he muſt trace the various changes which words undergo by compoſition, metaphorical acceptation, and tranſmiſſion from one language to another, an employment of itſelf ſufficiently perplexing, but which, like every part of this great undertaking, can never be entered on with ſucceſs, without a philoſophical acquaintance with the origin and progreſs of language in general, and long habits of cool analogical reaſoning. For it behoves the ſcholar, who would ſerve the cauſe of real learning, inſtead of haſtily acquieſcing even in his moſt favourite conjectures, to ſubmit them repeatedly to the impartial ſcrutiny of reaſon; to ſee that they are ſupported by better authority than mere ſuppoſitions, however numerous and plauſible; to take care that a derivation, which is barely poſſible, be never preferred to another which has probability on its ſide; and to guard againſt every derivation of the elements of a compound word from different languages, unleſs the foreign word which is ſuppoſed to enter into the compoſition can be proved to have been previouſly naturalized.

Had theſe principles been more generally adopted by etymologiſts, we ſhould not have ſeen ſo many wild and fanciful at-

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tempts to torture ſenſe and language, and wreſt every thing to the ſupport of a beloved hypotheſis. The world would indeed have loſt the amuſement of ſeeing the Gods and Heroes of Pagan mythology converted, by an etymological metamorphoſis, into Patriarchs * at one time, into Celts † or Swedes ‡ at another, and under the hands of one daring adventurer, into a kind of allegorical orrery §. Whether the work of Mr. Vieyra be of this kind, or deſerve rather to be claſſed among thoſe which elucidate the theory of language, and the philoſophy of the human mind; which give preciſion to definition, and, in ſome inſtances, perſpicuity to hiſtory, is a queſtion which the ſelection of a few examples may enable our readers to reſolve.

From the Hebrew, or Arabic, יום *dies*, and אלה *Deus*, our Author tells us, is derived *Jumula*, the name of a Lapponian idol, ſignifying *Deus dies*, the inhabitants worſhipping, as a God, the returning day, after ſo long and comfortleſs an abſence.

Hercules is derived by Mr. Vieyra from the Hebrew אור כל quaſi *illuminans omnia*. Hercules, he tells us, was the name of the ſun among the Tyrians, and in ſupport of his derivation quotes the following paſſage from Macrobius, Sat. l. 1. c. 20. Hercules quid aliud eſt quam aëris gloria? *Quæ porro eſt aëris, niſi ſolis illuminatio?*

The Latin *cogito*, and the Greek ἡγεομαι, he deduces from the Arabic حجا *hodj*, intellectus, *ingenium*. Tameſis, and Thames, from the Arabic تام *tâma*, *domavit*. Nates, from the Arabic نوطة *nautat*, of the ſame ſignification, 'quia, ſcilicet, ſuſpenſæ ac pendulæ ſunt.' Bog, from the Arabic بقعة *bokat*, *locus depreſſior ubi ſtagnat aqua*. Bog-houſe from the Perſian باشگاه *bagah*, *latrina*. To duck, from the Arab. داك *dâc*, *depreſſit*, *im-*

* See Cumberland's remarks on Sanchoniatho, Huet, and Fourmont.

† Pezron ſur les Celts. ‡ Rudbeck's Atlantica.

§ Hiſtoire du Ciel, par M. Pluch. "I have heard," ſays the learned Warburton, "of an old humouriſt, a great dealer in etymologies, who being vexed at the oppoſition his diſcoveries met with, broke out into much learned paſſion, and with a large claſſical oath affirmed, *That he not only knew whence words came, but whither they were going*. This was only thought an extravagance of an enraged etymologiſt in deſpair. But I apprehend the old gentleman had wit in his anger, and ſoberly referred to his art of explaining antiquity. And indeed on any ſyſtem-maker's telling me his plot, I would undertake to ſhew, *whither all his old words were going:* for in ſtrict propriety of ſpeech they cannot be ſaid to be *coming from*, but *going to* ſome old Hebrew root." *Divine Legation*, Book iv. Sect. 4.

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merfit in aqua. Hog, from the Perfian خوك *chok, porcus.* Lazy, from the Hebrew עצל *Otfel, piger,* ' vel, fi mavis, per metathefin, ab Arab. زايل *zail, defmens, ceffans,* quia nempe piger continuo ceffat.' Same, from the Arabic, سماة *famaut,* or سمة *femat, fignum.* 'Cum enim, fays our Author, Anglice dicimus, *this is the fame as that,* quid aliud innuimus, quam, hoc habet eadem figna, et lineamenta, ac illud ?'—Sneeze, and fnore, from the Arabic نعر *näara, fonum emifit per nares.* Carthage is derived by Mr. V. from the Arabic قرية *Kariat, urbs,* and Ag, *equus.* Concerning the origin of this latter word, he fays, different opinions have been entertained. He endeavours, however, to fupport his own derivation from fome Carthaginian coins, which bear the figure of a horfe's head, in allufion to that which is faid to have been dug up in laying the foundations of the city *. From Ag he alfo derives the Latin *Equus,* the Irifh Eac, the Spanifh Haca, the Portugueſe Faca, the Engliſh Hackney Nag, the Italian *Haque-nea,* five Chinea, and the French *Haque-née.*—This is the fame hobby-horfe on which Menage rides fo much to his own fatisfaction, though his countryman, Jaucourt, has rather uncivilly endeavoured to drag him from his feat. Mr. Vieyra does not fcruple to get up behind him, and feems as well fatisfied with his place on the crupper, as the Frenchman with his on the faddle. We heartily wifh that Menage could look behind him, or, in other words, that he could fee his derivations, fo well backed by fuch fonorous words, as will at leaft fupply the lofs of thofe, which, Jaucourt tells us, exift only in the imagination of the French etymologift.

Art. XVI.

Voyage Pittoresque *des Iſles de Sicile, de Malte, & de Lipari, i. e.* Travels through Sicily, Malta, and Lipari; containing an Account of the Antiquities of theſe Iſlands, the principal natural Phenomena they exhibit, and the particular Cuſtoms and Manners of the Inhabitants. Numbers XV, XVI, XVII, XVIII, XIX, XX, XXI. Large Folio. Each Number containing Six Plates, and Eight Pages of Deſcription. Price 12 Livres each Number.

We reſume, with pleaſure, our too long interrupted account of this capital work, the moſt elegant and learned, and, beyond all doubt, the moſt *accurate* of the kind.—We have had occaſion to converſe with ſome travellers, eminent for their taſte for, and knowledge of, the fine arts, and their aſſiduous and

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* See Juſtin, Virgil, and Silius Italicus.

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attentive

attentive obſervation of the precious remains of antiquity, who, after a careful view of the objects on the ſpot, have admired the judicious and accurate manner in which they are repreſented in the deſcriptions and plates of Mr. HOUEL.

N° XV. This number, which, among other things, contains an account of the dreadful fate of Meſſina, in the year 1783, is ſingularly intereſting. The 86th Plate, with which it begins, repreſents the deſtruction of the *Palazzata*, and the parts of that beautiful and magnificent edifice, which ſtill ſubſiſt, ſeen from the ſea. This noble edifice preſented to the harbour a ſemi-circular front of 840 toiſes in length. It was terminated by the palace of the Viceroy, which (with the Magazines of Porto Franco, at the moment of their fall, and a view of a part of the harbour) are repreſented in the 87th Plate.—The 88th Plate exhibits a view of the ſouthern part of the Streights of Meſſina, taken from the ſhores of Calabria, wherein the coaſt of Sicily, from Meſſina to Catana, which was ravaged by a dreadful hurricane, in 1784, is accurately delineated, with Mount Ætna in proſpect. This is followed by an account of the Baths of *Ali*; the rich mines of different metals that are found in a vale watered by the river *Di Niſo*, and a curious deſcription of the mineralogical beauties of *Taormina*, which, in the ſpace of five or ſix leagues along the ſea coaſt, has wherewithal to attract the attention, and excite the admiration, of the lovers of natural hiſtory, by the immenſe variety of intereſting objects which it offers to their attention.—'In all the other parts of Sicily, *ſays our Author*, one ſees the wonderful operations of nature already finiſhed; but in the diſtrict of Taormina, we ſee them in the progreſs of their formation, we obſerve them, as it were, forming themſelves, and we contemplate marbles and other calcareous ſtones in their tendency, and their various ſteps, towards *lapidification*.' Mr. HOUEL gives a very elegant and accurate account of the procedure of nature in her operations, both external and internal, in theſe grottos, or rather deep caverns. He ſhews, how rocks, already formed, are decompoſed and diſſolved by the acid of the air, rendered active by the winds, and the different degrees of the heat of the atmoſphere: theſe different degrees, give the air more or leſs activity, according as ſeveral accidental circumſtances are more or leſs favourable: 'Nature,' *ſays he*, 'works with patience:—ſhe is not in a hurry: ſhe has no fixed epochas *, in which ſuch or ſuch an operation is to be performed;' and Mr. HOUEL deſcribes her procedure in theſe ſingular grottos with great perſpicuity.

On the traveller's approach to *Taormina* (the ancient *Tauromenium*, famous for the commerce of its inhabitants, and their

* This is a hint to *Recupero* in Brydone's Travels.

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taſte for the arts) he obſerved the noble remains of an edifice, which muſt have been conſtructed in a very grand ſtyle of architecture; but, neither by examining the parts of it which ſubſiſt, nor the ruins which ſurround it, could he come at the knowledge of its deſtination. Its ruins are delineated in the 89th Plate, and they have a great effect. The following Plate exhibits a general view of the city and theatre of Taormina.

N° XVI. Of all the edifices of the kind conſtructed by the Greeks, the theatre of Taormina has been the beſt preſerved from the waſtes of time, and is therefore the moſt adapted to give us a certain knowledge of the real manner in which theſe buildings were erected. This object therefore occupies the learned and ingenious author throughout this whole number. In ſix Plates, accompanied with accurate deſcriptions, he unfolds the beauties that ſtruck him in the contemplation of this noble ſtructure, exhibits the true forms and uſes of all its parts, rectifies the erroneous accounts that have been given of it by modern travellers, and, from diſcovering an ancient theatre ſo well preſerved, takes occaſion to treat of the ancient theatres in general, which make ſuch an eminent figure in the hiſtory of the arts. In the 90th Plate we have a general view of the theatre in queſtion, of the ground before it, and the ways that lead to it;—in the 92d, a view of the *Proſcenium*, ſeen from a part of the city, and from Mount Ætna; and in the 93d, 94th, 95th, 96th, beautiful details, plans, and geometrical ſections of this celebrated theatre, exquiſitely engraved and coloured, and full of effect.

N° XVII. The Plates 97, 98, and 99, in this number, contain pictureſque views and geometrical plans of ancient tombs, ciſterns, and reſervoirs. The following two Plates exhibit the perſpective view and the geometrical plan and elevation of a *Gymnaſium*, or place for public exerciſes; and in the concluding Plate (102) we have a chart of Mount Ætna, copied from that of the famous Canon Recupero, of Catana; who paſſed all his life in ſtudying the productions and the natural hiſtory of this aſtoniſhing mountain.

N° XVIII. This number opens with the antiquities of *Naxos*, built by a colony from the Grecian iſland of that name, and whoſe deſtruction, by *Dionyſius* the Elder, gave occaſion to the building of *Taormina*. Theſe ancient remains are repreſented in the 103d Plate. The next contains a perſpective view of Ætna, taken from the ſea north-eaſt of that mountain, whence it is viſible in all its immenſity. In the 105th, we have a moſt beautiful and curious view of its ſummit, between *Roca della Capra* and *Trifoglietto*. This is followed by an account of the famous eruption of water from one of the craters of Ætna, in 1775, that, during ſeveral weeks, was preceded ſucceſſively by accumulated objects of conſternation and terror. A relation of

this terrible phenomenon was read by Recupero to the *Academy of the Ætneans* at Catana, and afterwards publiſhed; and it is from this paper that Mr. Houel takes the account, or rather the picture before us, which it is impoſſible to contemplate without a ſympathetic feeling of the aſtoniſhment and diſmay that muſt have ſeized upon the ſpectators of this tremendous ſcene. We read of nothing ſo terrible and aſtoniſhing in the hiſtory of this awful mountain, on which nature ſeems to have laviſhed promiſcuouſly all her terrors, and all her beauties.

A very remarkable rock of baſaltes, riſing out of the ſea, near the harbour of *Trizza*, and a general view of the rocks of the Cyclops, called *Faraglione*, are exhibited in the 106th and 107th Plates. The 108th, which concludes this number, contains a particular view of one of theſe rocks, as alſo of the promontory of *Caſtel d'Iaci* and of the lower part of Ætna which leads to Catana. The baſaltes of theſe rocks reſembles, at firſt ſight, that which is known in Italy, France, and the Britiſh iſles, by the apparent regularity of its priſmatic columns; but, on a cloſer examination, it exhibits eſſential differences.

N° XIX. The lovers of natural hiſtory will find in this number, in which the account of the rocks of the Cyclops is continued, a rich fund of inſtruction and curious details, relative to the different kinds of baſaltes, and the original formation of that ſubſtance. The 109th and 110th Plates exhibit curious baſaltic rocks, with the baſaltes in *needles* *, and in columns; ſome of theſe columns tending towards decompoſition, others already reduced to that ſtate. The following beautiful Plate exhibits a view of the promontory, and of a part of the town, of *Caſtel d'Iaci*. This promontory is almoſt entirely baſaltes, but of a different kind from any that had hitherto come under our Author's obſervation. It exhibits cylinders from ſix inches to twenty feet in diameter: ſome maſſive, others hollow like cannons; theſe latter extended in ſtrata, the others compoſed of ſeveral tops or points, which are compreſſed and concentrated together. Beautiful, curious, and ſomewhat different from the preceding, are the baſaltes that are obſervable at the foot of this promontory towards the ſouth, and which are repreſented in the 112th Plate; their forms and details are regularly finiſhed, and are ſingularly pleaſing to the eye.——The Author's obſervations on the formation of the baſaltes are acute and inſtructive. He diſcuſſes this ſubject at great length, and confutes the opinion

* The Author employs the term *needles*, to denote a long piece of baſaltes, which is thicker at one of its extremities than at the other, and the word *column* to denote thoſe that are nearly equal in thickneſs throughout.

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of

of thoſe who attribute the configuration of the baſaltes to the ſudden refrigeration with which the *lava* is ſeized, when, having eſcaped from the focus of the volcano which produced it, it arrives in fuſion at the cold ſea-water. He attributes the regular configuration of the baſaltes to the action of fire alone, and offers many plauſible and ingenious arguments in ſupport of this hypotheſis. Beſides the philoſophical reaſoning employed to ſupport it, he alleges a fact, which evidently proves that the ſea-water does not form the baſaltes, namely, that the fluid *lava* which ran from Mount Ætna into the ſea at the famous eruption in 1669, and filled up the harbour of Catana, was not metamorphoſed into baſaltes.—Several grottos of baſaltes are exhibited in Plate 113th, and a pleaſant deſcription of the ſuperſtitious amuſements of the inhabitants of the town of D'Aci, during *Paſſion-week*, terminates this number.

N° XX. The plate 115th exhibits a very picturesque view of the *ſnow-caverns or grottos* of Ætna, which, as Mr. Brydone obſerves, furniſh ſnow and ice not only to the whole iſland of Sicily, but likewiſe to Malta, and a great part of Italy, and makes a very conſiderable branch of commerce. Mr. HOUEL's deſcription of theſe grottos, and his account of this commerce, is much more circumſtantial and intereſting than thoſe that have been given by any preceding traveller. There are very curious particulars for the naturaliſt in his deſcription of the lavas of Calanna, and of the mouth of the volcano of *Monte Roſſo*, or the Red Mountain, which are moſt beautifully repreſented in the 116th, and the two following plates. It was from this volcano that the great eruption of 1669 iſſued forth; which continued, during three or four months, to lay waſte the country between Ætna and Catana, ruſhed in a flaming torrent of lava againſt the walls of that city, which it ſurmounted, filled up the harbour, and made the waves of the Mediterranean retire.

From this formidable eruption, the greateſt, both in its extent and duration, that is known in the annals of Ætna, the Author takes occaſion to treat of the formation of volcanos, and by ſeveral ſections, which he gives us of this famous mountain in the 119th Plate, he demonſtrates its formation and growth, from the time of its firſt eruption under the waves of the ocean. He proves that there is an immenſe void ſpace in the interior of Ætna, which is no more than a cruſt exalted in the air.—The details here are ample, learned, ingenious, and inſtructive, in the higheſt degree. The view of Ætna, ſeen from the crater of *Monte Roſſo*, is repreſented in the 120th plate.

N° XXI. This moſt intereſting number contains an account of Mr. HOUEL's aſcent to the ſummit of Ætna, in which a variety

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variety of grand and beautiful objects were presented to his view. These he describes in such an affecting and instructive manner, as really to answer every purpose of publications of this kind. His details are much more ample and comprehensive than those of Mr. *Brydone*, and his descriptions are not less agreeable and lively than those of the elegant and ingenious British traveller. We think, indeed, that Mr. *Brydone*'s picture of the prospect from Ætna, and of the gradual illumination of the majestic scene by the rising sun, is still more animated than that of Mr. *Houel*, and yet we have not pronounced this judgment without hesitation;—like Palemon, in Virgil, we would give them both the heifer.

The 121st Plate presents a picturesque view of the *Spelonca del Capriole*, or the Goat's Cavern, which furnishes a romantic mansion for travellers, and is surrounded on all sides with wild and majestic beauties.

Proceeding in his progress toward the summit of the mountain, our Author arrived at the *Torre del Philosopho*, or the supposed Tower of Empedocles; this, with a view of the Pyramidical Mountain, where the crater of Ætna is placed, occupies the 122d Plate, and the following exhibits a beautiful but terrific view of the mouth of that awful mountain, taken from the borders of the crater. The sounds that are formed by percussion of the stones, which rise from the abyss, against the internal sides of the mountain, and their repercussions repeated successively in these subterraneous caverns, by their echoes, are described by Mr. *Houel* in such a lively manner, that we cannot read his account of them without emotion and awe.

Plate 124th exhibits a view of the famous aqueduct of Aragona, on the river Simetus, which separates the base of Ætna, on the right, from the plain of Aragona, on the left, and also of the mountains that are seen at a distance beyond the aqueduct. It appears evident, from this view, and from our Author's observations, that the base of Ætna is formed by alternate *strata* of lava and marine bodies, which have been successively placed, one upon another; and hence Mr. H. draws a demonstrative proof of the theory of volcanos, contained in the preceding number, which, though not new, is ingeniously laid down.

The two concluding Plates of this number contain views of the salt springs of Salinello, and of the accumulations of basaltes at the foot of Mount Ætna, at a place called *Herba Bianca*. These accumulations, which contain different kinds of basaltes, are a new proof, that no volcano exhibits this substance with so many variations as Ætna.

For our former account of these very curious Travels, see Rev. vols. lxviii. lxx. and lxxii.

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ART. XVII.

Eſſai d'un Traité Elementaire de Morale; i. e. An Attempt toward an Elementary Treatiſe on Morals. Amſterdam (Paris). 1787.

WE have tranſlated literally the unaſſuming title of this little work. By the modeſty of it we are led to think that the Author did not look upon the compoſition of an *elementary treatiſe* as an eaſy matter, and this gave us immediately a prepoſſeſſion in favour of his judgment, which was afterwards verified and confirmed by the order, preciſion, ſimplicity, and good ſenſe contained in his performance. The Author lays down four principles, which form the baſis of his elementary doctrine; theſe are, the eſſential characters of man, conſidered as a *ſenſitive* animal, a *rational* animal, a *ſociable* being, and the *creature of God*. By the firſt of theſe characters, man is capable of perceiving and *feeling* good;—by the ſecond, he is inſtructed in the means of purſuing it;—in the third, he finds objects and relations, that furniſh materials for its enjoyment;—and in the fourth, he diſcovers its ſupreme ſource, and the powerful and directing principle that regulates or reinforces all the others. The Author applies the moral concluſions that flow from theſe principles to the different ſtages of human life, to *infancy*, *youth*, *mature years*, and *old age*, which occupy the four ſections into which his work is divided. His leſſons are entirely practical, and they are truly judicious and intereſting.

ART. XVIII.

Reflexions ſur le Regne de Trajan; i. e. Reflections on the Reign of Trajan. By M. BAYEUX, Advocate in the Parliament of Normandy, Correſponding Member of the Academy of Inſcriptions and Belles Lettres at Paris, and of other learned Societies. 8vo. Paris. 1786.

THIS French Pliny ſeems, in the work before us, to have a French Trajan in view, whom he obliquely panegyrizes, while he offers incenſe at the altar of the Roman Emperor. This is a more delicate, or at leaſt a leſs fulſome manner of praiſing, than if our M. BAYEUX ſent the odour of his oblation, in a direct line, into the noſtrils of his ſovereign. But there is another thing to be obſerved in theſe *Reflexions*, which does ſtill more honour to their ingenious Author, viz. that Trajan is here exhibited with elegance, and dexterity, as a model to follow. Salutary hints and wiſe counſels are happily conveyed under the lines of the imperial portrait, and a ſuccinct and judicious view of what that prince did, by reforming abuſes, and other wiſe meaſures for the felicity of his ſubjects, is held up to ſhew what other princes, and *one* more eſpecially, ought to do. M. BAYEUX juſtifies the encomiums that *Pliny* and *Martial* have

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have given ſo liberally to the virtues and the reign of Trajan, by pointing out the particular and active attention which that prince beſtowed on the *adminiſtration of juſtice*, on the *regulation of the finances*, on the *improvement of the marine*, and the *advancement of commerce*. On all theſe objects, but more eſpecially on the firſt and ſecond, the praiſes of Trajan can only be *counſels* in their application to the prince whom M. BAYEUX has in view; for they would be a cruel irony were they intended as reflected panegyric on any thing in the lines of French juriſprudence and finances but what *is yet to be done*.

What is not yet done, however, ſeems to be ſeriouſly in contemplation; and various laudable attempts are at preſent in exertion, which lay ſome faint foundation for our Author's parallel. He has had the ſagacity to find, in the reign of Trajan, types and parallels of many things, which mark peculiarly the government of the monarch under whom he lives: Thus the *aſſembly of the Notables*,—the fortifications of Cherburg,—the American war,—and even the *Marquis de la Fayette*, are adumbrated in the hiſtory of the Roman Emperor. But in theſe adulatory and very ingenious analogies, very improper ſacrifices of truth and conſcience are ſometimes made to wit and imagination. This is the only circumſtance which prevented our reading this elegant production with unmixed pleaſure.

ART. XIX.

Travels through Germany, in a Series of Letters; written in German by the Baron Rieſbeck, and tranſlated by the late Rev. Mr. Maty. 8vo. 3 Vols. 15s. Boards. Cadell. 1787.

VERY few *Travels* have equal merit with the performance before us. The writer ſeems to be a man of much obſervation, and to have acquired a conſiderable knowledge of the hiſtory of Europe. His judicious remarks on the ancient and modern political hiſtory of the kingdoms and ſtates through which he paſſed, is a full proof of his great application to, and the proficiency he has made in, hiſtorical purſuits. The letters, nevertheleſs, are not wholly confined to theſe abſtruſe diſquiſitions; they are interſperſed with accurate deſcriptions of the principal cities, and the country, which the Author had viſited; the manners of the people, the ſtate of learning—of arts and ſciences—of agriculture and commerce,—are frequently introduced, and largely treated; nor have the amuſements of the country, ſuch as theatrical repreſentations and private recreations, been leſs attended to; in ſhort, every circumſtance which an intelligent reader would wiſh to know, or of which the information can be either uſeful or entertaining, may be here found.

In ſupport of the encomium which we have juſtly beſtowed on this work, we ſhall preſent our Readers with the following con-

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cluſion of a letter, dated from Vienna; in which the Author deſcribes the cauſes of the univerſal weakneſs of the moral feelings obſervable in the inhabitants of that city:

'The conſequence of this people's want of ſpirit is, that their vices are as few and as weak as their virtues. Nothing is heard here of the tragedies which are ſo frequent at London, Rome, and Naples. Pickpockets, cheats, bankrupts, thieves, ſpendthrifts, pimps, and bawds, are the only criminals known at Vienna. The Auſtrian has not ſtrength of character enough to be a highwayman; and a Saxon gentleman, who has been ſettled here ſome years, and has travelled over the whole country, aſſures me, that he does not remember to have heard of ſuch a thing as a duel. I was witneſs to a ſcene yeſterday which ſtrongly marks the character both of the people and the police of this place. A well-dreſſed man had a quarrel with a hackney coachman about his fare. They ſoon came to high words. One of the 600 ſpies, who are divided about the different parts of the city, came up. The gentleman grew warm and gave bad words, which the other returned with intereſt. At length they ſhook their fiſts at each other, but neither ventured to ſtrike; for it ſeems there is a law, by which, whoever ſtrikes firſt is puniſhed, let the previous provocation have been what it will. Had either but touched the hat of the other, it would have been reckoned a blow, and he would have been immediately taken up by the watch. As it was, they parted, after affording a quarter of an hour's laugh to the populace. The duration of theſe frays may be longer or ſhorter *ad libitum*; but there are few examples of their ever being carried farther than words.

'The court has nothing to fear from a revolt. In the beginning of the laſt century, indeed, the Proteſtants made a little ſtir; but all was ſoon quiet again. Indeed, the Viennois is too enervate for an inſurrection.—

'Subordination is the only characteriſtic feature of this people; nor have I ever ſeen a ſpark here either of the Engliſhman's love of liberty, or the Frenchman's feeling for the honour of the grand monarch. The pride even of the army is too perſonal, ever to admit of any ſenſibility for the honour of the ſtate.

'The individuals of a country which exiſts only by ſubordination, will of courſe be weak and feeble characters. It is true, that the moſt illimited obedience did Sparta no harm; but the reaſon was, becauſe it was not the reigning feature of the people, but only a means of ſecuring the freedom after which the nation thirſted. The Britiſh laws are ſome of them very ſevere, and the diſcipline of their navy as ſtrict as that of the Pruſſian army; but as theſe ſeverities do not run through the whole of their government, they do not deſtroy the feelings of the people. Though no nation has ſo much checked the power of their kings at different periods as the Britiſh has done, yet the hiſtory of no nation affords more inſtances of the devotion of individuals to the ſovereign. The ſame love which the Engliſhman has for liberty extends to the perſon of the prince, whenever the prince leaves the conſtitution unimpaired, and manifeſts a love for it. The upſhot is, that the Briton will preſerve ſtrength of character

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as long as the conſtitution of his country laſts; whereas the ſubjects of deſpotic princes will be weak and grovelling in ſpirit.——

'The government of this place endeavours to make ſome amends for the univerſal ſubjection under which the people are held, by a moſt exact adminiſtration of juſtice, by taking meaſures for univerſal ſecurity, and by the free admiſſion and encouragement of every pleaſure (the ſingle one of lawleſs love alone excepted) that can delight the human mind. Whilſt in France a country gentleman may be thrown in priſon by a governor of a province, and continue there all his life, the loweſt footman here is aſſured of having the ſtricteſt juſtice done him, if he has occaſion to complain of his lord, even though he were the Lord High Chamberlain. The police is ſo vigilant and acute, that the moſt ſubtle thefts are commonly diſcovered, and the owner gets his goods again. Almoſt all the imperial houſes and gardens are almoſt conſtantly open to the public. The players are under the peculiar protection of the court, who ſhews, in every thing, that the reſtraint it lays the people under ariſes more from principle than the deſire of tyrannizing over them. And yet, notwithſtanding all this pleaſure, and all this ſecurity, I had rather be expoſed to a London footpad, or have the bottles and glaſſes whiſtle round my head on the laſt night of Vauxhall, than enjoy all the placid tranquillity of this place. Theſe laſt are diſorders, indeed, but they are diſorders which are inſeparable from a ſtrong national character, ſuch as is that of the people by whom they are committed.'

By the above extract, our readers will eaſily perceive the author's judgment in forming, from external appearances, a true idea and juſt eſtimate of the manners of a nation. We could have wiſhed, however, to have ſeen his remarks clothed in a more elegant Engliſh dreſs. The ſtyle is indeed free from grammatical errors; but it wants that poliſh, and felicity of expreſſion which is pleaſing to every judge of good language.

The Author, who is a German, a native of Wirtenberg, aſſumes the character of a Frenchman, and addreſſes his letters to a ſuppoſed brother at Paris. Indeed, the many ſevere ſtrictures on German manners, which are to be found in various parts of the work, were perhaps thought more becoming a foreigner than a native: and, probably, on that account, the Author aſſumed the character of a Frenchman; although the freedom and ſeverity with which he frequently treats France and its inhabitants, ſometimes equals that which he has beſtowed on the Germans.

Baron Rieſbeck commences his travels at Straſburg; and, proceeding through Swabia and Bavaria, he deſcribes whatever is worthy of notice in the ſouthern part of Germany. After remaining ſome time at Vienna, whence he dates many of his letters, containing ample accounts of Auſtria, Hungary, Bohemia, Moravia, and Poland, he proceeded to Prague; and thence, by the way of Dreſden and Leipſic, to Berlin. The letters dated from this laſt mentioned place are, in our opinion, the moſt intereſting part of the work. The Pruſſian King and government

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are ſet forth in a true light; and here many curious and uſeful political obſervations will entertain and inſtruct the inquiſitive reader. From Berlin, our Author went to Hamburg, Denmark, Hanover, Caſſel, Wurtzburg, Francfort, Mentz, Cologne, Amſterdam; and his laſt letter is dated from Oſtend.

It was with pleaſure that we followed Baron Rieſbeck through this long journey: and we doubt not that the entertaining variety, and the uſeful inſtruction, which the journey affords, will alſo pleaſe our intelligent readers. We recommend it rather for the matter it contains, than for the ſtyle in which it is written: ſeveral faulty expreſſions occur in the original: and the painful and tedious illneſs under which the worthy tranſlator laboured, and which ended only with his life, will ſerve, with the candid reader, as an apology for many of the inaccuracies which we have obſerved; and with all its imperfections, we heſitate not to pronounce this work much ſuperior (in our judgment, at leaſt) to moſt of the voyages and travels, which have lately employed our attention.

ART. XX.

Hiſtory of the Voyages and Diſcoveries made in the North. Tranſlated from the German of John Reinhold Forſter, J. U. D. Elucidated by ſeveral new and original Maps. 4to. 1l. 1s. Boards. Robinſons. 1786.

THIS work is not merely a compilation, or collection of the voyages which have been made toward the northern parts of Europe, Aſia, and America; but an original compoſition, giving an hiſtorical account of voyages and travels to thoſe dreary and inhoſpitable regions, from the earlieſt ages to the preſent; the perſons who undertook them; the times when they happened; and the principal diſcoveries which were made in each.

The work is divided into three books; and theſe are again ſubdivided into ſeveral chapters, ſections, &c. The firſt book treats 'of the moſt ancient diſcoveries.' It contains three chapters. 'The Voyages and Diſcoveries of the Phœnicians—of the Grecians—and of the Romans.' The materials from which theſe three chapters have been compoſed, are chiefly extracted from the writings of *Moſes*, *Herodotus*, *Diodorus Siculus*, *Strabo*, *Plutarch*, *Livy*, *Q. Curtius*, *Arrian*, *Tacitus*, *Cæſar*, &c. Nor has our author diſdained to admit, as good authorities in theſe matters, not only Homer and Virgil, but even Ovid, and Pindar, with, occaſionally, a long liſt of poets of yet more doubtful note. But we are conſtrained, nevertheleſs, to allow, that if the author does not treat us with much *certain* information, in this part of his performance, he has, at leaſt, contrived to amuſe and entertain us.

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Dr. Forster supposes that the first persons that ventured out to sea, were a set of banditti, who had been driven from the more civilised part of mankind on account of the brutality of their manners; and who inhabited the northern shores of the Arabian Gulf, and afterward spread themselves over all the land of Canaan. They are called "*Horites*," and "*Anakims*," or "children of Anak," in the Scriptures; but were known to the Greeks by the appellation of *Troglodytes*; and in succeeding times were better known by the name of *Phœnicians*. He contends that the commerce and navigation of this people extended to the British Isles so early as the time of Moses; and to the most northerly parts of Germany, in the days of Herodotus, and, perhaps, in those of Homer, because lead and tin, which, he says, are found no where but in Britain, were known to the former *; and tin and amber, the latter of which, according to him, is met with only in Prussia, and on the shores of the Baltic and German seas, are mentioned by the latter † authors. He seems clear that the *Tarshish* of the Scriptures was the ancient city of *Tartessus*, the remains of which are still visible near Cadiz, in Spain; and hints, by a note of reference, that it took its name from Tarshish, one of the grandsons of Japheth, the son of Noah ‡. Another point warmly contended for by our author, is, that Africa is the Ophir of the ancients, and that it had been circumnavigated four times before *Vasco de Gama* effected that arduous task, in 1597 and 1598. The first of these circumnavigations he supposes was made jointly by the Phœnicians and Egyptians, in the days of *Amasis* I. and *Sesostris*, kings of Egypt: and 'hence it is,' he adds, 'that we meet with such admirable, and, in fact, comprehensive accounts of the natives of Africa, so early as the time of Moses, in the tenth chapter of Genesis.' He places the second circumnavigation of Africa in the reign of Solomon, about 500 years after the first, when his ships went to Ophir for gold; for, adds he, 'These celebrated voyages of the Phœnicians and Hebrews to Ophir were nothing else than circumnavigations of Africa.' Three hundred and eighty years after this, he says, 'Pharaoh-Necho gave orders for the circumnavigation of Africa to be performed; and in the reign of *Ptolemy Euergetes* II. one *Eudoxus* sailed once more round Africa,—which is 450 years later than the voyage of *Necho*.'

About 70 years after the time of Herodotus, that is, about 350 years before the birth of Christ, the Greeks, stimulated by the desire of sharing with the Phœnicians in the lucrative trade for tin and amber, sent out two ships with a design of disco-

* Numbers, ch. xxxi. v. 22. † Herodot. lib. iii. c. 115. and lib. iv. c. 27 and 31: also Homeri Odyss. Α. v. 14. Δ. v. 73. Ο. 459. Σ. v. 295. and Iliad Σ. v. 474. ‡ Genesis, ch. x. v. 4.

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vering the countries which produced theſe two valuable articles: one, commanded by *Euthymenes*, who, after he had paſſed the ſtraits of Gibraltar, was to proceed ſouthward along the coaſt of Africa; and the other, which was commanded by *Pytheas*, a very celebrated aſtronomer of that age, was to follow the coaſt of Spain and Gaul, northward, until he came in ſight of that of Britain, along which he is ſaid to have coaſted to the moſt northerly point of it; and thence he ſailed northward, ſix days longer, until he diſcovered Thule *, where, at the ſummer ſolſtice, the ſun did not ſet for 24 hours. Not ſatisfied with having made theſe diſcoveries, *Pytheas* was deſirous of becoming perſonally acquainted with the region whence the Phœnicians fetched amber, and was ſo fortunate in his reſearches, or had ſuch exact accounts, either written or oral, that 'he penetrated quite to the fartheſt part of the Baltic, and there hit exactly on the very ſpot of the ſouthern coaſt, where it is found in the greateſt abundance.' What conſequence theſe diſcoveries of *Pytheas* proved of to his native country, we are entirely ignorant; as alſo what became of *Euthymenes*, who is not mentioned afterward.

It does not appear from Dr. Forſter's account, that the Romans made any diſcoveries worthy of notice.—What he has recorded is rather a ſhort abſtract of the hiſtory of their wars, than an account of their navigations.

We cannot help admiring the extent of our author's reading, and the induſtry which he muſt have exerted in working on the ſcanty materials that furniſh the ſubject-matter of theſe three entertaining chapters. Neither have we been leſs amuſed by the ingenuity which he has ſhewn in making his deductions from them. The firſt ages of the world furniſh a large field for fancy and conjecture; and Dr. Forſter has freely put his ſickle into the crop which it produces: but how far his fancy may have miſled him; or how far his conjectures may be true, is not for us to determine;—to attempt it, would only be like gleaning the ſame field after him. So far as we are judges of the matter, he reaps little from any man's land but his own; and the ſheaves which he binds up, are not leſs pleaſing; nor, perhaps, leſs profitable, becauſe he has generally gone on one ſide of almoſt every other perſon. It is, however, our duty to remark that it is rather "an hard thing" to admit, becauſe *Moſes* tells us "the ſons of Javan were Eliſhah, and *Tarſhiſh*, Kittim, and Dodanim," that he had, therefore, heard of the city of *Tarteſſus* in Spain. That, becauſe he mentions tin and lead †, which are the produce of Britain only, the navigations of the Phœnicians muſt have extended to theſe iſlands before his

* Pliny, Nat. Hiſt. *lib.* ii. *c.* 75. & *lib.* iv. *c.* 16.

† Numbers, ch. xxxi. v. 22.

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time; and to the remoteſt parts of Europe before the days of *Homer*, becauſe Homer had ſeen, or heard of amber, which was found only there. Surely a man, who was not ſeeking for proofs to ſupport a conjecture, would have ſeen that it was, at leaſt, as probable that theſe articles had been handed, from one perſon to another, acroſs the continent of Europe; as that the Phœnicians had fetched them by ſea. Indeed, the ſcarceneſs of theſe things, which may be fairly preſumed from the value that was put on them, ſeems to us to confirm the former ſuppoſition.

In the conjecture that Africa had been circumnavigated before *Vaſco de Gama* doubled the Cape of Good Hope, Dr. Forſter does not ſtand alone: the *Abbé Pluche*, and ſeveral others, quoted by the Doctor himſelf, contend warmly for it; though, we think, without ſucceſs: thoſe, at leaſt, who are convinced by the arguments which thoſe writers bring, have diſpoſitions more pliant than ours. But let this be as it may, the Doctor has not produced one authority*; not even the caſual mentioning of a ſingle name in the Scriptures, to prove his poſition, that 'the celebrated voyages to Ophir, for gold, were nothing but circumnavigations of Africa; and that Africa is the land of Ophir.' Were we to try our hands at foiling the Doctor with one of his own arguments, we ſhould remind him that † "the children of *Shem* were *Elam*, and *Aſhur*, and *Arphaxad*, and *Lud*‡, and *Aram*."—That "*Arphaxad* begat *Salah*; and *Salah* begat *Eber*. And unto *Eber* were born two ſons: the name of the one was *Peleg*"—"and his brother's name was *Joktan*. And *Joktan* begat *Almodad*, and *Sheleph*, and *Hazarmaveth*, and *Jerah*, and *Hadoram*, and *Uzal*, and *Diklah*, and *Obal*, and *Abimael*, and *Sheba*, and OPHIR, and HAVILAH, and *Jobab*; all theſe were the ſons of *Joktan*. And their dwelling was from *Meſha*, as thou goeſt unto *Sephar*, a mount of the EAST." Now as Dr. Forſter concludes that the city of *Tarteſſus*, in Spain, took its name from *Tarſhiſh*, one of the deſcendants of Japheth, from no better authority than a diſtant reſemblance between the two names, we may with much greater certainty infer that the

* Unleſs what follows, extracted from the note on p. 7, be admitted as a proof of it. 'Gold and other precious commodities being found in many parts of Africa, this newly diſcovered country became *celebrated*, and got a great name: and this, in the Egyptian language, is Ου-φιρι; and, with the addition of the word κας, which ſignifies a country, Ου φιρικας, (i. e. *the celebrated country*) *Ophiri*, and *Ophirikah!*'

† Geneſis, ch. x. v. 22—30.

‡ We might, in Dr. Forſter's manner, hence infer that the Phœnicians were not only acquainted with Britain, but with the capital of that iſland alſo, before the time of Moſes; as it is well known that *London* was originally called *Lud's Town*, from *Lud*, its founder.

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countries of *Ophir* and *Havilah* took their names from two deſcendants of Shem, whoſe names are written, letter for letter, as the names of theſe countries are: but the dwellings of both theſe perſons are expreſsly ſaid to lie *eaſtward*, which could not be ſaid of any part of the continent of Africa from the place where *Moſes* wrote; and much leſs could it be ſaid of the continent in general, which lay due ſouth of him. Moreover, both the country of *Ophir* and the country of *Havilah* contained gold *: it is therefore, in ſome degree, probable, that they lay in the neighbourhood of one another, as we are here given to underſtand that the dwellings of *Ophir* and *Havilah* did. From theſe conſiderations, we think it highly probable that the land of Ophir was in Aſia rather than in Africa; and if this poſition of the Doctor's fall to the ground, one, at leaſt, of his circumnavigations of Africa muſt fall with it.

The ſecond book contains an account of the diſcoveries made toward the north, in the middle ages. It is divided into three chapters, which treat of, I. The diſcoveries made by the Arabians toward the north. II. Diſcoveries by the Saxons, Franks, and Normans. III. Thoſe made by the Italians and ſome other nations. The firſt chapter, 'On the Voyages and Diſcoveries of the Arabians,' though it contains a great deal of learning, will not, we conceive, be found generally entertaining. The materials from which it is chiefly compoſed, are extracted from the Arabian geographers *Scherif al Edriſſa*, who wrote *Geographical Recreations* in 1153; *Abulfeda*, who publiſhed a Syſtem of Geography in 1321; and from the Geographical Tables of *Naſſir-Eddin-Ettuſi* and *Ulugh Beigh*, or, as Dr. Forſter writes his name, *Ulugbek*, the nephew, according to the Doctor, but according to others, the grandſon of the great *Tamerlane*. But, notwithſtanding the chapter is entitled 'Of the Voyages and Diſcoveries of the Arabians,' we muſt confeſs that we can find in it no account of even a ſingle voyage made by that people; nor any thing that can properly be termed *a diſcovery* of their making. The diſcoveries which it does contain are rather thoſe made by the author, concerning the real knowledge of the Arabians in geography, and what places are to be underſtood by the names which the Arabian geographers have uſed. Yet, however dry and unentertaining this chapter may appear to the generality of readers, it diſplays, in an eminent degree, the induſtry and learning of the author, and may be of conſiderable uſe in illuſtrating the hiſtory of the middle ages.

The ſecond chapter 'On the Voyages and Diſcoveries made in the North, by the Saxons, Franks, and Normans,' begins with relating the expedition of the Franks, who about the year

* Geneſis, ch. ii. v. 11.

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277, had been tranſported by the emperor *Probus*, into the interior parts of *Pontus*, in the *leſſer Aſia*. Theſe people, hankering, as may be ſuppoſed, after their native ſoil, ſeized ſuch ſhipping as they could meet with on the banks of the Euxine, about the year 300, ſteered for their own country, through the ſtraits of Conſtantinople and the Dardanelles; and having ravaged all the coaſts of Aſia and Greece, they paſſed over to *Sicily*, and ſurpriſed and plundered the city of Syracuſe: then croſſing over to the coaſt of Africa, they pillaged every place where they could land, until they came to the ſtraits of Gibraltar, through which they paſſed, and continued their depredations along the coaſts of Spain and France, until they arrived among their countrymen, who inhabited the ſhores of the German ocean, between the Rhine and the Weſer. Our author juſtly obſerves, that it is contrary to every dictate of common ſenſe to imagine, that theſe people could have been led by mere accident into this track which brought them to their native land. They muſt, therefore, have been poſſeſſed of tolerably juſt notions of the countries which they viſited, as well as of the ſituation of their own, or they could not, thus, have ſhaped their courſe for it, by ſea, after having been led captive acroſs the whole continent of Europe. And ſuch a naval expedition, as this is, reflects great honour on this enterpriſing people, who, in thoſe rude ages, and the miſerable veſſels which they afforded, without the aids of the compaſs, or any conſiderable ſkill in aſtronomy, could undertake, and ſucceſsfully accompliſh it.

Dr. F. then proceeds to relate the piratical excurſions of the Saxons and Danes along the ſouthern coaſts of Europe; and afterwards toward the north, in one of which, Iceland was accidentally diſcovered, in the year 861. But the principal part of this chapter, and indeed the moſt intereſting, conſiſts of a tranſlation, with notes, of that part of king *Alfred*'s verſion of *Oroſius* which relates to the geography of the northern parts of Europe, as it was known in the middle ages. It is here obſerved, that this work of the royal geographer is not merely a verſion of *Oroſius*; but that many valuable additions were made to it, which *Alfred* obtained, by his enquiries, of the Danes, and other Normans with whom he converſed; and who, notwithſtanding they were invaders of his kingdom whom he had utterly vanquiſhed, were ſuffered to remain in it, and even in his court. The account which was given by one of them, a man of ſome importance in his own country, named *Ohthere*, merits notice, not only as it is a recital of the moſt ancient navigation (that we know of) round the north cape of Europe, but alſo on account of the great accuracy with which the circumſtances are related.

* *Ohthere*

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'*Ohthere* told *Alfred* that he lived to the north of all the Northmen. He *quoths* that he dwelt in that land to the northward, oppoſite to the *Weſt Sea*; he ſaid, however, that the land of the Northmen is due north from that ſea, and it is all waſte, except in a few places, where the Finnas, for the moſt part, dwelt, for hunting in the winter, and in the ſummer for fiſhing in that ſea. He ſaid that he was determined to find out, once on a time, how far this country extended due north, or whether any one lived to the north of the waſtes above mentioned. With this intent, he proceeded due north from this country, leaving all the way the waſte land on the ſtarboard, or right hand, and the wide ſea to the *baecboard*, or left. He was, in three days ſailing, as far north as the whale hunters ever go, and then proceeded in his courſe due north, as far as he could ſail in another three days, while the land lay from thence due eaſt. Whether the ſea there lies within the land he knows not; he only knows that he waited there for a weſt wind, or a point to the north, and ſailed near that land eaſtward as far as he could go in four days, where he waited for a due north wind, becauſe the land there lies due ſouth. Whether the ſea lies within the land, he knows not. Upon this he ſailed along this country due ſouth, as far as he could in five days. Upon this land there lies a great river, at the mouth of which they lay to, becauſe they could not proceed farther, on account of the inhabitants being hoſtile; and all that country was inhabited on one ſide of this river, nor had *Ohthere* met before with any land that was inhabited ſince he came from his own. All the land to the right, during his whole voyage, was a deſart, and without inhabitants (except fiſhermen, fowlers, and hunters), all of whom were Finnas, and he had a wide ſea to his left.'

The exactneſs with which every thing is here related, and the time taken up in the navigation, is ſo conformable to what we may ſuppoſe would happen to a veſſel ſailing before the wind, as this did, from a place in 66 degrees of north latitude, and on the weſtern coaſt of Norway, to the mouth of the Dwina, in the White Sea, that every one muſt ſee the intelligence came immediately from the mouth of a perſon who was perfectly acquainted with what he was relating. Indeed every thing given here, from *King Alfred*, carries with it the ſame kind of internal evidence of its own truth, and convinces us that his work conſtitutes a record of the utmoſt importance to a knowledge of the geography of Europe in the ninth century.

To this part of the work is annexed a map of Europe, deſigned to illuſtrate the geography of the middle ages. It is ſaid, by the author, in his preface, to have been drawn originally by him and his ſon, Mr. *George Forſter*, in the year 1772, for the purpoſe of illuſtrating the Anglo Saxon verſion of *Oroſius* *, publiſhed, the year after, by the Hon. Mr. *Daines Barrington*; but that it is now given to the public with *conſiderable improvements and corrections*; which, on better information, appeared

* See Rev. vol. xlviii. p. 378.

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to him to be neceſſary. We have compared the two maps with ſome attention, but have not been able to diſcover the corrections and improvements here ſpoken of*; and therefore think they cannot be *very* conſiderable.

In the remaining part of this chapter, Dr. Forſter gives an account of the diſcovery, and firſt ſettlement of Iceland, and afterward of Greenland, by the Norwegians. But we meet, in this chapter, with a circumſtance much more important than either of theſe, of which we ſhall give an account, in as few words as poſſible, and leave our readers to form what judgment they think proper, in regard to the truth of it:—premiſing, however, that our author aſſures us, 'The facts themſelves have been collected from a great number of ancient Icelandic manuſcripts, and have been handed down to us by *Thormod Thorfæus*, in his two works, entitled, *Veteris Groenlandiæ Deſcriptio*, Hafn. 1706, and *Hiſtoria Vinlandiæ Antiquæ*, Hafn. 1705.'——'That the country of Winland is mentioned in *Adam von Bremen's* Church Hiſtory, p. 151.'—Alſo that 'very exact relations of theſe

* The only alteration, correction, or improvement, call it which you will, that we can find, is this: in the map, publiſhed by Mr. Barrington, the *Serite Fins* are placed on the mountains which ſeparate Norway from Swediſh Lapland, and alſo on the north-weſt ſhores of the White Sea, or in Ruſſian Lapland: and they are ſaid to be placed in the former of theſe ſituations on the authority of *Adam von Bremen*; and, in the latter, on that of *Hackluyt*, vol. i. p. 283. In the map given by Dr. Forſter, they are placed in the former of theſe ſituations only; and, we are of opinion, juſtly. It, notwithſtanding, appears to us that this alteration is rather made from a reconſideration of the evidence which the Doctor had before him when he conſtructed Mr. B.'s map, than from any additional authorities he has met with ſince: at any rate, none appears either in the text or in the valuable notes which accompany it; for however inaccurate Mr. Barrington's tranſlation may be in other reſpects, we are ſure it is clear and diſtinct in placing the *Serite Fins* where Dr. F. has *now* placed them. Whatever the Doctor's reaſon might be for making the alteration, ours for thinking he is right are as follows: *Hackluyt's* authority reſts only on "certain notes *imperfectly written* by *Richard Johnſon*, a ſervant to Mr. *Richard Chancelor*, which was in the diſcovery of *Vaigatz*." Now a perſon who was afterwards in the capacity of a ſervant, could not fill any important ſituation in the voyage referred to; and of courſe his information could not be very certain:—we may add that the notes are ſaid to be *imperfectly written*. On the other hand, though we are not in poſſeſſion of *Adam von Bremen's* work, and, conſequently, are not judges of the authority which is due to it; yet, as the *Serite Fins* are expreſsly ſaid to inhabit a country which lies northweſt of Germany, by *Alfred*, who moſt likely had information on this head from *Ohthere*, a native of the northern parts of Norway, we do not heſitate in preferring his authority to *Hackluyt's*.

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diſcoveries

diſcoveries have been preſerved in *Arngrim Jonas's Specimen Islandiæ Hiſtoricum*, and many other works; ſo that it is (in his opinion) hardly poſſible to harbour the leaſt doubt concerning the authenticity of the relation.'

Eric Raude, a ſubject of *Harold*, king of Norway, being obliged to fly his country for ſome miſdemeanor, and having heard a report that a country had been ſeen to the weſtward of Iceland, went in ſearch of it, and fell in with the coaſt of Greenland, about the point called *Herjolfsneſs*. Having coaſted along the country, toward the S. W. he met with, and entered, a very large ſound, which he called after his own name; and paſſed the winter on a pleaſant iſland in the neighbourhood of it. The next year he explored the country; and, in the third, went over to Iceland; where he repreſented the country in ſo favourable a light, that many families went with him, in the following ſpring, and ſettled there. Amongſt theſe were a perſon of the name of *Herjolf*, and his ſon *Biorn*, who made voyages every year to different countries, to trade; and about the year 1001, *Biorn* being ſeparated from his father, was driven by a ſtorm a long way to the S. W. of Greenland; and, in conſequence, diſcovered a flat country, covered with thick woods. Juſt as he ſet out, to return to Greenland, he diſcovered an iſland likewiſe: he, however, made no ſtay at either of theſe places, but haſtened back to Greenland by a north-eaſterly courſe. This event was no ſooner known in Greenland, than *Lief*, a ſon of *Eric Raude's*, who, like his father, had a great paſſion for making diſcoveries, and founding colonies, fitted out a veſſel; and, taking *Biorn* with him, ſet ſail for this new diſcovered country. The firſt land he ſaw was rocky and barren: for which reaſon they called it *Helleland*, or *Rockland*. They afterwards came to a low land, which was ſandy, and covered with wood; and which they called *Markland*, or *Woody-land*. Two days afterwards they ſaw land again, and an iſland, lying before the northern coaſt of it. Here they met with a large river, and ſailed up it until they came to a lake from which the river took its riſe. The buſhes on the banks of this river bore ſweet berries, the air was mild, the ſoil fertile, and the river was well ſtored with fiſh, particularly ſalmon. They wintered in the lake, and on the ſhorteſt day had eight hours ſun; conſequently the latitude was about 50 degrees *. They found grapes, and from this circumſtance called the country *Winland* or *Wine land*.

* Suppoſing the facts to be as they are here ſtated, the river muſt have been that of St. Lawrence; and the iſland, called hereafter "The eaſtern land," muſt, in conſequence, have been Newfoundland.

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In the ſpring, they returned to Greenland; and having raiſed more recruits, went back to *Winland*, and took with them *Thorwald*, *Lief*'s mother. That ſummer, they explored the weſtern land. The ſummer afterward they examined the land which lay to the eaſtward: the coaſt was covered with wood, and beſet with iſlands; but they met not with a human being, or animals of any kind. The third ſummer they examined the iſlands, in which buſineſs they damaged their ſhip ſo much that they were obliged to build a new one; and the old veſſel was laid up, on a promontory which, for that reaſon, they called *Kiæler Niſi*. They afterwards examined, once more, the ſhores of the eaſtern land, and then met with three boats, covered with leather, in each of which there were three men: theſe they ſeized, except one who made his eſcape, and moſt cruelly, as well as wantonly, murdered every one of them. Soon after this they were attacked, in return, by a great number of theſe people, with bows and arrows; but they beat them off, after an hour's engagement. In this battle, *Thorwald* was wounded by an arrow, and died. Over *his* tomb two croſſes were placed, agreeable to *his* requeſt. His * companions paſſed the winter in Winland; and in the ſpring returned to Greenland. Theſe native inhabitants they called *Skrællingers*; that is, cuttings, or dwarfs, on account of their being very ſhort in ſtature †.

In the ſame year *Thorſtein*, the third ſon of *Eric Raude*, ſailed for *Winland* with his wife *Gudrid*, his children, and ſervants: in all, twenty-five perſons; but they were driven by a ſtorm, to the weſtern coaſt of Greenland, and obliged to winter there; and *Thorſtein* and moſt of his followers died; but his wife *Gudrid* ſurvived, and in the ſpring returned home, carrying with her the body of her dead huſband.

Thorfin, an Icelander of ſome conſequence, married the widow *Gudrid*; and thinking, perhaps, that by this marriage he became poſſeſſed of the newly diſcovered country, ſet ſail for *Winland*, with a vaſt quantity of houſhold ſtuff and cattle; beſide 65 men, and 5 women; and began to eſtabliſh there a regular colony. They were ſoon viſited by the *Skrælingers*, who freely bartered

* In the beginning of this paragraph *Thorwald* is ſaid to be the mother of *Lief*; but in the two laſt ſentences of it, ſhe is three times ſpoke of as a man.

† This deſcription of the perſons of the native inhabitants, joined to the circumſtance of their having boats covered with leather, leaves little room to doubt of their being the anceſtors of the preſent race of *Eſquimaux*. The only thing which makes againſt this ſuppoſition is, three men being found in one boat, which is directly contrary to their cuſtom, at preſent: but it is reaſonable to ſuppoſe they had not then arrived at that amazing expertneſs in maritime affairs which they manifeſt now.

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with them the moſt coſtly furs, for other wares; and would gladly have purchaſed their weapons, but this *Thorfin* expreſsly forbad. One of them, however, found means to ſteal a battle axe; and immediately made trial of it on one of his countrymen, whom he killed on the ſpot with it. A third perſon immediately ſeized this miſchievous inſtrument, and threw it into the ſea. In three years, the Normans having got a large ſtock of very rich furs, and other articles of merchandize, returned to Greenland, and afterwards to Iceland. After the death of *Thorfin*, his widow, *Gudrid*, made a pilgrimage to Rome, and ended her days in a nunnery, which her ſon *Snorro*, who was born in *Winland*, founded. Many voyages were made after this, and the deſcendants of theſe Normans remained long in *Winland*; for it is ſaid that in 1121, about 100 years afterward, biſhop *Eric* went from Greenland to Winland, to convert his countrymen, who were ſtill heathen: but from this period no notice is taken of *Winland*.

Dr. Forſter thinks it highly probable that a tribe of people, who are ſaid yet to inhabit the interior parts of Newfoundland, and who differ remarkably both from the American Indians, and the Eſquimaux, as well in ſhape, as in their manner of living, may be deſcended from theſe Norman adventurers. He adds: as theſe tranſactions happened near 500 years before the diſcovery of America by Columbus, in 1493, and as it has long been a conteſted point who was the firſt diſcoverer of America, he hopes this circumſtantial detail of the diſcovery of the ancient *Winland* will not be unacceptable. We ſhall barely remark, that ſuch extraordinary diſcoveries have lately been made from ancient manuſcripts, that a man is, in ſome meaſure, juſtified in entertaining doubts of every thing which depends on ſuch authorities. At the ſame time we think Dr. Forſter is fully juſtified, and we eſteem ourſelves much obliged to him for making theſe curious and intereſting particulars more public than they were before; and for quoting *his* authorities ſo fully and fairly, as he appears to have done.

Chapter III. "Of the Diſcoveries of the Italians, and ſome other Nations," begins with aſſigning the motives which induced people to travel in thoſe dark and barbarous ages, when perſonal ſafety was more precarious than it had been before, from the beginning of the world: and he concludes that it was partly a ſpirit of commerce, which then began to diffuſe itſelf over Europe, and partly zeal for propagating the Catholic religion, which imparted the courage, and mental vigour, neceſſary for ſuch great and hazardous enterprizes. In ſhort, that ſelf-intereſt and enthuſiaſm, alone, had power ſufficient to operate with effect on the debaſed, torpid, and uncultivated minds of the people who inhabited Europe at that time. In conſequence,

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quence, we find the firſt travellers among the Italians were chiefly Jews, and monks, and merchants.

The voyages and travels of which an account is given in this chapter are,

I. Thoſe of *Rabbi Benjamin*, a Spaniſh Jew, into Perſia, about the year 1160: though ſome doubt whether he did not patch up the hiſtory of his travels at home, from the accounts of other perſons. See Rev. vol. lxx. p. 347.

II. The travels of *Johannes de Plano Carpini*, and his companions, ſix monks of the Minorite and Dominican orders, in 1245, on an embaſſy from Pope *Innocent* IV. to the deſcendants of *Zinghis Khan*, who with numerous armies were then entering Europe by two different routs, and carrying every thing before them. The deſign of this embaſſy was, firſt, to convert the Moguls to Chriſtianity, if poſſible; and, if that failed, to endeavour to direct their arms againſt the Turks and Saracens.

III. Of *William Ruyſbroek*, or *Rubruquis*, a Brabantine friar, of the Minorite order, on an embaſſy from *Lewis* IX. of France, to the emperor *Mangu Khan* in 1251.

IV. Extracts from the Oriental Hiſtory and Geography of *Haitho*, a ſon of *Leon* II. and nephew to *Haitho* I. kings of Armenia Minor. On the death of his father, this illuſtrious perſon declined the crown, in favour of his younger brother; not from puſillanimity, for he always aſſiſted his royal relations in their wars, both in council and action, but from a love of learning, which he thought the duties of a crown would prevent him from acquiring. In his latter years, he travelled into France, and dictated his work, in French, to *Nicholas Salconi*, who tranſlated it into Latin, by order of the Pope, in 1307.

V. The Travels of *Nichola*, *Matheo*, and *Marco Polo*, Venetian merchants, through the eaſtern parts of Europe, and all Aſia, at leaſt as far as China, between the years 1260 and 1295.

VI. Thoſe of *Oderic* or *Oldericus*, of *Portenau*, a Minorite friar, in company with other monks, in 1318, to China.

VII. Of Sir *John Mandeville*, an Engliſh gentleman, over moſt of Europe, almoſt all Aſia, and ſome parts of Africa, between the years 1322 and 1355. This gentleman ſeems to be one of the few, whoſe motives for travelling are an exception to the two general ones, aſcribed by our author to the travellers of theſe times.

VIII. An Account of a Syſtem of Commercial Geography, written by *Franciſco Balducci Pegoletti*, an Italian, in the year 1335. From the account given of this book by our author, it appears to be a work of great importance, for the period in which it was written; the following remark of his is therefore the more ſurpriſing; namely, that no hiſtorian, before himſelf, has ever profited by it.

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IX. The

IX. The Travels of *John Schildtberger*, of Munich in Bavaria, in 1394, with the army of king *Sigiſmund* againſt the Turks; with that of *Bajazet*, after he was taken priſoner; and with that of *Timur-beck*, after he was a ſecond time taken priſoner by that prince; with whom he remained till his death, which happened in 1405. He continued with different chiefs, and among different tribes of the Tartar nations for many years after this; traverſing, with them, moſt parts of Ruſſia, Tartary, and Siberia; and he returned to Munich about the year 1426. This man's travels furniſh us with many particulars relating to the ſituation of Tartary, and the towns which belonged to the Tartars at that time; the hiſtory of that people, and the ſucceſſion of their Khans.

X. The Journey of the Ambaſſadors from Schah Rokh, a ſon of the emperor *Timur*, to the emperor of China, in 1420, extracted from a work of Nicholas Witſon, Burgomaſter of Amſterdam, entitled *Nord en Ooſt Tartarye*. Among other curious hints which theſe travels furniſh, it is remarkable that *a pot of tea* was one of the liquors ſet before theſe ambaſſadors, on their arrival in China; a potation which the Jeſuit *Trigault* imagined had come into uſe of late years only in China.

XI. The Travels of *Joſaphat Barbaro*, a Venetian, who was ſent ambaſſador in 1436, to *Tana*, now called *Azof*; and afterward in 1471, into Perſia. He was 16 years among the Tartars; but Dr. Forſter gives only ſome extracts from his voyage to Azof, taken from *Ramuſio*.

XII. The Voyage of *Nicolo* and *Antonio Zeno*, brothers, of a noble family in Venice, to *Frieſland*, *Porland*, and *Sorany*. *Porland* is ſaid to be "certain ſmall, but fertile and populous iſlands, which lay ſouth of Frieſland;" and "*Sorany* was a place which lay over againſt Scotland." The two latter countries belonged originally to a prince of the name of *Zichmni*, who conquered the former, together with ſeveral other countries which are not now known, while the *Zenos* were with him, and they viſited more, whoſe names have never been heard of ſince. The account of this voyage is taken from *Ramuſio*'s Collection of Voyages, and has, in our opinion, much of the air of the marvellous in it. Dr. Forſter obſerves, in a long note, that *Frieſland*, *Porland*, and *Sorany*, ſeem to be countries which have been ſwallowed up by the ſea, in conſequence of earthquakes, or other great convulſions of nature. He, however, conjectures that *Frieſland* may be the ſame with *Fara-land*, *i. e.* the *Faro Iſles*; in which caſe *Sorany* muſt have been the *Weſtern Iſles*; and he thinks ſome of the ſouthermoſt of the *Faro Iſles* may have been called *Porland*. But the text contradicts this; for it is there expreſsly ſaid that *Frieſland* was much greater than *Iceland*: and notwithſtanding all the pains which our author has taken, and the ingenuity which he has exerted,

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and he can exert a great deal when a favourite hypotheſis is to be defended, we ſtill think the whole a fable, invented by *Marcolini*, and ſwallowed by *Ramuſio*.

XIII. The Voyage of *Pietro Quirini*, a Venetian nobleman, a merchant, and the maſter of a ſhip; who ſailed from the iſland of *Candia*, in 1431, for *Flanders*, and was driven by a violent gale of wind, which blew from the ſouth-weſt, down St. George's Channel, and croſs the German Ocean, and ſhipwrecked him on one of the numerous iſlands bounding the weſtern coaſt of Norway. The diſtreſs which they ſuffered would almoſt have been incredible if we had not, in our own times, ſeen human nature ſupport itſelf under ſimilar hardſhips in the perſons of *Captain Cheap*, the late *Admiral Byron*, and their companions, on the weſt coaſt of South America, after they had been ſhipwrecked in the Wager, one of *Lord Anſon*'s ſquadron, in 1741. Our blood ran cold while we were reading the hiſtory of the accumulated diſtreſſes of theſe poor unhappy wretches. Out of 68 people, which compoſed the crew of this veſſel, only 11 returned to Venice, though all of them were landed alive on the iſland on which the ſhip was wrecked.

This chapter concludes with a general view of the ſtate of affairs in Europe at the period when the voyages, treated of in it, were undertaken; and ſome ſtrictures, and remarks, I. On the *Andanicum*, or ſteel, mentioned by *Macco Polo*, in his account of the province of *Gbinchintalas*. II. On the country where the rhubarb is found; and the methods of cultivating and preſerving it. III. On ſome remains of the Gothic people and language, ſaid to be *yet* exiſting in the *Crimea*.

Having already extended this article to a conſiderable length; and it appearing to us that we ſhall have much to ſay on the third book, which contains materials as ample as thoſe of the two firſt; we ſhall defer the conſideration of it to a future opportunity.

[*To be continued.*]

Art. XXI.

Appendix to the Memoirs of Baron de Tott; containing an Anſwer to the Remarks of M. de Peyſſonnel, by M. Ruffin: An hiſtorical Memoir concerning the Druſes, a People inhabiting Mount Lebanon; and a Catechiſm and various Extracts from their ſacred Books; which together form a moſt curious and intereſting Account of this extraordinary People. Tranſlated from Druſean Manuſcripts by M. Venture de Paradis; and from the French by an Engliſh Gentleman at Paris. 8vo. 3s. ſewed. Robinſons. 1786.

M. RUFFIN *, the friend of Baron de Tott, and who accompanied him in his expeditions when engaged in the

* He is ſtyled by Baron de Tott, in a letter addreſſed to him on the ſubject of the memoirs,—'Secretary Interpreter of the King of France,

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the ſervice of the Porte, has here undertaken a vindication of that gentleman, and his writings, in anſwer to the ſtrictures of Monſieur de Peyſonnel *.

This critic, according to M. Ruffin, has put a very wrong conſtruction on ſeveral paſſages in the Baron's work, particularly where he accuſes him of having contradicted himſelf, becauſe he (M. de Tott) had aſſerted in one part of his performance, that "a knowledge of the Turkiſh language is acquired with difficulty by all perſons, and even by the Turks themſelves;" while in another part he confeſſes, that "with the aſſiſtance of a Perſian maſter, who was continually drunk with opium and brandy, he, in a little time, was able to hold a converſation in it without the aid of an interpreter." But this latter aſſertion, replies his defender, ſhould by no means be conſidered as a contradiction of the former, unleſs indeed the Baron had boaſted that he had learned to *read*—whereas he has only ſaid, that he had ſo far ſucceeded as to make himſelf underſtood in *ſpeaking*. 'Nothing (ſays Mr. Ruffin) is more eaſy than to converſe in Turkiſh. This language has only one gender, one declenſion, and one conjugation. Pure and unmixed with the Arabic and Perſic, it is by no means extenſive. Its ſyntax is ſhort; its rules are few, and invariable.'—'But reading,' continues he, 'is a very different matter. In all their writings the Turks endeavour to remedy the poverty of their language by the entire adoption of the Arabic and Perſic; and the contrivance of five alphabets, the choice of the different characters of which is nevertheleſs left to the writer,' &c. This very ſufficiently explains what *we* too had deemed an inconſiſtency †, from our ignorance of the language in queſtion. Not one *Turk* is to be found in our corps.

The Baron candidly acknowledges, that he has fallen into a miſtake or two reſpecting the genealogy of the Ottoman princes ‡; and our Author pertinently aſks, where we are to look for the man who is infallible?

The other criticiſms of Monſieur de Peyſonnel are likewiſe ably replied to; but our limits will not allow us to particularize them. We muſt paſs to the *memoir concerning the Druſes*

M. Venture de Paradis § has here preſented to the world an

France, for oriental languages, at the court and library of his Majeſty: Profeſſor of the Turkiſh and Perſian languages, at the Royal College: late Drogman at the Porte; and Conſul of the King reſiding with the Khan of the Tartars."

* For the *Strictures*, &c. ſee Review for Sept. laſt, p. 234.

† See Appendix, vol. lxxiii. p. 533.

‡ See his letter to M. Ruffin, prefixed to the preſent performance.

§ 'Secretary Interpreter of oriental languages to his moſt Chriſtian Majeſty, and many years his reſident among the Druſes.'

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account of a people very little known, but whose history is not uninteresting.

The Druses reside on the mountains known by the names of Lebanon and Antilebanon. The country they possess is held in fief: one part from the government of Sidon, and the other from that of Damascus. A prince to whom they give the title of Emir, occupies the first station in quality of lord paramount, but his power is extremely limited and confined; it extends not to the making of new laws, or of overawing the people. He is responsible, however, to the Porte for the *miri* *, or tribute of the mountain, and is therefore careful to exact the payment of it. This tribute is assessed with equity on all the possessors of lands.

The Druses derive their principal riches from their mulberry trees, which are every where cultivated with the greatest success, and for the purpose of feeding the silk worm. The produce of silk † is said to be sufficient to pay the miri to the Grand Signior, to purchase rice and linens from Egypt, which are absolute necessaries; and to procure to the people the several articles of pleasure and convenience with which they are supplied by the French.

The Druses hold in equal detestation the principles of Mahometanism ‡ and Christianity. 'The religion of this people (says our Author) is an enigma difficult to explain; they keep their doctrines a most profound secret. Their sacred books are preserved with the most scrupulous punctuality; they are even buried under ground; and the explication of their mysteries is known only to a small number of their wise men.' Like the Bramins, however, they believe in the metempsychosis. But according to their system, the transmigration of the souls of reasonable beings has no relation to those of animals, the fate of which is wholly distinct. They are of opinion that the soul of a Druse, who dies in ignorance and libertinism, passes into the body of a man destined to live in indigence and humility; and that the soul of a persevering spiritualist, whom they hold in particular respect, enters into that of an Emir, a Chiek, or a rich husbandman, in expectation that the next and last appearance

* About eighteen thousand pounds sterling, for the district of Sidon only.

† One hundred bales of white silk, of one hundred and fifty pounds weight each, are annually exported to France. Egypt takes two thousand bales; and the rest, which may be estimated at about one thousand two hundred, are employed in the manufactures of Damascus and Aleppo. Every bale, one with the other, is worth at least sixty guineas.

‡ In other particulars, such as their domestic manners, dress, &c. they greatly resemble Turks.

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of God and the Prophet will recompence him in a more glorious manner.

This people are remarkable for their love of liberty, and for the care they have taken to preſerve it, though ſurrounded by tyranny and oppreſſion. We ſhall ſelect two or three paſſages from Monſieur V. de P.'s book, which will bring our Readers acquainted, in ſome degree, with the ancient as well as preſent ſtate of Lebanon.

'When harmony and concord reign in theſe mountains, the Druſes are in a condition to make themſelves reſpected. They have often reſiſted, with vigour, the united forces of the Pachas of Damaſcus, of Tripoli, and of Sidon, leagued againſt them by command of the Porte. They had, about one hundred and fifty years ſince, an emir named Fakreddin, who rendered himſelf famous by the wars in which he engaged againſt the Ottoman empire. The poſſeſſions of the Druſes under his reign were more extenſive than they are at preſent. This Emir had the addreſs to obtain from the Porte the government of all the maritime coaſt, extending from Latichea to Joppa; and perhaps he would have accompliſhed his deſign of throwing off the Ottoman yoke, and rendering himſelf independent, had he put leſs confidence in the auxiliary troops in his pay, and taken care to improve the valour and warlike ſpirit of his own people. Deſertion and treaſon made him loſe by degrees all the low country, and reduced his dominions to their preſent limits. The Druſian people, ſubjugated by theſe foreign troops, without energy, and without vigour, declined to the moſt abject condition; and Fakreddin, without reſource to repair his misfortunes, purſued by his victorious enemies, was obliged to take ſhelter in a cave, and at laſt was betrayed and delivered to the Turks, who beheaded him at Conſtantinople, in the reign of Amurath the Fourth. It was this Emir who, during the long quarrels with the Porte, deſtroyed all the ſea-ports of Syria, to prevent the Turkiſh gallies from landing there.

'The Emir Juſſef has held the ſovereignty of the mountain for about ten years. He is forty years of age, and had raiſed the higheſt expectations before the death of his uncle Manſour, who having only two children, idiots, incapable of reigning, lodged in his hands the ſovereign power. But he has not ſuſtained the idea which had been conceived of his courage and talents. During his reign, the Druſes have loſt much of that conſideration they enjoyed in Syria; and ſuffering the Pacha of Sidon to ſeize the government of Baruth, which was become the appanage of the reigning prince, he is loaded with ſhame and ignominy.

'For about forty years the Emir at the head of the nation had farmed, of the Pacha of Sidon, for one hundred and fifty purſes* a-year, the cuſtoms and government of Baruth, which is the only harbour of Lebanon. It was, in fact, his own property, and not included in the general farm of the mountain. The weakneſs or cowardice of the preſent Emir, about three years ſince, deprived him

* Eight thouſand pounds ſterling.

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of this fine government. The Pacha ſeized it, and eſtabliſhed a diſtinct governor there, with the title of Maſſellem. The fear of his tyranny has obliged all the rich merchants who dwelt there to retire to the mountains of Keſroan and Lebanon, where they live ſecure from his oppreſſions, waiting ſome favourable revolution which may permit them to return to their abandoned habitations, and reſtore their commerce to its former activity.'

The ſtrength of this nation is conſiderable, as will be ſeen by the following extract:

'The Druſes are a very numerous people *; the tranquillity which they enjoy, joined to the beauty and temperature of their climate, attract in crowds the Chriſtians of Syria, who fly from the tyranny of the Pachas. This nation can with eaſe raiſe fifty thouſand men, tolerably capable of undertaking the defence of their mountains and defiles. But this militia, aſſembled in haſte, and without diſcipline, never atchieved any thing glorious when they left their mountains to deſcend into the plains, where the little order they obſerve gives too great an advantage to the cavalry of their enemies.

'Theſe armies are never any expence to the Emir; either the hope of pillage engages them to follow their leaders, or critical circumſtances, ſuch as the danger of the ſtate, induce them to take up arms for the defence of their country. They then convoke the general aſſembly of the ſtate: every Chiek, whether Druſe or Chriſtian, is obliged to repair to the rendezvous, at the head of the young men of their reſpective villages. The chiefs only are on horſeback. Every one comes armed with a muſket, a battle-axe, a ſabre, and a pair of piſtols; and it is underſtood that he is to furniſh himſelf with powder, ball, and proviſions. They encamp in the defiles, through which the enemy may penetrate, and have a great advantage by the agility with which they climb the mountains, and their knowledge of the paths and remote paſſes. Their proviſions are but little incumbrance; they conſiſt of bread and cheeſe only, which every ſoldier carries in a ſmall leather bag hung to his ſide.'

The proclamation iſſued by them on the approach of an enemy, breathes much of the ancient Roman ſpirit and valour. Heralds are ſent to all the villages, in which they cry,—"*Honour calls you. He who haſtens not at the ſound of his voice is a man without honour.*" At this, all the women in the village aſſemble in the market-place; and to encourage the young men

* Their origin is not certainly known. Monſieur Puget de St. Pierre, who publiſhed in 1763 a book intitled, 'The Hiſtory of the Druſes, a people of Mount Lebanon,' ſuppoſes that they are deſcended from the firſt French troops which Godfrey of Bouillon carried with him to the conqueſt of the Holy Land; and that they derive their name from the Count of Dreux. This idea is combated by Monſieur V. de P. though he has very little to offer in ſupport of a contrary opinion.

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to fly to the defence of their country, they demand arms for themſelves, and profeſſedly for the ſame purpoſe.

The 'memoir concerning the Druſes' will be read, we think, with pleaſure. We have peruſed with admiration thoſe pages of their hiſtory, in which we are told of the noble ſtand that they have very frequently made againſt the power and deſpotiſm of the Turk,—who has never been able to deprive them of the liberty they have long enjoyed, and which they ſeem determined to maintain and defend.

A ſhort account is alſo given by our Author of the *Mutualis*, a people who inhabit a mountainous but fertile country, extending from the river of Sidon to the territory of Acra. But for this, and any farther information reſpecting the Druſes themſelves, we muſt refer our Readers to the work at large.

ART. XXII.

The Life of M. Turgot, Comptroller General of the Finances of France in the years 1774, 1775, and 1776. By the Marquis de Condorcet, of the Academy of Sciences. Tranſlated from the French; with an Appendix. 8vo. 6s. Boards. Johnſon. 1787.

THE life of M. Turgot conſtitutes but a ſmall part of this work. M. de Condorcet's univerſal knowledge and great abilities would not ſuffer him to be the mere relater of actions; he muſt neceſſarily enquire into the original ſources and firſt cauſes of the events which he records; we are conſequently here preſented with many curious political ſpeculations and opinions on government, and the art of finance.

We ſhall make a ſhort abſtract of the life of this illuſtrious man; recommending, at the ſame time, as worthy the attention of our Readers, the Marquis's thoughts on different ſubjects relative to ſtate affairs.

Anne Robert James Turgot was born at Paris, May 10, 1727, of a very ancient Norman family. His father was, for a long time, provoſt of the corporation of merchants. During this period, he was the object of general admiration; and the regularity and œconomy of his adminiſtration procured him the particular reſpect of the citizens. M. Turgot was the youngeſt of three brothers. The eldeſt was intended for the 'rank of magiſtracy,' which had been the ſtation of his family for ſeveral generations; the ſecond was deſtined for the army; and Robert for the church. He had ſcarcely attained the age at which reflexion commences, when he was reſolved to ſacrifice all temporal advantages to liberty and conſcience, and to purſue his eccleſiaſtical ſtudies, without declaring his repugnance to their propoſed object. At the age of twenty-three years, he took his degree, and was elected prior of the Sorbonne. In conſequence of this ſituation, he was obliged to pronounce two Latin

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orations. These compositions are, in the biographer's opinion, monuments which mark not so particularly the extent of his knowledge, as a philosophy and comprehension peculiar to himself. The first oration has for its subject, the benefits which the human species have derived from the Christian religion; the second gives the history, and traces the progress, of the human understanding.

The time when it was necessary for him to declare that he would not be an ecclesiastic, was now arrived. He announced this resolution to his father by letter, shewing the motives which induced him to decline the clerical order. His father consented, and he was appointed Master of Requests *. M. Turgot prepared himself for this office, by particular application to those parts of science which are most connected with its functions and duties, *viz.* the study of natural philosophy, as far as it relates to agriculture and manufactures, to the subjects of merchandise, and the execution of public works, together with such parts of mathematical knowledge as lead to a practical application of natural philosophy, and facilitate the calculations that are frequently necessary in politics, commerce, and law.

About this period he wrote some articles for the *Encyclopédie*, of which the most capital were, *Etymology*, *Existence*, *Expansibility*, *Fair*, and *Foundation*. He had prepared several others, but these five only were inserted; the persecution set on foot against the *Encyclopédie* hindered him from continuing to write in it, being unwilling that his opinions should be published in a work which was received with disapprobation by some of the most distinguished people of that time

In 1761, M. Turgot was appointed *Intendant* † of *Limoges*. In this office he did much good. He gave activity to the society

* '*A Master of Requests* in France,' says the Author, 'is the servant of the executive power, where the activity of that power embraces every thing: he is the instrument of government in operations of commerce and finance, in which, of all others, the public prosperity is most interested; and he is called, more frequently than the member of any other order, to take on himself the first offices of administration. A Master of Requests is rarely without a considerable share of influence respecting some one of the provinces, or the whole state; so that it seldom happens that his liberality or his prejudices, his virtues or his vices, do not, in the course of his life, produce great good or great mischief.'

† 'The immediate authority of an *Intendant* lies within narrow bounds. Directions in detail for carrying into execution the general orders of administration; the power of making provisional decisions in certain cases, and of adjudging others which respect commerce and finance subject to an appeal to the council; such are nearly the functions

ciety of agriculture eſtabliſhed at Limoges, by directing their efforts to important objects: he opened a mode of public inſtruction for female profeſſors of midwifery: he procured for the people, the attendance of able phyſicians during the raging of epidemic diſeaſes: he eſtabliſhed houſes of induſtry, ſupported by charity (the only ſpecies of alms-giving which does not encourage idleneſs): he introduced the cultivation of potatoes into his province, *&c. &c.* While M. Turgot proceeded with unremitting activity and zeal, in promoting the good of the people over whom he was placed, he meditated projects of a more extenſive nature, ſuch as an equal diſtribution of the taxes, the conſtruction of the roads, the regulation of the militia, the prevention of a ſcarcity of proviſion, and the protection of commerce.

We ſhould exceed our bounds, were we to give the particulars of the many great actions which are here recorded, during the thirteen years in which he held this office: ſuffice it to ſay, that we do not remember to have often read of a man in power, whoſe ſole and great object was the happineſs and welfare of the people.

At the death of Louis XV. the public voice called M. Turgot to the firſt offices of government, as a man who united the experience reſulting from habits of buſineſs, to all the improvement which ſtudy can procure. After being at the head of the marine department only a ſhort time, he was, Auguſt 24, 1774, appointed Comptroller General of the Finances. During his diſcharge of this important office, the operations he carried on are aſtoniſhing—He ſuppreſſed twenty-three kinds of duties on neceſſary occupations, uſeful contracts, or merited compenſations—He aboliſhed the corvée * for the highways, ſaving the nation thirty millions of livres annually—He ſet aſide another kind of *corvée*, which reſpected the carriage of military ſtores

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functions of his office. But he is the officer of government, and poſſeſſes its confidence. Government ſees but with his eyes, and acts but by his hands. It is on the information he collects, on the memorials which he diſpatches, and on the accounts he renders in, that miniſters decide on every thing, and that in a country where every political power centers in adminiſtration, and where a legiſlation, imperfect in all its parts, compels it to unintermitted activity, and to reflection on every ſubject.'

* The word *corvée* ſeems to be derived from *cura viæ*, i. e. the care of the roads. It ſignifies the call made on individuals to furniſh labour and materials in kind for the conſtruction and repair of roads. The ſame exiſts to this day in England, under the name of ſtatute duty. It is indeed with us under proper reſtrictions, but in France, where there are no turnpikes, all the roads, which are very good, are made and repaired by the *corvée* alone; whence it becomes an intolerable burden to the labourers.

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and baggage—He abated the rigour in the adminiſtration of indirect impoſitions, to the great profit of the contributors, the king, and the financiers—He ſoftened the mode of collecting the territorial impoſts—He ſtopped the progreſs of a plague among cattle—He ſuppreſſed a ſedition conducted with art—He provided for the equal diſtribution of ſubſiſtence—He gave the utmoſt encouragement to the cultivation of the three chief productions of France, *viz.* wheat, cattle, and wine, and to the commerce thence reſulting—He reformed a number of abuſes, ſome of which yielded a profit to the place he filled—He aboliſhed, as much as he could, the ſale of offices—He formed many uſeful eſtabliſhments—He paid the penſions of the poorer ſervants of the ſtate, who were four years in arrear—He ſupplied the expences of a coronation, the marriage of a princeſs, and the birth of a prince—He facilitated payments as far as India—He ſettled a part of the colony debts, and put the reſt in order—He found the public borrowing at five and a half per cent. and reduced the rate to four—He leſſened the public engagements eighty-four millions—He found the revenue nineteen millions deficient, and left a ſurplus of three millions and a half.—All theſe he accompliſhed within the ſpace of twenty months, during ſeven of which, ſevere fits of the gout totally incapacitated him from buſineſs. Such had been the operations, the labours, and the conduct of M. Turgot, when the king demanded his reſignation. The courtiers were convinced that they had nothing to expect from the miniſter. They foreſaw that if ever he obtained the power of extending his œconomical reform to the expences of the court, that many of their places would be annihilated. The financiers knew, that under an enlightened miniſter, ſolely intent on ſimplifying the receipt of taxes, the ſources of their enormous wealth would ſoon be dried up. The money-dealers felt how uſeleſs they ſhould become under a miniſter who was the friend of order, and of the liberty of commerce. People of all conditions, who had contracted the habit of living at the expence of the public, without ſerving it; all theſe men, alarmed and terrified, formed a league, powerful by its numbers, which removed this great man from an office, in the diſcharge of which, the happineſs of the people and the good of his country were his ultimate objects.

Reduced to a private ſituation, M. Turgot did not experience that frightful void which is the juſt but dreadful puniſhment of ambitious men when deſerted by fortune. The ſciences and the belles lettres, which he had cultivated in his youth, afforded him conſolation, while an active ſphere of life was denied him. Natural philoſophy and chymiſtry were his favourite purſuits; yet he frequently entertained himſelf with poetry, eſpecially with tranſlating Virgil into French verſe. 'We know,' ſays his

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his biographer, 'but of one Latin verſe compoſed by M. Turgot, and which was intended for a picture of Dr. Franklin.

Erripuit cœlo fulmen, mox ſceptra tyrannis.'

The attacks of the gout, under which he had long laboured, becoming more frequent and exceſſive, forewarned him of the approaching moment, when in conformity to the laws of nature, he was going to fill, in a higher order of beings, the rank which theſe laws deſtined for him. He died March 20, 1781.

Not having the original before us, we cannot ſpeak as to the fidelity of the tranſlation. The language is in general good, if we except a few Galliciſms, but as theſe rarely occur, they are pardonable in ſo large a work. The word *perfectibility*, which is uſed more than once, is, we think, no way preferable to *perfection*; but as it is printed in Italics, we ſuppoſe the original French word to have been peculiar.

We ſhall conclude, with recommending this curious and learned performance to the attention of our Readers; we are perſuaded that the liberality of the Marquis de Condorcet's ſentiments, and the juſtneſs of his remarks, cannot fail of being admired by every perſon whoſe ſoul is not contracted by the narrow principles which deſpotiſm and bigotry muſt neceſſarily inculcate, for their own preſervation.

Art. XXIII.

The Hiſtory of Mexico. Collected from Spaniſh and Mexican Hiſtorians, from Manuſcripts and ancient Paintings of the Indians. Illuſtrated with Charts and Plates. By Abbé D. Franceſco Saverio Clavigero. Tranſlated from the original Italian, by Charles Cullen, Eſq. 4to. 2 Vols. 2l. 2s. Boards. Robinſons. 1787.

THE diſcovery of America may be juſtly eſteemed one of the moſt remarkable eras of the world. The hiſtory of that diſcovery is intereſting and curious. The Europeans, aſtoniſhed at the extent and riches of the new world, were more ſurpriſed to find a rich and flouriſhing empire; a king on the throne of Mexico, governing, according to the moſt refined principles of equity, a poliſhed nation; the uſeful arts of architecture and agriculture nearly in a ſtate of perfection: the fine arts of ſculpture and painting made ſubſervient to hiſtory; ſeminaries of learning for each ſex, properly inſtituted for promoting morality as well as knowledge; in a word, an enlightened people, furniſhed not only with the neceſſaries and the conveniences but even enjoying the luxuries of life.

The Abbé Clavigero, as we learn from the Tranſlator's preface, is a native of Vera Cruz; he reſided near forty years in the provinces of New Spain; acquired the language of the Mexicans, and other nations; gathered many of their traditions, and

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and ſtudied their hiſtorical paintings, and other monuments of antiquity. On theſe accounts he appears well qualified to write the hiſtory now before us.

The firſt volume of this work (the original of which we briefly noticed in our lxvth vol. p. 462.) contains, beſide a review of the ſeveral writers on the ſubject, a full hiſtory of the kingdom of Mexico, to the time of the Spaniſh invaſion by Ferdinando Cortez. The Author divides this volume into ſeven books, of which the firſt is appropriated to the deſcription of the country, its climate, productions, *&c.* The natural hiſtory is throughout vague and unſatisfactory, but *omnia non poſſumus omnes*; and the ſuperior excellence of the other parts of this valuable publication, makes ample amends for a deficiency in a ſubject which is foreign to the principal deſign of the hiſtorian.

In the ſecond book, the Mexicans are ſaid to be derived from the *Toltecas*, who were baniſhed from their own country, *Huehuetapallan*, ſituated north-weſt from Mexico. They began their journey in the year 596 of our era; and after having been divided into ſeveral parties, by rebellions and inteſtine broils, they peopled the ſeveral provinces of *Anahuac*. The *Aztecas*, or *Mexicans*, who were the lateſt people that ſettled in *Anahuac*, lived till about 1160, in *Aztlan*, a country ſituated north of the gulph of California. A perſon named *Huitziton*, to whoſe opinion all paid great deference, perſuaded them to change their country. What route they at firſt took, is uncertain. It appears however, from certain records, that they paſſed the *Red River* (called by the Spaniards *Rio Colorado*) in the latitude of 35°, and proceeding in a ſouth-eaſt direction, arrived off the banks of the river *Gila* (or, as ſome write it, *Hila*), where they muſt have remained ſome time, as is evident from the ruins of large buildings that have been ſeen there. They continued their courſe to *Caſe Grandi*, an immenſe ſtone edifice built by them in their peregrination. We cannot mention every particular of their long journey, and the hardſhips they underwent. In 1325, they began the foundation of their city, on an iſland in the lake of *Tezcuco*. Their buildings ſoon became magnificent; the iſland was connected to the main land by ſeveral cauſeways (the length of theſe raiſed roads was ſometimes upwards of five miles), and the new colony in a ſhort time produced a flouriſhing and wealthy city.

Until the year 1352 the government was ariſtocratical, the ſtate being ruled by twenty chiefs. Thinking that royal authority would throw ſplendour on their nation, they elected, by common conſent, *Acamapitzin*, the moſt famous and prudent perſon among them, their firſt monarch. He entered into alliances with ſome of the neighbouring ſovereigns; married two of their daughters; and, after many public ſervices, died in 1389. For

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the ſucceſſion of the kings of Mexico, we refer our Readers to the work.

Montezuma II. was the ninth king. As he was a remarkable character, and reigned at the time of the Spaniſh invaſion, the following account of his manner of living, and his magnificence, will not, perhaps, be unacceptable.

'All the ſervants of his palace conſiſted of perſons of the firſt rank. Beſide thoſe who conſtantly lived in it, every morning ſix hundred feudatory lords and nobles came to pay court to him. They paſſed the whole day in the antichamber, where none of their ſervants were permitted to enter, converſing in a low voice, and waiting the orders of their ſovereign. The ſervants who accompanied thoſe lords were ſo numerous as to occupy three ſmall courts of the palace; and many waited in the ſtreets. The women about the court were not leſs in number, including thoſe of rank, ſervants, and ſlaves. All this numer us claſs of females lived ſhut up in a kind of ſeraglio, under the care of ſome noble matrons, who watched over their conduct.'——

'No one could enter the palace, either to ſerve the king, or to confer with him on any buſineſs, without pulling off his ſhoes and ſtockings at the gate. No perſon was allowed to appear before the king in any pompous dreſs, as it was deemed a want of reſpect to majeſty; conſequently the greateſt lords, excepting the neareſt relations of the king, ſtripped themſelves of the rich dreſs which they wore, or at leaſt covered it with one more ordinary, to ſhew their humility before him. All perſons on entering the hall of audience and before ſpeaking to the king, made three bows, ſaying at the firſt, Lord! at the ſecond, My Lord! and at the third, Great Lord! They ſpoke low, and with the head inclined; and received the anſwer which the king gave them by means of his ſecretaries, as attentively and as humbly as if it had been the voice of an oracle. In taking leave, no perſon ever turned his back on the throne.

'The audience hall ſerved alſo for his dining room: the table was a large pillow, and his ſeat a low chair. The table-cloth, napkins, and towels were cotton, but very fine, white, and always perfectly clean. The kitchen utenſils were of elegant earthen-ware, but none of theſe things ever ſerved him more than once, as immediately after he gave them to one of his nobles. The cups in which they prepared his chocolate and other drinks of cocoa were of gold, or ſome beautiful ſea ſhell, or naturally formed veſſels, curiouſly varniſhed. He had gold plate, but it was uſed only on certain feſtivals in the temple. The number and variety of diſhes at his table amazed the Spaniards who ſaw them. The conqueror, Cortez, ſays, that they covered the floor of a great hall, and that there were diſhes of every kind of game, fiſh, fruit, and herbs of that country. Three or four hundred noble youths carried this dinner in form, preſented it as ſoon as the king ſat down to table, and immediately retired; and that it might not grow cold, every diſh was accompanied with its chaffing-diſh. The king marked, with a rod which he had in his hand, the meats which he choſe, and the reſt were diſtributed among the nobles who were in the antichamber.

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Before he ſat down, four of the moſt beautiful women of his ſeraglio preſented water to him to waſh his hands, and continued ſtanding all the time of his dinner, together with ſix of his principal miniſters, and his carver.'———

'When he went abroad, he was carried on the ſhoulders of the nobles, in a litter covered with a rich canopy, attended by a numerous retinue of courtiers, and wherever he paſſed, every perſon ſtopped, with their eyes ſhut, as if they feared to be dazzled with the ſplendour of Majeſty. When he alighted from the litter to *walk on foot*, they ſpread carpets, that he might not touch the earth with his feet.

'The grandeur and magnificence of his palaces, houſes of pleaſure, woods, and gardens, were correſpondent to this majeſty. The palace of his uſual reſidence was a vaſt edifice of ſtone and lime, which had twenty doors to the public ſquare and ſtreets; three great courts, in one of which was a beautiful fountain, ſeveral halls, and more than one hundred chambers. Some of the apartments had walls of marble and other valuable kinds of ſtone. The beams were of cedar, cypreſs, and other excellent woods, well finiſhed and carved. Among the halls, one was ſo large, that, according to the teſtimony of an eye-witneſs of veracity, it could contain three thouſand people. Beſide this palace he had others both within and without the capital. In Mexico, beſide the ſeraglio for his wives, there was lodging for all his miniſters and counſellors, and all the officers of his houſehold and court, and alſo accommodation for foreign lords who arrived there, and particularly for the two allied kings.'

From this extract, though it is only a ſmall part of the Author's account of the Mexican monarch's magnificence, our Readers may form ſome idea of the grandeur of Montezuma's court, and conſequently, of the wealth of the kingdom, at the time of the Spaniſh invaſion.

In the ſixth book, the Abbé Clavigero gives an account of the religious ſyſtem of the Mexicans. Their idols, prieſts, ſacrifices, auſterities, *&c.* are ſeparately treated. The Temples were grand and coſtly, but their abominable rites, eſpecially the ſacrificing their priſoners of war, and other acts of cruelty, are too ſhocking to be related.

The ſeventh book chiefly treats of the manners of the people. Their mode of education is particularly deſcribed, and an account is given of their public ſeminaries of learning. The beſt information we can afford our Readers of this people, their morality, and their method of educating their children, is by tranſcribing the following exhortation of a Mexican to his ſon.

'My ſon, who art come into the light from the womb of thy mother, like a chicken from the egg, and like it art preparing to fly through the world, we know not how long Heaven will grant to us the enjoyment of that precious gem which we poſſeſs in thee; but however ſhort the period, endeavour to live exactly, praying God continually to aſſiſt thee. He created thee: thou art his property. He is thy father, and loves thee ſtill more than I do; repoſe in him thy

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thy thoughts, and day and night direct thy sighs to him. Reverence and salute thy elders, and hold no one in contempt. To the poor and distressed be not dumb, but rather use words of comfort. Honour all persons, particularly thy parents, to whom thou owest obedience, respect, and service. Guard against imitating the example of those wicked sons, who, like brutes that are deprived of reason, neither reverence their parents, listen to their instruction, nor submit to their correction; because whoever follows their steps will have an unhappy end, will die in a desperate or sudden manner, or will be killed and devoured by wild beasts.

'Mock not, my son, the aged or the imperfect. Scorn not him whom you see fall into some folly or transgression, nor make him reproaches; but restrain thyself, and beware lest thou fall into the same error, which offends thee in another. Go not where thou art not called, nor interfere in that which does not concern thee. Endeavour to manifest thy good-breeding in all thy words and actions. In conversation, do not lay thy hands upon another, nor speak too much, nor interrupt or disturb another's discourse. When any one discourses with thee, hear him attentively, and hold thyself in an easy attitude, neither playing with thy feet, nor putting thy mantle to thy mouth, nor spitting too often, nor looking about you here and there, nor rising up frequently if thou art sitting; for such actions are indications of levity and low-breeding.'——He proceeds to mention several particular vices which are to be avoided, and concludes—'Steal not, nor give thyself to gaming, otherwise thou wilt be a disgrace to thy parents, whom thou oughtest rather to honour for the education they have given thee. If thou wilt be virtuous, thy example will put the wicked to shame. No more, my son; enough hath been said in discharge of the duties of a father. With these counsels I wish to fortify thy mind. Refuse them not, nor act in contradiction to them; for on them thy life, and all thy happiness, depend.'

Such were the sentiments of a people whom the Popish missionaries were sent to instruct! Such were the doctrines of those unbaptised *heretics*, whom the Spaniards scarcely believed to be men, but rather satyrs, or large apes, that might be murdered without remorse or reproach!

It is with pleasure that we have perused this volume, and we hesitate not to recommend it to readers of every description; many will derive from it much real information, and all will be greatly entertained by the variety of incidents, and the numerous anecdotes it contains.

The second volume commences with an account of the first voyages of the Spaniards to the coast of *Anahuac*, in 1517. The Author enlarges on the expedition of Cortez, and his conquest of Mexico. This part of the history is well known, and the Abbé Clavigero relates the principal events in a manner nearly similar to former historians. The cruelty of the European conqueror is highly unwarrantable and detestable. After duly considering the situation of affairs on the first interview

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between Montezuma and Cortez, it is evident, that the Spaniards might have gained a quiet poſſeſſion of that vaſt monarchy, had they conducted themſelves with prudence; but a bigoted zeal for the propagation of the faith, joined with an inſatiable deſire of gold, and private emolument, urged Cortez and his companions to the moſt horrid and infamous tranſactions. Montezuma, in his firſt addreſs to Cortez, acknowledged the ſuperiority of Spaniſh arms, and offered himſelf, and all his kingdom, to the obedience of the king of Spain. After ſuch a reſignation, the impriſonment of Montezuma, the deſtruction of a large and well-built city, the maſſacre of many thouſand innocent natives, and the reduction of the reſt to ſlavery, are juſtly deemed the effects of ſavage barbarity.

The hiſtory of Mexico is continued no farther than to the taking of the capital, Auguſt 13, 1521. It appears from the account here given, that above an hundred thouſand Mexicans were ſlain during the ſiege, and that upward of fifty thouſand periſhed by famine. The loſs on the ſide of the Spaniards was only an hundred men.

The Abbé has added to this volume, nine diſſertations tending to illuſtrate the ancient hiſtory of Mexico, and to guard incautious readers from the miſtakes and deceptions into which they might be led by the ſeveral modern European authors who have written on America

The firſt diſſertation is on the population of America, but more eſpecially that of Mexico. The Author examines the opinions of various writers on this ſubject, relative to the period when, and the perſons by whom America was firſt peopled; he then enquires, from what country, and by what means, the inhabitants and animals paſſed to America. Theſe are dark and intricate ſubjects; and the Author very wiſely declines giving his own opinion, otherwiſe than in the form of conjecture.

The ſecond diſſertation is employed in aſcertaining the principal epochs of the hiſtory of Mexico, and in ſhewing the correſpondence of the Mexican years with ours. The Mexican chronology is here determined.

In the third, the Author deſcribes the country of Mexico, and refutes the aſſertions of *Buffon*, *De Paw*, and *Voltaire*, who have repreſented America as barren and unwholeſome. With reſpect to the deluge, of which the Americans have a traditional account, the Abbé thinks it can be no other than Noah's flood, and not a partial and recent inundation, as Buffon and De Paw ſuppoſe. The *Mexicans*, as their own hiſtorians affirm, make no mention of a deluge, without commemorating alſo the confuſion of tongues, and the ſubſequent diſperſion of the people. The ſame tradition is alſo found among the *Chiapaneſe*, the *Tlaſcalans*, the *Michuacaneſe*, the inhabitants of *Cuba*, and other

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polished Indian people, with the additional circumstance of a few men and other creatures having been saved in a large canoe. This curious subject is so well treated, that the philosophical reader will peruse it with pleasure.

The climate of Mexico next attracts the Abbé's attention, when he again shews the errors of the French writers.

One of the arguments most insisted on by Buffon and De Paw, to illustrate the unhappy nature of the American soil, and the malignity of its climate, is the pretended degeneracy of animals.

In the fourth dissertation, the Author examines the proofs which these naturalists bring to support their opinions, and detects many contradictions into which they have fallen. The natural history of America wants much improvement, and we think this dissertation affords many hints for such improvement. Pointing out the errors of reputable authors, is the first step toward reformation; subsequent observation of facts must then establish the true system.

In the fifth dissertation, the Abbé treats of the physical and moral constitution of the Mexicans. Here M. de Paw is ably refuted, both with respect to what he advances concerning the corporeal and mental qualities of the Mexicans. The first Europeans who established themselves in America, not less powerful than avaricious, desirous of enriching themselves to the detriment of the natives, kept them in a state of slavery, and considered them as satyrs. The missionaries having, in six years, baptized above a million of these *large apes* and *garces*, the bishop of *Tlascala* was under the necessity of obtaining a bull from the Pope, to make the Spaniards acknowledge the native Americans to be *true men* [*veros homines*]. A copy of the original bull is given in a note; it is dated 1537, 4to. non. Jun. Dr. Robertson, who has in some measure adopted the opinions of M. de Paw, is also refuted by the Abbé.

The sixth treatise is on the culture [probably *civilization*] of the Mexicans. The greatest part of the inhabitants of the new continent confessed a supreme omnipotent Being, although their belief was, like that of the vulgar among other people, mixed with errors and superstitions. They had temples and priests, sacrifices and rites for the uniform worship of the Divinity. They had a king, governors, and magistrates. They had numerous cities, and an extensive population. They took great care to enforce justice and equity in commercial and civil contracts. Every individual was secured in his property and possessions. They exercised agriculture and other arts; not only those necessary to life, but such also as contributed to luxury and pleasure. What more is necessary to vindicate a nation from the imputation of being barbarous and savage? M. de Paw

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Paw deems them barbarous and ſavage, becauſe they want money—they want iron—they are unſkilled in naval architecture—and ſeveral arts. The Author refutes each of theſe imputations with much ingenuity. With regard to money, any portable property of value, of which there are various ſorts in Mexico, anſwers all the purpoſes of coined or ſtamped money. The Athenians uſed oxen as money; as the Romans did ſheep; —the Lacedemonians had no money,—yet theſe were civilized nations. As to the want of iron, the Americans had a ſpecies of copper, to which they gave a temper as hard, we are told, as the Europeans do to ſteel.—The Abbé treats each objection of De Paw nearly in the ſame manner, and concludes this treatiſe with a catalogue of writers in the American languages. This catalogue, though not numerous (being only one hundred and fourteen), is a ſufficient proof of their languages being written.

The ſeventh diſſertation treats of the boundaries and population of Mexico. The former part of this treatiſe is merely geographical, and the latter is intended to correct the miſtakes of ſome French writers.

The eighth explains the religious ſyſtem of the Mexicans. The Author, though he acknowledges ſome of the rites to be cruel, ſhews, that the Mexicans were no more inhuman than many highly civilized people of the old world.

In the laſt diſſertation, the Author attempts to refute Aſtruc, and other writers on that ſubject, by ſhewing that the *lues venerea* did not originally come from America, or any of its iſlands. He, however, does not decide with certainty on this diſputed point; he offers his opinion only as a conjecture, that the contagion firſt came from Guinea, or ſome other equinoxial country on the coaſt of Africa. There is great probability that this conjecture is right, and many learned phyſicians have been of the ſame opinion.

From the extracts which we have given, our Readers will be able to judge of the tranſlator's ſtyle; and we ſhall only add, that we think he hath done his countrymen, who are ignorant of the Italian language, a material ſervice, by preſenting them with the Abbé Clavigero's work in an Engliſh dreſs.

ERRATA *in this Volume.*

P. 58, l. 8 from bottom, for 'inconſiſtent,' r. *conſiſtent.*
— 62, l. 8, place a comma at *them*, and remove the comma from the next following word,—which will reſtore the ſenſe.
— 111, l. 7 from bottom, for 'capable,' r. *able.*
— 151, l. 1⁵, for 'ſounds,' r. *ſound.*
— 293, par. 3, l. 2, put a comma after '*juſt.*'
— 311, l. 10, for 'ſettled,' r. *ſifted,*
— 330, l. 17, read 'who ſays he was on the ſpot.'
— 456, in the title of Art. 58, for 'Elegy,' r. *Eſſay.*

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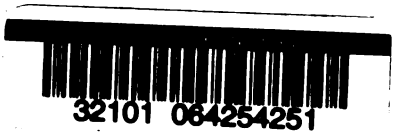
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